

श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 18 to 22



THATHAI BHATIA SHEWA FUND

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Collected works of Shri Vallabhacharya Series No. 5

॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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Sri Satguru Publications

A Division of

Indian Books Centre

Delhi, India

Published by
Sri Satguru Publications,
Indological and Oriental Publishers
A Division of
Indian Books Centre
40/5, Shakti Nagar,
Delhi-110007
India

Email: ibcindia@vsnl.com

Website: <http://www.indianbookscentre.com>

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First Edition; Delhi, 2003

ISBN 81-7030-789-9 (Vol.V)

ISBN 81-7030-771-6 (Set)

Printed at Chawla Offset Printers, Delhi 110 052

॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

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६३, स्वस्तिक सोसायटी, चौथा रस्त, नुतु स्तम्,
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"अद्वैत"

महाप्रभु श्री बलराजवर्धन मूर्ति, नयागढ़, किरानगढ़, ३०५८०२

गोस्वामी श्याम मनोहर

महाराष्ट्र, देश और हरिमन्तावरी, मुख्य विचारों
पर २२वीं तथा २३वीं अक्टूबर १९२२ को लिखा था, जो इन
संलग्निकाओं के अनुसार होते हैं। इसी तरह
विचारों के अनुसार अमरावती और
पुनरुत्थान जो महाराष्ट्र के एक मुख्य विचारों
के मुख्य संलग्निकाओं के अनुसार होते हैं।

एक शब्द में कहें, अमरावती, इनके मुख्य
विचारों, अमरावती महाराष्ट्र, महाराष्ट्र
के मुख्य विचारों के अनुसार महाराष्ट्र के
की ओर हैं।

अमरावती के अनुसार यह अमरावती की
विचारों के अनुसार अमरावती, इनके मुख्य विचारों
अमरावती के अनुसार अमरावती होते हैं; तथा अमरावती
अमरावती के अनुसार अमरावती की ओर यह विचार
अमरावती के अनुसार अमरावती के अनुसार अमरावती के
अमरावती के अनुसार अमरावती के अनुसार अमरावती के

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"अष्टक"
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गोस्वामी श्याम मनोहर

ગોસ્વામી શ્યામ મનોહર

[illegible]

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्कीम,
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महाप्रभु श्री वल्लभाचार्य मार्ग, नयाराहट, किरानगढ, ३०५८०२

गोस्वामी श्याम मनोहर

[illegible]

૩૫૫ ૬.
 તે પાછળથી જી. શર્માજીની મોટી મહત્વના
 કાર્યોમાંથી એમણે પોતાના સમયમાંથી
 એમણે પોતાના સમયમાંથી એમણે પોતાના
 સમયમાંથી એમણે પોતાના સમયમાંથી
 એમણે પોતાના સમયમાંથી એમણે પોતાના

૫૨ કુદીર્ષભાગીન સાર્થકાધિકાર સંહાર્ધપરમાર
 રામાયણ સાર્થકાધિકાર કાચગીરિ કાચગીરિ શ્રી ઈ.
 રામાયણ પદ્યોત્તર ભાગમાં પદ્યોત્તર ભાગમાં
 ગાંધી સ્મૃતિ દર્શક રામાયણ ભાગ ૧. ૧૫૨-૧૫૩

ଆମେ ଏହି ସମସ୍ତଙ୍କୁ ମନେ ରଖିବା ଓ ଏହାକୁ ଆମର ମୂଲ୍ୟବାନ ଅଂଶ ରୂପେ ଗ୍ରହଣ କରିବା।

Islam Quinones

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्वरीम,
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महाप्रभु श्री वल्लभाचार्य मार्ग, नयाशह, किरानगड, ३०५८०२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमागीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dīxitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



rimathe Rangaramanuja Mahadesikaya Namaha
rimathe Srinivasa Ramanuja Mahadesikaya Namaha
rimathe Vedantha Ramanuja Mahadesikaya Namaha
rimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2008

॥ श्रीमुखम् ॥

राधारमणवृन्तान्तं कृष्णवक्त्रभयोषितम् ।
अक्षैरिवरमणाख्येन भाषाभेदेन सुन्दरम् ॥

भगवद्गुणलीलाविलासदर्पण भूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवक्त्रभार्त्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभज-
नेन विदुषा तादृशमेव कृतम् । सरसभाषाशैली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतैः
भगवदनुग्रहादितपाठकप्रमोदमिवेति नारपणस्थितिपूर्व
निरमामि ।

नारायण! नारायण!! नारायण!!!

ॐ नमः श्रीगुरुभ्यो नमः
श्रीरङ्ग-रामानुजयतिना ।

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
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॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Gāṅga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

With your loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swami, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But the Grace and love of Goswāmy Shri Shyām Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this work. Personally, our Lord has blessed me with bliss and joy through this and I pray and wish for the Divine Pleasures of our Lord, as explained by

Preface

-SRI HARI-

Sapreṃa Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavata Purāṇa "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashrāmam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunilji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhattacha and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhattacha, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhattacha, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Pūnjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūrādās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavendra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः॥

भूमिका

तामस प्रमेय प्रकरणका औपनिषद सन्दर्भ

उसने चाहा : मैं एक अनेक बन जाऊँ—अनेक रूप धारण करनेको पैदा हो जाऊँ!...यह सब कुछ उसने बनाया. यह जो कुछ है उसे बना कर वह उसीमें प्रविष्ट हो गया. सबमें प्रविष्ट होकर वह सत्=प्रत्यक्ष और त्यत्=परोक्ष बन गया, वह निरुक्त=निर्वचनीय और अनिरुक्त=अनिर्वचनीय बन गया, विज्ञान और अविज्ञान बन गया, सत्य और अमृत भी सत्य बन गया. यह जो कुछ है उसे 'सत्य' कहा जाता है....उसने अपने आपको बनाया; इसलिये इसे 'सुकृत' कहा जाता है. जो कुछ है वह सुकृत ही है. रस ही वह है. जो कुछ है वह सुकृत ही है. रस ही वह है. इसी रसको पाकर यह आनन्दी बन पाता है. इसी रसको पाकर यह आनन्दी बन पाता है. इस आकाशमें आनन्द भरा हुवा न होता तो कौन जीना या सांस भी लेना चाहता! यही तो सबको आनन्दित करता है. जब भी इस अदृश्य अनात्म्य अनिरुक्त अनिलयन में जो भयरहित प्रतिष्ठाको पा लेता है तो वह अभयपदको पा लेता है. जब भी इसमें कुछ तनिक भी अन्तर कोई करने लगता है तो उसे भय लगना शुरु हो जाता है. वही भय इसे न माननेवालेको भी सताता है... पवन इससे डरकर चलता है, सूरज इससे डरकर उगता है, अग्नि और इन्द्र भी इससे डरते हैं, मृत्यु तो इस (अमृत) को अपनी मृत्यु मान कर भग जाती है. ऐसे इस

आनन्दकी यह मीमांसा हो रही है....इस आनन्दमय आत्माकी ओर जानेपर.....जहांसे मनके साथ-साथ वाणी भी लोट आती है, ब्रह्मके आनन्द को जाननेके बाद किसीसे डरनेकी कोई बात रह नहीं जाती. उसे जाननेवाले को कभी चिन्ता नहीं होती—“मैं कौन सा भला काम कर नहीं पाया अथवा मैं कैसा पाप कर बैठा हूँ” जो इन्हें इस तरह जान लेता है, वह अपनी आत्माका सच्चा पालन-पोषण-प्रीणन करता है.... यह ऐसी उपनिषद् है (तैत्तिरीयोपनिषत्).

केवलद्वैतवादकी धारणाके द्वारा प्रस्तुत ब्रह्मस्वरूप कि वह सकल नामों का एकमात्र वाच्य या धारक सृष्टिकर्ता है, ऐसे रूपमें ही केवल ब्रह्मका स्वरूप उपनिषदोंमें वर्णित नहीं हुवा है; अपितु अन्तर्यामितया शरीर-शरीरिभावसे सकल रूपोंका भी एकमात्र धारक सृष्टिभर्ता भी वही है ऐसा भी वर्णित हुवा ही है. जगत्में जगदीश, विशिष्टाद्वैतवादकी धारणाके द्वारा प्रस्तुत, केवल अन्तर्यामितया ही व्याप्त नहीं है; अपितु अशेष नामरूपकर्मोंके उत्पत्ति-स्थिति-लयके एकमात्र उपादानके रूपमें भी उसे व्याप्त माना गया है. ब्रह्माण्डमें प्रकट अनेकानेक नामरूपकर्मोंकी विक्रियामें, विशेषाद्वैतवादकी धारणा जैसे विकृतिभावापन्न ब्रह्मको प्रस्तुत करती है, वैसा ही केवल वह हो नहीं जाता; अपितु स्वयं अविकृत रहते हुवे ही वह इन नामरूपकर्मोंको प्रकट करता है. अनेकानेक प्रापञ्चिक नामरूपकर्मों का एकमात्र अविकृत आश्रय ब्रह्म, अविभागाद्वैतवाद की धारणाके द्वारा प्रस्तुत गगनोपम आधारकारणकी तरह, स्वयं नीरूप निराकार या निष्क्रिय ही रहता हो ऐसा भी कहा नहीं जा सकता; क्योंकि इस प्रपञ्चमें अपने पारमार्थिक दिव्य रूप आकार एवं कर्मों को भी आत्ममायया अथवा आत्मीयभक्तभावनया वह धारण तो करता ही है स्वमायाके अनुरूप अथवा स्वकीय भक्तजनोंकी भक्तिमयी भावनाके अनुरूप धारण किये गये नामरूपकर्मोंके कारण, केवलाद्वैतवादकी धारणा—‘ब्रह्म नामरूपकर्मोंकि अत्यन्ताभावसे उपलक्षित निर्विशेष ही होता है’ स्वीकारी नहीं जा सकती है. इसी तरह इन नामरूपकर्मोंको भी ‘स्वप्रतिपन्नोपाधिमें त्रैकालिक-निषेधके प्रतियोगी’ मायिक भी नहीं माना जा सकता है;

क्योंकि अक्षरब्रह्मतया जैसे वह निराकार व्यापक सच्चिदानन्द है, वैसे ही परब्रह्म पुरुषोत्तमतया दिव्य आकारवान् भी वह है ही।

उल्लिखित वेदान्तके अनेक संप्रदाय ब्रह्मका जैसा निरूपण करते हैं, उनमें कोई त्रुटि नहीं है, परन्तु उन-उन वर्णनोंकी परिधिमें ब्रह्मको परिच्छिन्न नहीं माना जा सकता है!

श्रुतिके—“त्रयं वा इदं नाम रूपं कर्म.... ब्रह्मैतद्ब्रि सर्वाणि नामानि. सर्वाणि रूपाणि.... सर्वाणि कर्माणि बिभर्ति. तदेतत् त्रयं सद् एकम् अयमात्मा; आत्मो एकः सन् एतत् त्रयम्. तदेतद् अमृतं सत्येन छन्नम्. प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणश्छन्नः.” (बृह. उप. १।६।१-३) इस वचनमें व्यष्टीभूत नामरूपकर्मोंकी वाक्प्राणकर्मरूप समष्टिको न केवल ‘ब्रह्म’ कहा गया है; अपितु नामादि त्रयीकी एकात्मता और एकात्माकी त्रिरूपताके निरूपणप्रसंगमें अमृतस्वरूप प्राणको (त्रैकालिक-निषेध-प्रतियोगी असत्य नामरूपोंसे नहीं प्रत्युत) सत्य नामरूपोंसे छन्न माना गया है. इसलिये ब्रह्मसूत्र —“अतएव प्राणः” (१।१।२२) की नीतिके अनुसार यहां भी ब्रह्मका या ब्रह्मके विभूतिरूप सामर्थ्यका निरूपण ही अभिप्रेत मानना उचित है. वैसे श्रीशंकराचार्य इस उपनिषद्वचनके भाष्यमें एक अतीव मननीय विधान करते हैं—“यस्यच यस्माद् आत्मलाभो भवति स तेन अप्रविभक्तो दृष्टो, यथा घटादीनां मृदा”. ऐसी स्थितिमें जिज्ञास्य ब्रह्मसे आत्मलाभ पानेवाले नामरूपकर्मोंकी भी जिज्ञास्य ब्रह्मसे अप्रविभक्त ही मानना चाहिये. फलतः मायी ब्रह्ममें मायिक नामरूपकर्मों का अत्यन्ताभाव स्वीकारा नहीं जा सकता है. इस तरह ब्रह्मसे अप्रविभक्त=अनारोपित होनेसे इन नामरूपकर्मों का ब्रह्ममें त्रैकालिक निषेध भी सम्भव नहीं.

वैसे तो जिस या जिन मायारूप शक्तिओंके कारण एकमेवाद्वितीय ब्रह्म अनेकविध नामरूपकर्मोंको धारण करता है वे स्वयं यदि ब्रह्मसे अप्रविभक्त हों तो नामरूपकर्मोंके मायिक होनेपर भी उनका ब्रह्ममें अत्यन्ताभाव स्वीकारना वदतोव्याघात ही होगा! “रूपं-रूपं. प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य

हरयः शता दशेति. अयं वै हरयो अयं वै दश च सहस्राणि बहूनि च अनन्तानि च. तदेतद् ब्रह्म अपूर्वम् अनपरम् अनन्तरम् आह्वयम्. अयम् आत्मा ब्रह्म सर्वानुभूः इति अनुशासनम्" (बृह.उप. २।५।१९)के भाष्यमें श्रीशंकराचार्य एक महत्त्वपूर्ण शंका-समाधान यों भी करते हैं : "एवं तर्हि अयम् अन्यः परमेश्वरो अन्ये हरयः इत्येवं प्राप्ते, उच्यते-अयं वै हरयो अयं वै दश च सहस्राणि च बहूनि च अनन्तानि च". इससे सिद्ध होता है कि ब्रह्मैक्यके अन्तर्भूत होने से मायाओंकी अनेकताकी तरह ब्रह्मैक्य भी मायाओंकी अनेकतामें तादात्म्येन व्याप्त है. अनेकता एकात्मिका है तथा एकता अनेकात्मिका! इसे द्वैताद्वैत नहीं किन्तु शुद्धाद्वैत समझना चाहिये, क्योंकि ये एकता और अनेकता पारस्परिक अत्यन्ताभावरूप नहीं हैं.

महाप्रभु श्रीवल्लभाचार्य, अतएव, निबन्धके शास्त्रार्थ प्रकरणमें कहते हैं कि अखंडाद्वैतके भान होनेपर सब कुछ ब्रह्मतया ही प्रतीत होने लग जाता है. अतः ब्रह्मज्ञान होने पर (नाम-रूप-कर्मोंके द्वैतसे घटित)विकल्पमात्रावगाहिनी बुद्धि बाधित हो जाती है-स्वयं विकल्पांका स्वरूपतः बाध हो नहीं सकता.

क्योंकि सर्वभवनसमर्थ सत्यसंकल्प सच्चिदानन्दैकरस ब्रह्मकी अभिन्ननिमित्तोपादानताके बिना नामरूपकर्मोंके विकल्प आत्मलाभ पा नहीं सकते, अतः उन्हें ब्रह्मसे अप्रविभक्त ही स्वीकारना पड़ता है. अतएव "अजोऽपि सन्नव्ययात्मा...सम्भवाम्यात्ममायया" (भ.गी. ४।६)के भाष्यमें श्रीशंकराचार्य-" 'आत्ममायया' =आत्मनो मायया, न परमार्थतो लोकवत्" जो कहते हैं उसे; और "ऋते ज्ञानात् न मुक्तिः"की मूलधारणाको, लक्ष्यमें रखनेपर श्रीशंकराचार्यके-" 'जन्म' =मायारूपं, 'कर्म च' =साधुपरित्राणादि, 'मे' =मम, 'दिव्यम्' =अप्राकृतमैश्वर्यम्, 'एवं' =यथोक्तं, 'यो वेत्ति, तत्त्वतः' =तत्त्वेन यथावत्, 'त्यक्त्वा देहम्' =इमं, 'पुनर्जन्म' =पुनरुत्पत्तिं, 'नैति' =न प्राप्नोति, 'मामेति' =आगच्छति, स मुच्यते" (गी. भा. ४।९)इस वचनको भी सावधानीसे विचारें तो बात एकदम स्पष्ट हो जाती है कि भूतलपर प्रकट भगवद्रूप या भगवत्कर्म "स्वप्रतिपन्नोपाधिमें

त्रैकालिक निषेधके प्रतियोगी” हो नहीं सकते; अन्यथा हमारे जन्मकर्मोंकी तरह वे हों तो हमारे जन्मकर्मोंके ज्ञानसे भी मुक्ति सुलभ माननी पड़ेगी!

यहां श्रीमधुसूदन सरस्वतीने भाष्यकार श्रीशंकराचार्यके मतका उपन्यास करनेके बाद “अन्येतु....केचित्तु...ते ‘निर्युक्तिकं ब्रुवाणस्तु नास्माभिः निवार्यते’ इति न्यायेन नापवाद्याः. यदि सम्भवेत् तत् तथैव अस्तु...” कहकर सम्भवतः वाल्लभ मतको ही जो ‘निर्युक्तिक’ कहा है, वह तो स्वयं उनकी व्याख्यानशैली तथा स्वभाष्यकाराभिमत व्याख्यानशैली के बीच रहे विरोधाभास, जिसे श्रीधनपतिने सुस्पष्टतया उजागर कर ही दिया है, क अवलोकन करनेपर निजनिरूपण की निर्युक्तिकताका ही निदर्शन बन जाता है. रही बात वाल्लभ मतके निर्युक्तिक होनेकी तो ब्रह्म यदि यौक्तिक प्रमेय होता तो आरोप भी युक्तिसंगत माना जा सकता था. ब्रह्म तो, परन्तु, जैसा कि श्रीशंकराचार्य—“तस्मात् तार्किक-चाटभट-राजाप्रवेश्यम् अभयं दुर्गम् इदम्, अल्पबुद्ध्यगम्यं शास्त्रगुरुप्रसादरहितैः च, ‘कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति’—‘दैवैरापि विचिकित्सितं पुरा’—‘नैषा तर्केण मतिरापनेया’ वरप्रसादलभ्यत्वश्रुतिस्मृतिवादेभ्यः च, ‘तदेजति तत्रैजति तदूरे तद्वन्तिके’ इत्यादिविरुद्धधर्मसमवायित्व-प्रकाशकमन्त्रवर्णभ्यः च.” (बृह. भा. २।१।२०) वचनमें कहते हैं कि तर्कागोचर विरुद्धधर्माश्रय शास्त्रैकगम्य प्रमेय है, सो ब्रह्मनिरूपणमें निर्युक्तिकताका आरोप तो स्वयं ही निर्युक्तिक सिद्ध हो जाता है!

नामरूपकर्मोंके ब्रह्मतादात्म्य तथा सर्वभवनसमर्थ-सत्यसंकल्प ब्रह्मकी पारमार्थिक नामरूपकर्मधारकताके विचारार्थ प्रवृत्त होनेकी दिशामें अग्रसर होनेपर यहां हम एक खास मोड़पर पहुंच जाते हैं. यह वह मोड़ है कि जहांसे ‘निगमकल्पतरुफल’रूप भांगवतमें वर्णित सर्गादि दशविध लीलाओंके अनन्य कर्ता श्रीकृष्णकी दशमस्कन्धके १२=१५से लेकर २५=२८ अध्यायोंमें वर्णित प्रमेयरूपताका तथा साधनरूपताका उपनिषद्वर्णित प्रमेय एवं साधन के साथ जो घनिष्ठ सम्बन्ध है उसे दृष्टिगोचर बना पाना सुलभ हो जाता है.

लौकिक विषयोंकी अनुभूति सर्वदा सुख-दुःखके द्वन्द्वमें जकड़ी हुई रहती है. उन्हीं विषयोंकी या घटनाओंकी अनुभूति, परन्तु, साहित्य संगीत चित्रकला मूर्तिकला अथवा नाटक आदि कलात्मक माध्यमोंके द्वारा जब संपन्न होती है तो अनुभूयमान सुख-दुःख भी एक विलक्षण आनन्दको प्रकट करने लग जाते हैं. कोई व्यक्ति वस्तु या घटना वास्तविक हो या अवास्तविक, प्रकट वर्तमान कालकी हो अप्रकट भूत-भविष्यकालकी, जाति-गुण-धर्म-रूप-रंग-गंध इत्यादिके आधारपर हम लक्षण दे पाते हों या नहीं, मूर्त हो या अमूर्त, जीवन-मरण स्वप्न-जागरण ज्ञानाज्ञान जड़-चेतन शुभाशुभ सुन्दरासुन्दर के क्रिया-कलापोंको एक सक्षम अभिनेता अपने कुशल अभिनयद्वारा प्रकट करके रसिकजनोंके हृदयको रसानुभूतिसे परिपूर्ण कर सकता है. इसी तरह ब्रह्म भी, यदि इस जगत्में प्रकट हुवे सारेके सारे सत्-त्यत् निरुक्त-अनिरुक्त निलयन-अनिलयन विज्ञान-अविज्ञान मूर्त-अमूर्त मर्त्य-अमृत नित्य-अनित्य चल-कूटस्थ आदि रूपोंको धारण करनेवाला एक अभिनेता जैसा ही हो तो, इस ब्रह्मकी लीलाके रूपमें जगत्को जाननेवाला जागतिक सुख-दुःख शोक-मोह ज्ञानाज्ञान के सकल द्वन्द्वोंमें भी एक निर्द्वन्द्व आनन्दकी रसानुभूति कर पानेको समर्थ बन सकता है. अतएव तामस प्रकरणकी विवेचनामें श्रीमहाप्रभु यह बात भारपूर्वक कह दी थी कि दिव्य चतुर्भुज आकारवाले श्रीकृष्णका द्विभुज प्राकृत शिशुरूप बन जाना एक दिव्य नाटन है. इस नाटनमें उनके तात्त्विक लीलास्वरूपको ज्ञान पानेके साधन/प्रमाण स्नेहभक्तिमूलक अज्ञान और अन्यथाज्ञान ही हो सकते हैं, वैराग्य सांख्य योग तप जप ध्यान व्रत होम यज्ञादि नहीं. यहां भागवतशास्त्रीय सावधानी एक यह अपेक्षित है : अवतारकालमें प्रकट प्रमेयबलके कारण तो अज्ञानमूलक या अन्यथाज्ञानमूलक वैराग्यादि विहित साधनोंकी तरह ही अविहित स्नेह या भक्ति या ईर्ष्या-मात्सर्यादि भी कारगर हो सकते हैं. अनवतारकालमें, परन्तु, अज्ञानमूलक या अन्यथाज्ञानमूलक भक्तिभाव भी कारगर हो नहीं पाता. अर्थात् अज्ञानमूलक भक्तिभाव भी निर्बल होता है और भक्तिमूलक हों तो अज्ञान या अन्यथाज्ञान भी प्रबल भागवतोपायतया

अभिनन्दनीय ही माने गये हैं— “विज्ञानं च अविज्ञानं च सत्यं च अनृतं च सत्यम् अभवत्! यदिदं किञ्च तत् ‘सत्यम्’ इति आचक्षते!”

इस श्रुति-स्मृति-सूत्रसारभूत भागवत रहस्यको भलीभाँति समझनेकेलिये इस एक सुबोधिनी(१०।१३।४३)वचनका अवगाहन अतीव उपकारी होगा:—

भगवान् जैसे अर्थसृष्टिरूप हैं, वैसे ही शब्दसृष्टिरूप भी भगवान् ही हैं. रूपसृष्टिकी तुलनामें, परन्तु, नामसृष्टि विलक्षण है : देशतः कालतः और स्वरूपतः रूपसृष्टिमें परिच्छेद प्रकट हुवा है; जबकि नामसृष्टिमें ऐसा परिच्छेद नहीं होता. रूपसृष्टि स्थूल होती है; जबकि नामसृष्टि सूक्ष्म होती है. रूपसृष्टि परिवर्तनशील प्रतीत होती है; जबकि नामसृष्टि कूटस्थ होती है. रूपसृष्टिके बारे में जड़-विषय होनेका भास होता है; जबकि नामसृष्टि चेतन-प्रत्ययरूपा प्रतीत होती है. यदि नामसृष्टि ऐसी ही हो तो, रूपसृष्टिको (“ये-ये प्रत्ययाः ते-ते निरालम्बनाः, प्रत्ययत्वात् स्वप्नप्रत्ययवत्” न्यायवश) नामसृष्टिमें लीन या नामान्तर्भूत मान लेना उचित नहीं है. क्योंकि सिद्धान्त सिद्धान्ताभास या पाषंड रूप जो नाना वाद प्रकट हुवे हैं उनके अनुरोधवश भगवान्, नामबाह्यतया यथेच्छ, तत्तद् रूपोंमें भी प्रकट हो सकते हैं. अनेक रूपोंमें वाच्य तथा वाचक बन पानेकी भगवान्में अनेकविध स्वाभाविक शक्तियाँ हैं. अतएव वक्ता किसी बातको जैसे भी बोलना चाहता हो वह बात वैसे बोली जा सकती है. जिस किसी शब्दसे जो बात हमें कहनी हो हम कह पाते हैं (अन्यथा इतने मतमतान्तर प्रकट कैसे हो पाते?).

इस उद्धरणके अवलोकन करनेसे जो धारणा उभर कर सामने आती है वह यह है कि तत्त्वनिर्धारणार्थ जो कतिपय निकष दर्शनशास्त्रोंद्वारा प्रस्तावित किये गये हैं, यथा:—

(१) अनुभूतिके यथार्थ अर्थात् अपने विषयके अनुरूप होनेपर, अनुभूतिको ‘प्रमाण’ और उसके विषयको ‘प्रमेय’ कहा जा सकता है.

(२) फलाविसंवादिनी प्रवृत्तिकी जनक होनेपर, अनुभूतिको ‘प्रमाण’ और उसके विषयको ‘प्रमेय’ कहा जा सकता है.

(३) अनधिगत एवं अबाधित अर्थरूप विषयके बारेमें पैदा होनेपर, अनुभूतिको 'प्रमाण' और उसके विषयको 'प्रमेय' कहा जा सकता है।

(४) स्वतो अविसंवादी होनेपर, अनुभूतिको 'प्रमाण' और उसके विषयको 'प्रमेय' कहा जा सकता है।

(५) सकल धारणाओंसे संकलित अनेकान्त दृष्टि ही प्रमाण होती होनेसे ऐसी अनेकान्त धारणाका विषय ही प्रमेय होता है। तत्तद् धारणाओंके विषय व्यवहारमें प्रामाणिक होने पर भी परमार्थतः प्रामाणिक नहीं होते।

इनमें शुरुआतके दो निकषोंमें अनुभूतिमें प्रामाण्यका आधान अनुभूतिसे बाह्य उसके विषयके गुणोंसे निर्भर दिखलायी देता है; अतः जो विषय इन गुणोंसे रहित हों वे स्वविषयिणी अनुभूतिमें प्रामाण्यके आधानार्थ सक्षम नहीं हो पाते। क्योंकि अनुभूतिमें उसके विषयका भास जिस तरहका हो रहा हो, वस्तुतः विषयके वैसे न होनेपर, अनुभूतिको 'प्रमाण' कह पाना शक्य नहीं। बीचके दो निकषोंमें अनुभूतिमें, प्रामाण्यका आधान स्वयं अनुभूतिमें रहे गुणोंपर निर्भर होता है; अतः स्वयं अनुभूतिके इन गुणोंसे रहित होनेपर वह अपने आपमें प्रामाण्यके प्रकटनार्थ सक्षम नहीं हो पाती। क्योंकि अपना विषय अनधिगत एवं अबाधित है या नहीं यह बात अनुभूतिको स्वयंसे पूछनी पड़ती है विषयसे नहीं। इसी तरह स्वयंमें कहीं-कोई स्वतोविसंवादिता है या नहीं इस शंकाका समाधान भी अपने विषयसे पूछ कर नहीं किन्तु अपने-आपसे पूछ कर ही पाना पड़ता है। अन्तिम निकषके बारेमें यह उल्लेखनीय हो जाता है कि सकल धारणाओंके अन्तर्गत अनेकान्तदृष्टिको ही अप्रामाणिक माननेवाली धारणाका अन्तर्भाव तो अनेकान्तदृष्टिमें स्वीकार्य हो नहीं पाता। फलतः अनेकान्तदृष्टिका एकान्तिक प्रामाण्य सर्वमान्य नहीं हो पाता।

इस सन्दर्भमें यह जान लेना आवश्यक है कि लोकव्यवहारके सन्दर्भमें श्रीमहाप्रभुके मतमें प्रथम निकषको मान्यता प्रदान की गई है — "निश्चयौ यथार्थानुभवः अर्थो हि ज्ञानस्य अर्धम् अङ्गम्; अतएव स्मृतिः न निश्चयात्मिका, अर्थाभावात्, अनुमितिरपि सम्बन्धिव्यवधानेन अर्थजनितैव"। (सुबो. ३।२६।३०) अर्थात् यथार्थ अनुभव निश्चयरूप होता है। क्योंकि

अनुभूतिका विषय = अर्थ ज्ञानका आधा अंग होता है; अतएव स्मृति निश्चयरूपा नहीं होती, स्मर्यमाण अर्थके अविद्यमान होनेके कारण. यद्यपि स्वयं अपने विषय अग्निसे अनुमितिरूप अनुभूति भी उत्पन्न नहीं होती; फिरभी विद्यमान अग्निसे पैदा होनेवाली विद्यमान धुंआसे पैदा होनेके कारण अनुमितिको विद्यमान अर्थपरंपराजनित मानना पड़ता है. इस विवरणसे सिद्ध होता है कि लोकव्यवहारसंबन्धी प्रामाण्यव्यवस्था के बारेमें श्रीमहाप्रभुने प्रथम निकषको मान्य रखा है. तृतीयस्कन्धके पंदरहवें अध्यायके ४६वें श्लोकमें श्रीमहाप्रभुने एक उल्लेखनीय बात जो इस सम्बन्धमें कही है वह यह है कि ब्रह्मके बारेमें किसी भी तरहका कोई निर्णय लेना हो तो दोमेंसे कोई एक आधार हमारे पास अवश्य होना चाहिये : या तो शास्त्रोंका भलीभांति बोध अथवा ब्रह्मसाक्षात्काररूप स्वानुभव. शास्त्र भी “तं त्वौपनिषदं पुरुषम्” एवं “मनसैवानुद्रष्टव्यम्” जैसे दो तरहके वचनोंद्वारा यही बात कहना चाहता है. जब शास्त्रोंमें यह कहा जाता है कि “न चक्षुषा पश्यति कश्चनैनम्” या “न तं विदाथ” तो उसका तात्पर्य अनधिकारी दुष्टजनों को ब्रह्मसाक्षात्कार नहीं होता इतना ही केवल होता है. कथमपि एतावता यह विवक्षित नहीं मान लेना चाहिये सदधिकारिओंको भी कभी ब्रह्मसाक्षात्कार हो ही नहीं सकता. यह बात और है कि ब्रह्मसाक्षात्कार, केवल निजसत्त्वके कारण, सदधिकारिओंको नहीं हो पाता. वह तो जीवसत्त्व जब भगवत्कृत जीववरणरूप साधनका अवान्तरव्यापार हो तभी सम्भव हो पाता है. “यमेवैष वृणुते तेन लभ्यः” सदृश वचनोंका यही आशय है.

अतः अलौकिक प्रमेय ब्रह्मके बारेमें श्रीमहाप्रभुको व्यवस्थित विकल्प मान्य हैं :-

(१) प्रमाणबलमूलक व्यवस्था

इस (१) कल्पमें पुनः दो अवान्तर कल्प श्रीमहाप्रभुने दिखलाये हैं : (क) पूर्ण ज्ञानके उदयसे पूर्वभावी प्रामाण्य-व्यवस्था (ख) पूर्ण ज्ञानके उदयसे उत्तरभावी प्रामाण्य-व्यवस्था.

अतः (१/क) कल्पके बारेमें श्रीमहाप्रभुने अपना मत “वेदाः श्रीकृष्णवाक्यानि....न तन्मानं कथंचन” (शास्त्रा.प्र. ७-८)में श्रुति गीता सूत्र और भागवत की एकवाक्यतापत्र वचनराशिको प्रमाण मान कर निरूपित किया है. (१/ख) कल्पके बारेमें भी यहां स्पष्टता कर दी गई है कि “वाङ्मात्रमेव प्रमाणम्, अर्थस्य भगवद्रूपत्वात्” (शास्त्रा.प्र. ९) यहां ‘पूर्णज्ञान’ पदप्रयोग ब्रह्मके अपरोक्ष ज्ञानके अभिप्रायवश नहीं हुवा है किन्तु “मान्य सकल शास्त्रोंके सुव्यवस्थित बोध” के अभिप्रायवश हुवा है. इस पूर्णज्ञानोदयवाले कल्पका निरूपण श्रीमहाप्रभुने—“अर्थोऽयमेव निखिलैरपि वेदवाक्यैः रामायणैः सहितभारतपञ्चरात्रैः अन्यैश्च शास्त्रवचनैः सह तत्त्वसूत्रैः” (शास्त्रा.प्रक. १०४) वचनमें किया है.

जिज्ञासा या शिष्योपदेश की अवस्थामें श्रुत्यादि प्रमाणचतुष्टयीके, अन्यथा प्राप्तबोधवस्थामें सकल शास्त्रोंके भी, आधारपर “एकमेवाद्वितीय ब्रह्मके अनेकविध परस्परविरुद्ध गुण-धर्म-रूपोंको धारण” करनेके तथ्यको दृष्टिगत रखकर प्रमाणबलावलम्बिनी व्यवस्था स्वीकार करके ब्रह्मनिरूपणमें सकल विरोधाभासोंका उपशमन किया जा सकता है.

प्रमाणबलके उभयविध कल्पोंमें यह नितान्त अवधारणीय है कि इनमें याथार्थ्यावगति स्वयं दुष्परीक्ष्य होनेसे—“‘वेदाः’ इति शब्दएव प्रमाणं, तत्रापि अलौकिकज्ञापकमेव. तत् स्वतःसिद्धप्रमाणभावं प्रमाणम्” (शास्त्रा. प्रक. ७). अर्थात् अलौकिक प्रमेयके ज्ञापक होनेसे वेदादि शास्त्रोंके शब्द ही प्रमाणतया मान्य हुवे हैं; और इनका प्रमाण होना भी स्वतःप्रामाण्यके रूपमें अभिप्रेत माना गया है. इससे सिद्ध होता है कि यहां तृतीय निकष श्रीमहाप्रभुको अभिमत है.

(२) प्रमेयबलमूलक व्यवस्था

श्रीमहाप्रभुने यह स्पष्टीकरण भी दिया है कि विचारकों अथवा भक्तों की धारणाओंके या भावनाओं के अनुरूप स्वरूपधारण करनेकी भगवत्सामर्थ्य अर्थात् प्रमेयबलके आधारपर भी ब्रह्मनिरूपणमें सकल विरोधाभासों का उपशमन किया जा सकता है.

ऐसी स्थितिमें प्रमेयबलके कल्पमें यह अवधारणीय है कि निजेच्छया या निजभक्तोंके भावोंके अनुरोधवश वह प्रमेय जिस रूपमें प्रकट हुवा हो उससे विपरीत रूप, चाहे शास्त्रप्रमाणसिद्ध ही क्यों न हो, का दुराग्रह प्रामाण्यव्यवस्थाके प्रथम निकषका अनादर है। कमसे कम यह तत्तत् स्वरूपधारणलीलाके प्रसंगमें होती भगवत्स्वरूपानुभूतिके सन्दर्भमें तो अपरिहार्य है ही।

अर्थात् प्रमाणबलवाली व्यवस्थामें, प्रथम निकषरूप याथार्थ्यके दुष्परीक्ष्य होनेसे, प्रमाणके अनुसार, अर्थात् तृतीय निकषके अनुसार, प्रमेयस्वरूपका निर्धारण किया जाना चाहिये। इसी तरह प्रमेयबलवाली व्यवस्थामें, याथार्थ्यके सर्वथा सुपरीक्ष्य होनेसे, स्वतःप्रकट प्रमेयके अनुसार, अर्थात् प्रथम निकषके अनुसार, किसी एक अनुभूतिके, अथवा दो अनुभूतिओंके परस्पर विरुद्ध होनेपर भी, प्रमाण या अप्रमाण होनेका निर्धारण किया जाना चाहिये।

परब्रह्म परमात्मा भगवान् श्रीकृष्णने, 'कर्तुमकर्तुमन्यथाकर्तुं' निजसामर्थ्यवश शिशुरूप बालरूप कुमाररूप किशोररूप या युवारूप अथवा पुत्र अनुज सखा प्रियतम शिष्य सारथी गुरु आदि बननेके जो-जो रूप-गुण-स्वभाव-सम्बन्ध-कर्म तत्तद् लीलाओंमें प्रकट किये उन्हें व्यावहारिक-सत्य मायिक मिथ्या या आरोपिता मान लेनेपर:-

एकस्तथा सर्वभूतान्तरात्मा रूपं-रूपं प्रतिरूपो बहिश्च....एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति. (कठोप. २।२।९-१२).

यदेकमव्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्ताद्.... तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः तदेव शुक्रममृतं तद्ब्रह्म तदापः स प्रजापतिः. (महाना.उप. १।५-७).

सर्वाणि रूपाणि विचित्य धीरः नामानि कृत्वाभिवदन् यदास्ते. (चित्युप. १२।७).

स विश्वकृद् विश्वविद् आत्मयोनिः ज्ञः कालकारो गुणी सर्वविद् यः, प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः...य ईशो अस्य जगतो नित्यमेव नान्यो हेतुर्विद्यते ईशनाय. (श्वेता. उप. ६।१६-१७).

सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात्. (ब्र.सू. ३।३।१).

वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च. (गीता ११।३९).

जैसे अनेकानेक शास्त्रवचनोंके डिंडिमघोषको अनसुना बनाना पड़ेगा. अन्यथा यह स्वीकारना बहुत कठिन है कि एकमेवाद्वितीय ब्रह्म, मायारूप उपाधिके बिना, स्वतः अनेक रूप धारण कर नहीं सकता! ऐसी स्थितिमें महाभारत-भागवतादिमें वर्णित अवतीर्ण श्रीकृष्णके स्वरूप या लीला को मायिक या केवल व्यावहारिक-सत्य मानना श्रीकृष्णके आत्ममायापरिगृहीत जन्म-कर्मों की दिव्यताका प्रत्याख्यान है. अतएव उपनिषद् गीता ब्रह्मसूत्र भागवतादि शास्त्रोंके आधारपर श्रीमहाप्रभुने मायाके भी त्रिविध रूप स्वीकारे हैं :-

(१) सर्वभवनसामर्थ्यरूपा माया

(२) योगमाया

(३) व्यामोहिका माया

(१) उल्लिखित शास्त्रोंमें सर्वभवनसामर्थ्यरूपा मायाका निरूपण इन वचनोंमें हुआ है: "...मायी सृजते विश्वमेतत्...मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्" (श्वेता.उप. ४।९-१०) "इन्द्रो मायाभिः पुरुरूपः ईयते" (बृह.उप. २।५।१९) "भिन्ना प्रकृतिरष्टधा....प्रकृतिं विद्धि मे पराम्...दैवी ह्येषा गुणमयी मम माया...मयाध्यक्षेण प्रकृतिः सूयते...." (गीता ७।४-५-१४, ९।१०) "....प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितं स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः....अभ्यपद्यत लीलया गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः" - "प्रकृतिर्ह्यस्योपादानमाधारः पुरुषः परः सतोऽभिव्यञ्जकः कालो ब्रह्म तत् त्रितयं त्वहम्" (भाग. ३।२६।३-५-११।२४।१९).

(२) शास्त्रोंमें योगमायाका निरूपण इन वचनोंमें देखा जा सकता है: "मायाविग्रहधारणः" (कृष्णोप. ११) "सम्भवाम्यात्ममायया" - "रूपं परं दर्शितमात्मयोगात्" (गीता ४।६-११।४७) "यन्मर्त्यलीलौपयिकं स्वयोगमायाबलम्" (भाग. ३।२।१२).

(३) शास्त्रोंमें व्यामोहिका मायाका निरूपण भी अनेक स्थलोंपर मिलता ही है: “तस्मिंश्चान्यो मायया संनिरुद्धः” (श्वेता.उप. ४।६) “न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः माययापहतज्ञानाः” (गीता ७।१५) “ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि तद्विद्यादात्मनो मायाम्” (भाग. २।९।३३).

वैसे तर्कलाघवके विचारसे तो एक सर्वभवनसामर्थ्यरूपा मायाके निरूपणसे ही सभी विराधाभासोंका परिहार शक्य है, फिरभी न तो भगवत्स्वरूप तर्कोत्प्रेक्षित माना गया है और न तर्कके लाघव-गौरवकी आपात्तिके बलपर कुछ सिद्ध या असिद्ध ही हो जाता है. बृहदारण्यकोपनिषद्के पूर्वोद्धृत वचनमें ‘मायाभिः’ पदमें बहुवचनका प्रयोग, इसी तरह गीता-भागवतादिमें मायाजन्य मोहकी कहीं प्रशंसा और कहीं निन्दा, योगमाया और व्यामोहकमाया के भेदके कण्ठोक्त प्रमाण बन जाती हैं. वैसे ‘ब्राह्मण-परिव्राजक’ अथवा ‘उपस्थित सज्जनो! सन्नारिओ! एवं सभाध्यक्ष महोदय!’ न्यायकी तरह ही सर्वभवनसामर्थ्यरूपा माया और योगमाया/व्यामोहकमाया के बीच भेद समझना चाहिये. अर्थात् सभाध्यक्ष ‘सज्जन-सन्नारी’ में अन्तर्भूत होनेपर भी जैसे पृथक्कृत्य उल्लेखनीय होता है वैसे ही सर्वभवनसामर्थ्यके अन्तर्गत ही भक्ति/मुक्ति का प्रदायक आनन्दात्मक स्वलीलाविहारौपयिक साधु योगमायाबल; तथा संसृति/दुर्गति का प्रदायक दुःखात्मक जीवमोहौपयिक असाधु व्यामोहकमायाबल, यों दोनों ही बलोंका उल्लेखनीय कुछ-न कुछ स्वरूपवैलक्षण्य है ही. संक्षेपमें जड़-जीव-ईश्वररूपको प्रकट करनेवाले बलको ‘सर्वभवनसामर्थ्य’ कहा जाता है; और प्रकट हुवे जड़-जीव-ईश्वररूपोंके साथ क्रीड़ामें प्रकट बलको ‘योगमाया’ या ‘व्यामोहकमाया’ कहा जाता है.

द्वितीयस्कन्धके नवमाध्यायके प्रारम्भमें इनका सुविशद निरूपण श्रीमहाप्रभुने किया है. वहां यह दिखलाया गया है:-

सच्चिदानन्द ब्रह्मके सदंशकी शक्ति क्रियारूपा माया होती है. चिदंशकी शक्ति व्यामोहिकारूपा माया होती है. आनन्दांशकी शक्ति सर्वभवन-सामर्थ्यरूपा माया होती है. आनन्दांशकी शक्ति

सर्वभवन-सामर्थ्यरूपा माया होती है. ये तीन तरहकी शक्तियाँ सच्चिदानन्दांशोंके धर्मोंके बोधक 'सत्ता' / 'सत्त्व', 'चैतन्य' / 'चित्त्व' एवं 'आनन्दत्व' रूप पदोंद्वारा अभिधेय बनती हैं. अखण्डैकरस सच्चिदानन्दमें जब ये धर्म पृथक्-पृथक् अर्थक्रिया प्रकट करना शुरू करते हैं तो धर्मीभूत सदंश चिदंश एवं आनन्दांश भी परस्पर पृथक्-पृथक् रूप प्रकट करने लग जाते हैं. श्रुतिमें 'प्रजायेय' पदद्वारा ब्रह्मके सृष्टिसंकल्पका निरूपण किया गया है. अतएव आनन्दांश जब इतरद्वयापेक्षया उत्कृष्ट बन जाता है, तब इतर दोनों अर्थात् सदंश और चिदंश अपनेसे उत्कृष्ट आनन्दांशके अनुषंगी एवं अनुसेवी बन जाते हैं. परिणामस्वरूप सदंशकी क्रियाशक्ति एवं चिदंशकी व्यामोहकशक्ति आनन्दांशमें पर्यवसित हो जाती हैं. इसी तरह क्रिया एवं ज्ञान की शक्तिओंका धर्मी या आश्रय आनन्दांश बन जाता है. मूलमें ज्ञानरूप धर्मवाले चिदंशकी ज्ञानशक्ति जब आनन्दांशमें पर्यवसित हो जाती है, तब स्वयंकी ही शक्ति स्वयं चिदंशको व्यामोहित करने लग जाती है. और इस तरह उस चिदंशको जीव बनना पड़ता है. क्रियाशक्तिके जानेके कारण सदंश जड़ अव्यक्त=प्रकृति बन जाता है. बादमें आनन्दांशमें पर्यवसित हुई क्रियाशक्तिके यथायथ उद्गम या तिरोगम के कारण महदहंकारादिक्रमसे घट-पटपर्यन्त व्यष्टि/समष्टि जड़रूपोंके यथायथ आविर्भाव या तिरोभाव होते रहते हैं. इसी तरह चिदंश भी आनन्दांशमें पर्यवसित स्वकीय ज्ञानशक्तिके अंशभूत अनेकानेक ज्ञानोंसे अनेकानेक जीवोंके रूपमें अभिव्यक्त या तिरोहित होते रहते हैं. मूलमें स्वयंकी परन्तु आनन्दांशमें जा कर पर्यवसित हुई चिदंशशक्ति व्यामोहिका माया, जब जीवको मोहित करने लगती है, तब वह जीव बोधरूप होनेके बावजूद आनन्दांशसे पृथक् हो जानेके कारण आनन्दांशकी खोजमें निकटमें उपलब्ध प्राणका संगी बन जाता है. ऐसे प्राणसंगी चिदंशको 'जीव' कहा जाता है, "जीव प्राणधारणे" धातुसे शब्दनिष्पत्तिके आधारपर भी यह सिद्ध हो सकता है. स्वयं चिदंशकी मायासे मोहित जीवको भगवान् जबतक पूर्ण ज्ञानशक्ति प्रदान नहीं करते, तबतक वह प्राणधारणके प्रयत्नोंको छोड़ नहीं पाता. पूर्णज्ञान पा लेनेपर प्राणसंगके

व्यसनको छोड़ कर वह पुनः शुद्ध चिद्रूपतामें अवस्थित हो जाता है। इस शुद्धावस्थामें प्राकृत सत्त्वादि गुणत्रयी, बुद्धि, अहंकार, मन से शुरु करके रूपरसादि गुणवाले जड़देहके घटक पृथिव्यादि विषयोंकी आधीनतासे भी चिदंश छुटकारा पा लेता है। एतावता चिदंशमें जगत्कर्तृत्वकी सामर्थ्य तो आ नहीं पाती, क्योंकि वह शक्ति तो केवल आनन्दांशमें ही रहती है.. आनन्दांशके साथ मिलन होने पर ही जीवको आनन्दानुभूति हो पाती है। ...यह प्रक्रिया सर्वश्रुतिवचनोंके अनुरोधवश श्रुतार्थापत्तिसिद्ध है; और शास्त्रवचनाशयनिर्धारणार्थ सर्वत्र उपयुक्त भी। अन्य प्रक्रिया शास्त्राभिप्रायको कुण्ठित बनाती हैं।

योगमाया का निरूपण श्रीमहाप्रभुने दशमस्कन्ध (१०।३।४७ तथा १०।२६।१) में इन शब्दोंमें प्रस्तुत किया है:—

यह योगार्थ ही होती है। भगवान्की दिव्य लीलामें जब लीलोपयोगी लोकव्यामोहन या चमत्कार दिखाना अभीष्ट होता है, तब इसे व्यापारित किया जाता है। योगमाया यथास्थित वस्तुका भी अन्यत्र स्थापन कर देती है। इस शक्तिका उपयोग प्रभु लीलार्थ करते हैं। प्रमाण और रक्षण की लीलामें जैसे बलभद्रको साथ रखा जाता है वैसे ही लोकमें अलौकिक लीलारूप कार्यको सिद्ध करनेको योगमायाको साथ रखा जाता है। बलभद्र और योगमाया के बीच योगमाया अन्तरंगतर होती है। इसके कारण प्रमाण और फल(=आनन्द) का अपने प्रमेय=विषय या साधन से अन्यत्र भी योजन(उपलम्भकत्व/उपलम्भ) सम्भव हो जाता है(इसी तरह विदित प्रमेयका अश्रुतपूर्व प्रमाणसे होते अनुभव के साथ योजन या विहित साधनकी श्रुतपूर्व फलकी अप्रापकताके साथ योजन भी शक्य हो जाता है)।

यहां संक्षेपमें पुनः इतना जान लेना आवश्यक है कि तैत्तिरीयोपनिषद्का जो वचन इस भूमिकाके उपक्रममें दिया गया है, उसमें उपलक्षणविधया परिगणित सत्-त्यद् आदिके द्वन्द्वोंको, जो सच्चिदानन्द ब्रह्मने अपने चिदंश या आनन्दांश के निगूहनद्वारा इस जगत्में प्रकट किया गया है, उसे सर्वभवनसामर्थ्यरूपा मायाद्वारा ही किया हुआ कार्य जानना चाहिये।

ऐसे द्वन्द्वात्मक जगत्में अपने आनन्दांश या चिदंश को तिरोहित किये बिना जब सच्चिदानन्द भगवान् स्वयं लीलार्थ प्रकट होते हैं तो, पूर्वोक्तविध द्वन्द्व अपनी योगमायाद्वारा प्रकट करते हैं। जब भक्ति या मुक्ति में से कोई भी एक फल जीवात्माको देना अभीष्ट न हो, तब व्यामोहकमायाद्वारा उस जीवात्माको मोहित बना दिया जाता है।

इस प्रसंगमें तामसफलप्रकरणके प्रारम्भमें श्रीमहाप्रभुने एक निरतिशय मननीय निरूपण किया है, जिसे यहां उद्धृत करनेके लोभका संवरण दुर्बार है:—

भक्तिप्रतिपादक एवं ज्ञानप्रतिपादक यों दो तरहके शास्त्रोंके आधारपर भगवान्के वास्तविक स्वरूपका जैसे बोध होता है; वैसे ही कभी-कभी स्वयं भगवत्स्वरूप स्वयमेव स्वबोधजनक बन जाता है। ब्रजमें भगवान् अपने सच्चिदानन्दरूपमें अवतीर्ण या प्रकट हुवे हैं, मुक्ति(या भक्ति)के प्रदानार्थ ही। अतः जिस-किसीका जिस-किसी उपायद्वारा भगवान्के साथ सम्बन्ध जुड़ जाता है, उसे उसी उपायसे मुक्ति(या भक्ति) मिल जाती है। भूतलपर भगवान्को प्रकट करने हेतु ज्ञान या भक्ति उपयोगी उपाय हैं; परन्तु भगवान् यदि स्वेच्छया स्वतःप्रकट हो गये हों तो फिर ज्ञान या भक्ति की कोई उपयोगिता रह नहीं जाती! यहां तो भगवान् स्वतएव सर्वजनोंके नयनगोचरतया प्रकट हो गये हैं, मुक्ति(/भक्ति)दानार्थ। क्योंकि ईश्वरेच्छाको शास्त्रनियमोंमें जकड़ा नहीं जा सकता! अतः भगवान्के आविर्भावके तीन उपाय सिद्ध होते हैं : १. स्वेच्छा २. भक्ति अथवा ३. ज्ञान। अनवतारकालमें ज्ञान या भक्ति दो ही औत्सर्गिक हेतु बनते हैं; परन्तु अवतारदशामें ज्ञान-भक्ति प्रयोजक नहीं रह जाते। (वैसे) बरसातमें तो जल सर्वत्र सुलभ रह सकता है, एतावता क्या कूप या नदी आदिको कोई अनुपयोगी मान सकता है?

अस्तु, अब हमें यह देखना है कि जन्मप्रकरणके बाद प्रमाणप्रकरणमें निरूपित भक्तिहेतुक अज्ञान एवं अन्यथाज्ञान रूप प्रमाणोंके प्रमेय बने भगवत्स्वरूपका वर्णन इस प्रमेयप्रकरणमें कैसे हुवा है। ये अज्ञान और अन्यथाज्ञान व्यामोहिका मायाके कार्य नहीं हैं प्रत्युत योगमायाके कारण

प्रकट हुवे हैं। अर्थात् स्वयं भगवान्‌के द्वारा अपनी दिव्य योगमायाके बलसे परिगृहीत रूपके वश ये अज्ञान और अन्यथाज्ञान पनपे हैं। जैसे कोई शिल्पी अपनी छेनीसे तराश-तराश कर किसी शिलामें सौन्दर्यको प्रकट कर देता है, वैसे भगवत्स्नेहोद्भूत दिव्य अज्ञान और अन्यथाज्ञान के वश प्रमाणलीला ही शनैः-शनैः घनीभूत हो कर प्रमेयलीलामें साकार होती हुई इस अवस्थाको प्राप्त हुई है।

भक्तिकी विभिन्न अवस्थाओंकी बीजभाव=वरण रुचि स्नेह आसक्ति और व्यसन के रूपमें निरूपित किया गया है। व्रजमें प्रकट होनेका प्रभुका संकल्प वरणस्थानीय भावांकुरणकी प्रक्रिया है। प्राकृत शिशुकी तरह मनोहर शिशुवपुःधारण उस अंकुरित रुचिको प्रेमकन्दलित बनानेकी प्रक्रिया है। यह जन्मप्रकरणका वर्ण्यविषय है। अपनी मनोहारिणी बालक्रीड़ाओं से उस कन्दलित प्रेमको भगवान्‌ प्रणय-स्नेहोद्भूत अनेकविध मनोरथोंकी शाखाप्रशाखाओं से सम्भूत तथा पल्लवित करते हैं। यह प्रमाणप्रकरण का वर्ण्य-विषय है। इस प्रमेयप्रकरण में उस पल्लवित प्रणय-स्नेहो रागात्मिका आसक्तिमें कलिकायित किया जाना है कि जिसे अग्रिम साधनप्रकरणमें अनुरागात्मिका प्रत्याशाओंके कुसुमके रूपमें खिलाना है। इसी तरह अन्तिम फलप्रकरणमें इसे प्रपञ्चविस्मृतिपूर्वक भगवद्व्यसनमें फलित हो जाना है।

प्राकृत बालकके रूपमें अवस्थित भगवान्‌ ही प्रमेयभावापन्न भी हैं। अतएव प्राकृत बालककी तरह तो भगवान्‌ असमर्थ नहीं हैं। भगवान्‌ अपने अप्राकृत या अलौकिक सामर्थ्यको यदा-कदा सकलजन-नयन-गोचरतया प्रकट भी कर देते हैं; तब भी व्रजके गोप-गोपीजन अपना वात्सल्य या स्नेहभाव भगवान्‌के बारेमें छोड़ नहीं पाते। श्रीमहाप्रभु, अतएव, कहते हैं—“अण्वपि ब्रह्म व्यापकं भवति। यथा कृष्णः, यशोदाकरोडे स्थितोऽपि, सर्वजगदाधारो भवति” (शास्त्रा. प्रक. ५४) अर्थात् अणुपरिमाण होनेपर भी ब्रह्म व्यापक हो सकता है। जैसे श्रीकृष्ण, माता यशोदाकी गोदमें लेटे हुवे होनेपर भी, अखिल ब्रह्माण्डके आधार होते हैं। अपनी यह विरुद्धधर्माश्रयता भगवान्‌ने बाललीलामें प्रकट

न की हो ऐसा भी नहीं कहा जा सकता है. स्तनपानरत भगवान्ने अपने मुखारविन्दमें ही समग्र ब्रह्माण्डके दर्शन अपनी माताको करा दिये; और इसे साक्षात् स्वनेत्रोंसे निरखनेके बाद भी माता यशोदा स्वीकार न सकी! इससे पता चलता है कि वह बालरूप कितना मनोहारी रूप रहा होगा!!

“सर्वं खलु इदं ब्रह्म” या “ऐतदात्म्यमिदं सर्वम्” जैसे वचनोंमें वर्णित आत्मतत्त्वके साक्षात्कारकेलिये उपनिषदोंमें कहा गया है—“तद् एतत् प्रेयः पुत्रात्”—“एतं वै तम् आत्मानं विदित्वा ब्राह्मणाः पुत्रैषणयाश्च. ..व्युत्थाय अथ भिक्षाचर्यं चरन्ति” तो यह ज्ञानिओंकेलिये तो अवश्य ही सच बात है. उस सर्वात्माकी सर्वरूपता ज्ञानिओंकेलिये अवश्य ही सर्वाधिक स्पृहणीय होती होगी; परन्तु माता यशोदाकेलिये वह सर्वरूपता नहीं किन्तु पुत्ररूपता ही नितान्त स्पृहणीय है. अतएव ऐसी तत्त्वसाक्षात्कारैषणासे ‘व्युत्थित’ होनेके कारण, माता यशोदा श्रीकृष्णको अपने आत्मज होनेके अलावा और कुछ मानने तैयार ही नहीं है! सर्वात्माके पुत्ररूपेण प्रमेय बननेपर पुत्रत्वसे अधिक प्रिय सर्वात्मत्व हो नहीं पाता—सर्वात्मत्वसे भी कहीं अधिक प्रेम पुत्रत्वके बारेमें ही प्रकट हो जाता है. इस लीलाचमत्कृतिका वर्णन प्रमाणप्रकरणकी सुबोधिनी(१०।८।४५)में इस तरह किया गया था:—

क्रियाशक्तिके निरूपणद्वारा भगवन्माहात्म्यकी प्रतिपादिका वेदत्रयीने, ज्ञानशक्तिके निरूपणद्वारा उसी माहात्म्यकी प्रतिपादिका उपनिषदोंने, नित्यानित्य वस्तुकी विवेचनाद्वारा अनित्य वस्तुके मोहसे छुड़ा कर नित्य वस्तु भगवान्की ओर ले जानेवाले सांख्यशास्त्रने, भगवदितर विषयोंकी चिन्तासे चित्तको छुड़ा कर केवल भगवान्में उसे निरुद्ध करनेवाले योगशास्त्रने, भगवन्माहात्म्यनिरूपक पाशुपत एवं वैष्णव तन्त्रशास्त्रोंने, इसी तरह तत्तद् दर्शनशास्त्रोंने भी तत्तत् प्रमेयोंके रूपमें जिन श्रीकृष्णका माहात्म्य गाया है, ऐसे श्रीकृष्णके माहात्म्यको निजनेत्रोंसे निहार कर भी, माता यशोदा, सर्वात्मा मानने के बजाय अपना आत्मज ही मानना चाहती हों तो पुत्रभाववाली अविहित भक्तिमें माता यशोदा सुप्रतिष्ठित हो गयी हैं, यह सिद्ध हो जाता है (फिरभी इसे अज्ञानजन्य मोह माननेसे बड़ा अज्ञान या मोह, और क्या हो सकता है?).

भगवान्‌के जन्म लेनेके साथ शुरु हुई उत्सवोंकी परम्पराद्वारा, अनेकविध असुरोंके उपद्रवोंसे पैदा होते भयद्वारा, उन सभीसे भगवान्‌के उबर जानेके कौतुकद्वारा, गर्गमुनिके विस्मयजनक वचनद्वारा, यमलार्जुनभंगद्वारा; और बकासुरवधादिके अनेकविध उपद्रवोंकेद्वारा भी भगवान्‌ने मुख्यतया नन्द-यशोदाके; और वैसे तो सभी ब्रजजनोंके हृदयोंको अपनेमें निरुद्ध=निरतिशयासक्त बना लिया था. अतः बाल्यावस्थामें भी प्रमेयरूपता सम्पन्न हो जानसे, इन सात अध्यायोंवाले प्रकरणमें स्नेहोत्तरभाविनी भक्तिकी तृतीय अवस्था आसक्तिका ही सप्तविध निरूपण अभिप्रेत है. इसमें मुख्यता गोप-गोपिकाओंकी है.

जैसा कि पहले भी कहा जा चुका है कि ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्य ये छह भगवद्धर्मोंके अलावा सातवें धर्म स्वयं भगवान्‌के निरूपणार्थ ही ये क्रमशः सात अध्याय हैं.

तदनुसार:-

प्रमेयप्रकरणके प्रथम (आदितः १२=१५) अध्यायमें: ब्रजलीलामें अपने असाधारण अलौकिक सौन्दर्यवश सभीका मन अपने वशमें, अर्थात् अपनेमें निरुद्ध, कर लेनेके कारण भगवान्‌ का ऐश्वर्य गुण निरूपित हुवा है. 'निरोध' का अर्थ, जैसा कि हम देख ही चुके हैं, प्रपञ्चको भूलभाल कर भगवान्‌में मनका लग जाना है. अतः प्रपञ्चासक्तिको तोड़नेका अनुभाव भगवान्‌ने ब्रजमें बसनेवाले दुष्टजनोंके निग्रहद्वारा प्रकट किया. इसमें सर्वप्रथम प्रमेयरूप भगवान्‌ने अपने समग्र लीलापरिकरकी दिव्यता अपने अग्रज श्रीबलभद्र, जो प्रमाणरूप हैं, उन्हें समझायी है. इसमें उनमें निजावेश इंगित हुवा है. अतएव भगवदाविष्ट श्रीबलरामद्वारा धेनुकासुरके वधका वर्णन भी श्रीकृष्णके ही चरित्रनिरूपणतया किया गया समझना चाहिये. इस लीलाकेद्वारा प्रमेयरूप भगवान्‌ने प्रमाणाविष्ट हो कर निजासक्तिमें ब्रजवासियोंकेलिये अनुपयोग ऐसे देहाध्यासके निवारणका अनुभाव प्रकट किया है. क्योंकि भगवदासक्तिमें अनुपयोगी देहाध्यास तो अज्ञानजन्य ही होता है, जबकि उपयोगी तो योगमायाजन्य ही होता है, यही तो भागवतका गूढ़ रहस्य है. इस तरह "प्रपञ्चविस्मृति + भगवदासक्ति

= निरोध"के समीकरणमें पूर्वदल - 'प्रपञ्चविस्मृति' के अन्तर्गत देहाध्यासके निर्वर्तनके बाद जो उत्तरदल - 'भगवदासक्ति' है उसके अन्तर्गत भगवद्रूपासक्तिका निरूपण—“तं गोरजश्छुरितकुन्तल.... यदपांगमोक्षम्” (१०।१२।४२-४३) श्लोकोंमें हुवा है।

इस लोकातिशायी सौन्दर्यके कारण मुख्यतया यहां गोपिकाओंके, और आनुषंगिकतया अन्योके भी, मानसिक निरोधका निरूपण हुवा है। इसी तरह इस प्रकरणके वेणुगीतवाले अन्तिमाध्यायमें वाचिक निरोधका; तथा आगे चलकर फलप्रकरणमें कायिक निरोधका भी निरूपण किया जायेगा।

द्वितीय (आदितः १३=१६) अध्यायमें : कालीयनागके दमनके वर्णनद्वारा भगवान्‌के वीर्य गुणका निरूपण अभिप्रेत है। भगवदासक्त जीवकेलिये तत्तद् इन्द्रियोंकी तत्तद् विषयोंमें रही आसक्ति कालीयनागके फनोंमें रहे विषकी तरह अनिष्टकारिणी होती हैं। कालीयनागके फनोंकी जैसी हमारी इन्द्रियोंपर, यदि भगवच्चरणरूपा भक्ति नाचने लग जाये तो, भगवदासक्तिमें अनुपयोगी विषोपम विषयोंमेंसे इन्द्रियोंकी आसक्ति निवृत्त हो सकती है। यों देहाध्यासके निर्वर्तनके बाद गो-गोप-गोपिकाओंका भगवदासक्तिमें अनुपयोगी जो इन्द्रियाध्यास था, उसका निर्वर्तन यहां निरोधांगतया वर्णित हुवा है। यह कालीयदमन व्रजभक्तोंकी भगवदासक्तिकी दृढ़ताकी ही परीक्षा थी।

तृतीय (आदितः १४=१७) अध्यायमें : “कृष्णं हृदाद् विनिःक्रान्तं... उपलभ्योत्थिताः सर्वे लब्धप्राणा इव प्रजाः” (१०।१४।१३-१४) श्लोकोंमें अपने दर्शनके दानकेद्वारा व्रजजनोंके प्राणोपम अभीष्ट श्रीकृष्णने सकल व्रजवासियोंको जो प्राणदान किया, उसके वर्णनद्वारा सुस्पष्टतया भगवान्‌के यश गुणका निरूपण हुवा है। व्रजभक्तोंको भगवान्‌में साधारण लौकिक स्नेह नहीं था प्रत्युत भगवान्‌ उन्हें निरतिशय प्राणप्रिय थे, यही प्राणदानके वर्णनका अभिप्राय है।

प्रथमाध्यायके अन्तमें, वृन्दावनमें विचरनेवाले तृषार्त गो-गोपबालकोंके विषदूषित जलपानसे निष्प्राण होनेका तथा भगवान्‌की अमृतवर्षिणी दृष्टिसे

पुनरुज्जीवित होनेका उल्लेख हुवा है। यह उल्लेख भी अज्ञानप्रयुक्त प्राणाध्यासके निवर्तनद्वारा गो-गोपबालकोंको, भगवदासक्तिहेतु उपयोगी प्राणाध्यासके प्रदानकी ही लीला थी। स्वनिरूपक अध्यायसे पूर्ववर्णनका हेतु—वे स्वयं जा कर व्रजस्थित सभी व्रजजनोंको भगवान्‌के जलहृदमें कूदनेके वृत्तान्तसे अवगत करें, यही प्रतीत होता है।

जलहृदसे सकुशल बाहर निकलते भगवान्‌के दर्शनमें मिलते आनन्दको, केवल नेत्रेन्द्रियोंके सुखतया वर्णित न कर, व्रजवासियोंके तनमें लौट आये प्राणकी तरह वर्णन करना भी, व्यामोहिका मायासे जन्य प्राणाध्यास व्रजवासियों अब रह नहीं गया था, इस तथ्यके सूचनार्थ है। सभी व्रजजन योगमायासे जन्य अलौकिक प्राणाध्याससे सम्पन्न हो गये थे।

पुनश्च इसी तरह दावाग्निपानके वर्णनद्वारा भगवन्माहात्म्यका जो निरूपण हुवा है, वह भी व्रजवासियोंके चित्त भगवान्‌में भक्तिभावपूर्ण हो कर निरुद्ध हो गये थे — केवल लौकिक आसक्तिके रूपमें नहीं; क्योंकि असाधारण भगवन्माहात्म्यको स्वयं निजनेत्रोंसे निरखनेके बाद भी व्रजजनोंकी आसक्तिमें लेशमात्र अन्तर नहीं पड़ा। यह यशोरूप माहात्म्यका ज्ञान, जो भक्तिका पूर्वांग माना गया है, उसकी ही विवक्षासे हुवा निरूपण है।

यहां तक सभी व्रजजनोंकी दृढ़ भगवदासक्तिका सामान्यतया निरूपण किया गया। अब इसके बाद गोपबालकों, गायों, गोकुलस्थ अन्य भी सभी व्रजजनों; तथा गोपिकाओं की भी आसक्तिका विभागशः पृथक्-पृथक् वर्णन किया जाना अभिप्रेत है।

चतुर्थ (आदितः १५=१८) अध्यायमें: प्रलम्बवधका वर्णन तथा कालदुःख-निवारणका वर्णन भगवान्‌के श्री गुणके निरूपणार्थ है। इनमें प्रलम्बके वधद्वारा मुख्यतया भगवान्‌ने व्रजके गोपबालकोंके, वैसे अन्य भी सभी व्रजजनोंके, अन्तःकरणाध्यासके निवारणका अनुभाव प्रकट किया है। यहां वृन्दावनलीला तथा गोष्ठलीला यां उभयविधलीलाओंका वर्णन हुवा है।

पञ्चम (आदितः १६=१९) अध्यायमें: जीवात्माके साथ जो अज्ञानरूप दोष होता है उसे, निजासक्तिमें दावाग्निरूप जान कर, भगवान्‌ने शान्त

किया. अतः द्वितीय दावाग्निपानद्वारा भगवान्ने अपना माहात्म्य प्रकट करके निरोधांगभूत भगवदासक्तिकी भक्तिस्वरूपताको दृढ़ करनेको अपने ज्ञान गुणको ही अपनी गायोंकेलिये प्रकट किया है.

षष्ठ (आदितः १७=२०) अध्यायमें: वर्षा और शरद् ऋतुओं के वर्णनमें, वैसे तो स्वयं श्रीहरिको तटस्थ सा दरसाते हुवे, भगवल्लीलासामयिक कालका ही निरूपण मुख्यतया हुवा है. अन्ततः इस तरह भगवल्लीलार्थ अभीष्ट कालमें सभी बातोंके दोषरहित हो जानेके वर्णनसे भी भगवान्का माहात्म्य ही यहां भी निरूपित हुवा जान लेना चाहिये. इस अध्यायके उपक्रममें ही —“गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः, मेनिरे देवप्रवरौ कृष्णरामौ ब्रजं गतौ” (१०।१७।२) वचनमें भी यही बात स्पष्ट कर दी गयी है. दृढ़ आसक्तिवाले निरुद्ध भक्तोंके ही बीचमें सम्पन्न की गयी क्रीड़ाद्वारा भगवान्का वैराग्य गुण यहां सूचित हुवा है.

सप्तम (आदितः १८=२१) अध्यायमें: इन छह गुणधर्मोंवाले धर्मस्वरूप स्वयं परब्रह्मका “रसो वै सः रसं ह्येवायं लब्ध्वानन्दी भवति” श्रुतिवचनके अनुसार रसात्मक वर्णन यहां अभिप्रेत है.

निष्पाद्य रसानुभूतिके किसी भी प्रकारमें एक तो प्रमुख अंगी स्थायिभाव होता है, जो आभ्यन्तर होनसे रसिकजनकेलिये हृदयैकगम्य होता है; और दूसरा अंगभूत निष्पादक आलम्बनविभाव होता है, जो बाह्य होनेसे सर्वजनोंके नयनगम्य होता है. रसशास्त्रीय मर्यादाके सन्दर्भमें—“विभावानुभाव-सञ्चारिभावैः निष्पन्नः स्थायिभावो रसः स्मृतः” वचनके अनुसार विभावादि सकल उपादान निष्पादक कोटिमें आते हैं तथा स्थायिभाव निष्पाद्य कोटिमें.

रसानुभूति न तो केवल सुखानुभूति होती है और न केवल दुःखानुभूति ही. सुख या दुःख सभी कुछ जिसमें अनुकूलतया आस्वाद्य बन जायें ऐसी आनन्दानुभूतिको ही ‘रसानुभूति’ कहा जाता है. सामान्यतया, अतएव, आलम्बनविभाव आनन्दजनक होता है; और स्थायिभाव आनन्दरूप. प्रकृत प्रसंगमें भगवान्को आलम्बनविभाव तथा भगवदासक्तिको स्थायिभाव समझना चाहिये. “आनन्दो ब्रह्मेति व्यजानात्” (तैत्ति.उप. ३।६।१) वचनके

आधारपर भगवत्स्वरूपानन्द हो अथवा भगवदसक्तिरूप आनन्द हो दोनों ही मूलमें आनन्द होनेसे साक्षात् परब्रह्मात्मक ही हैं। अतएव “बर्हापीडं नटवरवपुः...” (भा. १०।१८।५) वचनकी सुबोधिनीमें श्रीमहाप्रभुने भगवान्‌का दो रूपोंमें आलम्बनविभाव होना समझाया है :-

(१) निष्पाद्य रसानुभूति के बाह्य आलम्बनतया निष्पादक भगवान्‌, प्रत्यग्र भोक्तृभावापन्न होनेके कारण, प्रत्यक्ष सन्निधिमें ‘वर’ पदसे अभिधेय होते हैं।

(२) निष्पाद्य स्थायिभाव जहां स्वयं ही ‘आसक्तिभ्रम’न्यायेन घनीभूत हो जानेके कारण निष्पादक सकल आभ्यन्तर सामग्रीतया जब आलम्बनविभावादिको भी भोग्यभावापन्न बना देता है तब भगवान्‌ ‘नट’ पदसे अभिधेय बन जाते हैं।

ब्रह्मको ‘आनन्द’ जैसे कहा गया है, वैसे ही ‘आनन्दमय’ (तैत्ति. उप. ३।६।१ तथा २।५।१) भी कहा गया है। “सत्यं ज्ञानमनन्तं ब्रह्म” (तैत्ति. उप. २।१।१) वचनके आधारपर आनन्दको देशकृत कालकृत तथा स्वरूपकृत त्रिविध परिच्छेदोंसे रहित भी माना गया है। अतः जब आनन्द सर्वतः अनन्त ही हो तो, न तो प्राचुर्य और न विकार ही अर्थ उपपन्न हो पाते हैं। क्योंकि अनन्तका अनन्तसे गुणाकार करनेपर गुणनफल भी अनन्त ही तो मिलता है—प्रचुर अनन्त नहीं; और ‘मयट्’को विकारके अर्थमें तो स्वयं ब्रह्मसूत्रकारने मान्य नहीं रखा है। फिरभी “अजायमानो बहुधा विजायते” (तैत्ति. आर. ३।१३।४०-४१) वचनद्वारा निर्दिष्ट नीतिका अनुसरण करनेपर आत्मरमणशील ब्रह्मको यदि आनन्दरूप मान लें तो आत्मभावित भक्तोंके हृदयमें भगवदासक्ति या स्थायिभाव को परमानन्दतया रसरूप मानना चाहिये। ऐसे ही भक्तोंके हृदयमें विद्यमान भगवदासक्तिरूप आनन्दको स्थायिभावात्मक रस मान लें तो नयनोंके सामने स्नेह के आलम्बनविभावतया रममाण भगवान्‌को आनन्दमय भी माना जा सकता है। संक्षेपमें परब्रह्म, केवल स्वरूपतया अगणितानन्द होनेपर भी, लीलाविशिष्टतया आनन्दमय बन जाता है। अगणित आनन्दमें भी यह

विलक्षण प्राचुर्य भगवत्स्वरूप या भगवल्लीला की अपेक्षासे न होकर, रसिक भक्तके स्वरूपासक्त या लीलासक्त हृदयकी अपेक्षासे ही होता है।

प्रकृतमें भगवान् भी नटवरवपु बन कर प्रकट हुवे हैं। इस नटवरवपुद्वा-
र किये गये वेणुवादनने ही ब्रजस्थित गोपीजनोंके हृदयमें विद्यमान निरुपधिक
भगवदासक्तिको शृंगारात्मिका बनाया है। तदनुरूप शृंगारात्मिका रतिका
आलम्बनविभावोचित नयनगोचर अलौकिक रूप भी भगवान्ने धारण
किया है। अवशिष्ट उद्दीपनविभाव शरद्वृत्तसामयिक वनश्री हरिणी
अप्सरायें गाय पक्षिगण नदी गोवर्धन आदि हैं। अनुभाव तो स्वयं
भगवान्की विचित्र वेषभूषा है ही।

इस तरह वेणुवादनरत स्वयं भगवान्का दर्शन एवं वेणुनादश्रवण भी
ब्रजमें ही हो जानेकी अलौकिक घटना लौकिक प्रक्रियासे तो सम्भव
नहीं! इसे 'आसक्तिजन्य भ्रम' मानना पूर्वप्रतिपादित भगवद्रूप-भगवल्लीलाकी
अलौकिकताके बारेमें नितान्त अनभिज्ञताका प्रकाशन ही होगा। अतएव
इस अलौकिक अनुभावको समझानेको उदाहरणतया तो 'आसक्तिभ्रम' न्याय
उपयोगमें लाया जा सकता है, एतावता भ्रम ही मान लेना 'गोमयं-पायसं'
न्याय होगा! "अपने दुर्बोध स्वरूपका बोध प्रदान करनेको भगवान्
भूतलपर प्रकट होते हैं। भगवान्की उन दिव्य लीलाओंके अमृतसागरकी
लहरियोंमें हिलोरे लेनेके प्रेमी जन तो, ब्रह्मासायुज्यकी अभिलाषासे भी
विरत हो कर, निरन्तर भगवान्के चरणकमलोंको घेर कर रहनेवाले परम
हंसोंके संगकी कामनासे अपना घरबार आदि सभी कुछ छोड़ बैठते हैं।"
(भा. १०।८।७।१२१) इस वचनके भी आशयका शान्त चित्तसे विचार
करनेपर यह तो स्पष्ट है ही। अतः जैसे ऋषियोंको ब्रह्मविद्योपदेशके
कारण परमतत्त्वकी अपरोक्षानुभूति हो जाती थी, वैसे ही इस
वेणुनादामृतपायनरूप विद्योपदेशद्वारा भगवान्ने ब्रजमें स्थित गोपिकाओंको,
वहीं ब्रजमें बैठे-बैठे, वृन्दावनलीलाके अपरोक्षदर्शनकी सामर्थ्य प्रदान कर
दी थी! इस वेणुनादको ऐसे दिव्य सामर्थ्यवाला नादामृत श्रीमहाप्रभु मानते
हैं। यह भगवदासक्ति उस भगवत्स्नेहके कारण पनपी है कि जिसे स्वयं
भगवान्ने ही अपने वेणुकूजनद्वारा उद्बुद्ध किया है।

इस प्रसंगमें ब्रजस्थ गोपीजनोंकेद्वारा वृन्दावनलीलाका वर्णन, जैसी दिव्य भगवदासक्तिके कारण एवं भगवदनुभावकी जैसी दिव्यानुभूतिके कारण हुवा है, भगवान्के अन्तरंग गोपसखाओंकी भी वैसी ही दिव्य भगवदासक्ति एवं भगवदनुभावकी वैसी ही दिव्यानुभूतिकी सामर्थ्य, उपलक्षणविधिसे यहां भी अभिप्रेत समझ लेनी चाहिये. पूर्वाध्यायमें जिस कालका वर्णन हुवा था, वह तो द्वादशमासात्मक होता है, उस कालसे अधिक उत्तमता द्योतित करनेको यहां तेरह श्लोकोंमें भगवान्का वर्णन किया गया है. इस विवेचनासे यह सिद्ध होता है कि निरूप्यमाण अति अद्भुत् वेणुवादनमें भगवान्ने प्रकृत लीलामें परिगृहीत प्रमेयरूप के बोधदायी ब्रह्मविद्योपदेशका अनुभाव प्रकट किया है.

इस तरह प्रमेय-प्रकरणमें प्रतिपाद्य विषयका संक्षेपमें अनुशीलन करनेके बाद अब हमें साधन-प्रकरणमें प्रतिपाद्य विषयके अनुशीलनार्थ प्रवृत्त होना है.

तामस साधन प्रकरणका औपनिषद सन्दर्भ

अणुसे अणुतर और महान्से महत्तर इस जन्तुकी आत्मा गुहामें निहित है...बैठे-बैठे वह दूर-दूर पहुंच जाती है; और लेटे-लेटे भी वह सब जगह जा सकती है...यह आत्मा न तो प्रवचनसे न मेधासे और न बहुत श्रवण करनेसे ही मिल पाती है. यह स्वयं जिसका वरण करती है, वही उसे पा सकता है. उसीकेलिये यह अपने स्वरूपको प्रकट करती है. जो दुश्चरितसे विरत न हो, जो शान्त न हो, जो समाहित न हो; अथवा जिसका मन ही शान्त न हो, ऐसा कोई केवल प्रज्ञानसे इसे पा नहीं सकता...सभी लोगोंके नेत्रोंके जैसा होनेपर भी सूर्य हमारे नेत्रोंके बाह्य दोषोंसे कभी लिप्त नहीं होता; उसी तरह प्राणिमात्रकी वह एक अन्तरात्मा, सभी प्राणिओंसे बाह्य होनेके कारण, किसी भी प्राणीके लौकिक दुःखोंसे लिप्त नहीं हो पाती. वह एक वशी सर्वभूतान्तरात्मा अपने एक रूपमेंसे बहुरूप प्रकट करता है, जो धीरे पुरुष उसे अपनी आत्माके भीतर अवस्थित समझ पाते हैं, उन्हें ही शाश्वत शान्ति मिलती है

दूसरोंको नहीं। वह नित्योंमें नित्य है, चेतनोंमें चेतन है, वही अकेला बहुतांकी कामनाओंको पूर्ण करनेवाला है, जो धीरे पुरुष उसे अपनी आत्माके भीतर अवस्थित समझ पाते हैं, उन्हें ही शाश्वत शान्ति मिलती है दूसरोंको नहीं। (कठोपनिषत्)

विभिन्न धर्म-सम्प्रदायोंमें पारमात्मिक उपलब्धिके अथवा पारमात्मिक जीवन जीनेके तत्तत् शास्त्रोंद्वारा विहित उपायोंके अनुष्ठानोंके साथ ही साथ भगवत्कृपाका भी कुछ न कुछ असाधारण महत्त्व स्वीकारा ही गया है। ईश्वरवादी कोई भी धर्म-सम्प्रदाय ऐसा तो हो ही नहीं सकता कि कायिक वाचिक या मानसिक यों तीनों ही अथवा तीनमेंसे किसी एकाद साधनके भी अनुष्ठानकी आवश्यकता स्वीकारता न हो। याग होम पूजन यात्रा प्रणिपात व्रत जागरण आदि कायिक साधनानुष्ठानके उदाहरण गिनाये जा सकते हैं। नाम/मन्त्र का जप स्तुति प्रार्थना कीर्तन ग्रन्थपारायण आदि वाचिक साधनानुष्ठानके उदाहरण हैं। इसी तरह श्रवण मनन धारणा ध्यान भावन आदि मानसिक साधनानुष्ठानके उदाहरण माने जा सकते हैं।

साधनानुष्ठानकी तरह परमेश्वरके अनुग्रहकी आवश्यकताका भी अस्वीकार अशक्य ही है। इससे कुछ अन्तर नहीं पड़ता कि परमात्माका स्वरूप कोई धर्म-सम्प्रदाय किस प्रकारका स्वीकारता है : कोई परमेश्वरका स्वरूप निर्गुण-निराकार स्वीकारता है, तो कोई सगुण-निराकार; तो अन्य कोई उसे सगुण-साकर भी मानता है। और नराकार तो कोई नार्याकार या कोई उभयविलक्षणाकार भी मानता है। कोई जगदन्वित-जगदतीत अर्थात् परमात्माको जगत्का उपादानकारण भी एवं कर्ता भी मानता है। तो कोई जगदतीत अर्थात् केवल कर्ता ही मानता है। कोई उसे अनुपादान-अकर्ता गुरु या कूटस्थ साक्षी ही मानता है।

इन अनेक प्रकारोंमेंसे यथारुचि अभिमत प्रकारवाले परमतत्त्वके अनुग्रहकी कुछ न कुछ आवश्यकता तो स्वीकारी ही गयी है।

इसे "साधनानुष्ठान और/अथवा अनुग्रह" के सरल समीकरणद्वारा निरूपित नहीं किया जा सकता है। अतः कई विचारणीय मुद्दे सामने आते हैं, यथा:-

(१) क्या साधनानुष्ठान एक ऐसा सहायक उपाय है कि जिसके बिना केवल भगवत्कृपा फलजननार्थ स्वतःसमर्थ नहीं हो पाती है?

(२) क्या साधनानुष्ठान तो केवल लोकसंग्रहार्थ ही अनुष्ठेय होता है; अर्थात् वास्तविक उपाय तो केवल भगवत्कृपा ही होती है?

(३) क्या साधनानुष्ठान कोई ऐसा प्रमुख उपाय है कि जिसका सहायक उपाय भगवत्कृपा है?

(४) क्या साधनानुष्ठान केवल प्राथमिक उपायारम्भमात्र है कि जिसकी पूर्णता भगवत्कृपाके बिना शक्य नहीं?

(५) क्या साधनानुष्ठान, साक्षात् स्वयं फलजनक न होनेपर भी, फलजनक जो भगवत्कृपा होती है उसे उत्पन्न या उद्बुद्ध करनेका कोई उपाय है?

(६) क्या साधनानुष्ठान ही वास्तविक उपाय होता है; अर्थात् भगवत्कृपा तो केवल साधनानुष्ठानके साथ हमारे भीतर गर्व-मद जैसे दुर्गुण कहीं पनप न जायें, एतदर्थ शास्त्रोंद्वारा सूचित एक मधुर-मंगल कैतवमात्र है?

श्रीशंकराचार्य जीवात्माके प्रमातृत्व-कर्तृत्व-भोक्तृत्वादि धर्मोंको पारमार्थिक नहीं मानते हैं। इन मायिक धर्मोंके कारण अनुष्ठित साधनाओंका भी, अतएव, अपारमार्थिक होना तो अनुक्तसिद्ध ही है। फिरभी "जीव ईशो विशुद्धा चिद् विभागस्त्वनयोर्द्वयोः अविद्या तत्कृतो बन्धः षडस्माकमनादयः" की सुनिर्धारित नीतिके अनुसार जीवात्माके इन प्रमातृत्वादि धर्मोंको अनादिव्यवहारसिद्ध तो माना ही गया है। अतः निर्विशेष ब्रह्मको, जैसे, निरुक्त्यर्ह-विशेष-शून्यताके अर्थमें अनिर्वचनीय माना जाता है, उससे वैपरीत्येन केवल सत्त्वासत्त्वान्यतर-निरुक्ति-शून्यताके अर्थमें ही इन प्रमातृत्वादि धर्मोंको अनिर्वचनीय मिथ्या माना गया है—स्वरूपविशेषशून्यतया नहीं। अतः व्यवहारमें इनका स्वरूप क्या-कैसा है यह अवलोकनीय बन ही जाता है।

शांकर भाष्य (ब्र.सू. २।३।४१)में इस विषयकी मीमांसा की गयी है. यथा : -

तस्मात् स्वतएव अस्य कर्तृत्वम् इति एतां प्राप्ति 'तु' शब्देन व्यावर्त्य प्रतिजानीते—'पराद्'इति. अविद्यावस्थायां कार्य-कारण-संघाताविवेक-दर्शिनो जीवस्य अविद्यातिमिरान्धस्य सतः परस्माद् आत्मनः कर्माध्यक्षात् सर्वभूताधिवासात् साक्षिणः चेतयितुः ईश्वरात् तदनुज्ञया कर्तृत्व-भोक्तृत्व-लक्षणस्य संसारस्य सिद्धिः; तदनुग्रहहेतुकेनैव च विज्ञानेन मोक्षसिद्धिः भवितुम् अर्हति....यद्यपि च लोके कृष्यादिषु कर्मसु न ईश्वरकारणत्वं प्रसिद्धं; तथापि सर्वास्वेव प्रवृत्तिषु ईश्वरो हेतुकर्ता इति श्रुतेः अवसीयते. तथाहि श्रुतिः भवति—“एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते एष ह्येवासाधु कर्म कारयति तं यमधो निनीषते” इति. “य आत्मनि तिष्ठन् आत्मानमन्तरो यमयति” इति च एवंजातीयका.

अर्थात् “परात् तच्छ्रुतेः” सूत्रमें ‘तु’ पदद्वारा जीवात्मा स्वतएव भी कर्ता हो सकती है, ऐसी धारणाका व्यावर्तन किया गया है. कर्माध्यक्ष सर्वभूताधिवास साक्षी चेतयिता ईश्वर परमात्माकी अनुज्ञासे ही, कार्यकारणसंघातमें विवेकदर्शन नहीं कर पानेके कारण, अज्ञानतिमिरान्ध जीवको कर्तृत्व-भोक्तृत्वकी भ्रान्तिवाला संसार हो जाता है. इसी तरह परमात्माके अनुग्रहवशात् ही प्रकट होनेवाले विज्ञानके कारण मोक्ष भी हो सकता है....लोकमें कृषि आदि कर्मोंमें ईश्वरकी कारणता दिखलायी नहीं देती, फिरभी जीवात्माद्वारा सम्पन्न की जाती सभी प्रवृत्तिओंको करानेवाला तो ईश्वर ही होता है, ऐसा श्रुतिके आधारपर समझमें आता है. वह श्रुति है : “जिसे वह उठाना चाहता है उससे अच्छे काम करवा लेता है—जिसे वह गिराना चाहता है उससे बुरे काम करवा लेता है”; और “जो हमारी आत्माके भीतर रह कर भीतर ही से आत्माका नियमन करता है” ऐसी श्रुतियां भी कुछ हैं ही.

ईश्वरानुज्ञासे कर्तृत्वादिलक्षण सांसारिक बन्धन एवं ईश्वरानुग्रहसे ब्रह्मात्मैक्यविज्ञानलक्षण मोक्ष की बात करनेपर ईश्वरमें वैषम्य-नैर्घृण्यदोषोंकी

जो आपत्ति सामने आती है, उसका परिहार यों दिया गया है कि जीवात्माके प्रयत्नोंके अनुसार परमात्मा कर्म करवाता है तथा किये हुवे कर्मोंके अनुसार फल भी देता है। परन्तु जीवात्माका कर्तृत्व ही, यदि ईश्वरायत्त हो तो, दुष्कर्म करवा कर अशुभ फल देनेवाले ईश्वरको शुभशक्ति कैसे कोई मान पायेगा? श्रीशंकराचार्य इस आपत्तिका समाधान यों देते हैं कि यदि ईश्वरको, कर्मोंके अनुसार फलदान करनेवाला, नहीं मानते तो विधि-निषेध या तो अर्थहीन बन जायेंगे या फिर जीवके सर्वथा पराधीन होनेके कारण स्वयं ईश्वरपर ही वे विधि-निषेध लागू होंगे। दोनों ही बातें स्वीकार्य हो नहीं सकती। इसी तरह ईश्वरको जीवात्माके प्रयत्नोंके अनुसार कर्म करानेवाला नहीं मानते तो, ईश्वरके सर्वथा निरपेक्ष होनेके कारण या तो शुभ कर्मोंका अशुभ फल एवं अशुभ कर्मोंका शुभ फल भी वह दे सकता है, ऐसी घोर अव्यवस्था स्वीकारनी पड़ेगी या फिर शुभाशुभ कर्मोंके बोधक वेदका प्रामाण्य ही अनावश्यक हो जायेगा। लौकिक पुरुषकारका तथा देशकालादिरूप निमित्तोंका भी कोई अर्थ नहीं रह जायेगा। अतः अपने पूर्वजन्मोंकी वासनाओंके अनुसार जीवात्मा, जैसे प्रयत्न करना चाह रही हो, वैसे कर्म जीवात्मासे करवा कर कर्मानुसारी फलदान करनेवाला परमात्माको स्वीकार लेना चाहिये। परमात्मा और जीवात्मा के बीच केवल प्रेरक-प्रेरित या स्वामि-भृत्य होनेका केवलद्वैतघटित सम्बन्ध होता तो ऐसी आपत्ति गम्भीर मानी जा सकती थी; परन्तु परमात्मा और जीवात्मा के बीच 'अग्निविस्फुलिंग' न्यायेन व्यावहारिक द्वैताद्वैतघटित अंशी तथा अंश होनेका सम्बन्ध है। अर्थात् विशुद्धचित्तके विचारसे ही ब्रह्मात्म्यैक्य=केवलद्वैत उपदेष्टव्य होता है (द्रष्टव्य : ब्र.सू.भा. २।३।४२-५३). अतएव "फलमत उपपत्तेः" (ब्र.सू. भा. ३।२।३८-४१) अधिकरणमें श्रीशंकराचार्य यों प्रतिपादन करते हैं : कर्मसापेक्षतया अथवा अपूर्वसापेक्षतया जैसे भी स्वीकारना हो स्वीकार कर, हर सूरतमें प्राक्कर्मवासनाओंकी अपेक्षा रख कर ही ईश्वर धर्माधर्मोंका कारयिता बनता है। इस तरह स्वप्रेरित कर्मोंकी अपेक्षा रख कर ईश्वर फलदाता भी होता है, इन तथ्योंका अस्वीकार वेदान्तमें शक्य नहीं है।

इससे सिद्ध होता है कि निर्गुण-निराकार अनुपादान-अकर्ता कूटस्थ साक्षी रूप ब्रह्मके उपदेशक केवलाद्वैतवादको भी, “अहं ब्रह्मास्मि”की अद्वैतभावनामें सम्प्रतिष्ठ होनेके आदर्शके बावजूद, परमेश्वरके प्रसादकी आवश्यकता तो स्वीकारनी ही पड़ी है.

न केवल इतना अपितु भगवदनुग्रहका एक असाधारण महत्त्व यह भी दिखलाया है :—

‘सर्वकर्माणि’=प्रतिषिद्धानि अपि, ‘सदा कुर्वाणो’ = अनुतिष्ठन् ‘मद्व्यपाश्रयः’ = अहं वासुदेवः ईश्वरो व्यपश्रायः यस्य स मद्व्यपाश्रयः, मय्यर्पित-सर्वात्मभावः इत्यर्थः. सोऽपि ‘मत्प्रसादात्’=मम ईश्वरस्य प्रसादाद् ‘अवाप्नोति शाश्वतं’=नित्यं वैष्णवं ‘पदम् अव्ययम्’.

(गी.शां.भा. १८।५६).

अर्थात् निष्काम/सकाम या विहित/निषिद्ध कर्म करनेवाला जो भी वासुदेवका आसरा ले लेता है—भगवान्में सर्वात्मभावके साथ अर्पित हो जाता है तो भगवान्के प्रसादसे ऐसा भी जीव शाश्वत=नित्य अव्यय विष्णुपदको प्राप्त कर लेता है.

वैसे यह हकीकत है कि निर्गुण-निराकारवादमें बन्ध, उससे मुक्ति पानेको किये जाते साधनानुष्ठान, उसकी सफलताकेलिये अपेक्षित ईश्वरानुग्रह; और अन्ततः स्वयं ईश्वर भी निर्विशेष चिन्मात्र अधिष्ठानके अद्वैतमें मायाद्वारा आरोपित केवल द्वैतविक्षेप ही हैं. अतएव इस विषयमें श्रीशंकराचार्यके प्रस्तुत विधान मननीय हैं :—

“ईश्वरस्यापि अनपेक्ष्य किञ्चित् प्रयोजनान्तरं स्वभावादेव केवलं लीलारूपा प्रवृत्तिः भविष्यति. नहि ईश्वरस्य प्रयोजनान्तरं निरूप्यमाणं न्यायतः श्रुतितो वा सम्भवति; नच स्वभावः पर्यनुयोक्तुं शक्यते. यद्यपि अस्माकम् इयं जगद्बिम्बरचना गुरुतरसंरम्भेव आभाति तथापि परमेश्वरस्य लीलैव केवला इयम्, अपरिमितशक्तित्वात्. यदि नाम लोके लीलास्वपि किञ्चित् सूक्ष्मं प्रयोजनम् उत्प्रेक्ष्यत, तथापि नैव अत्र किञ्चित् प्रयोजनम् उत्प्रेक्षितुमपि शक्यते, ‘आप्तकाम’त्वश्रुतेः. नापि अप्रवृत्तिः उन्मत्तप्रवृत्तिः

वा सृष्टिश्रुतेः सर्वज्ञश्रुतेः च. न च इयं परमार्थविषया सृष्टिश्रुतिः, अविद्याकल्पितनामरूपव्यवहारगोचरत्वात्....”

अर्थात् किसी भी प्रयोजनान्तरकी अपेक्षा रखे बिना स्वभावसे ही केवल लीलारूपा प्रवृत्ति ईश्वर करता है. श्रुतिवचन या न्याय के आधारपर भी ईश्वरके लिये प्रयोजनान्तर बात सोची नहीं जा सकती; और न स्वभावके बारेमें कुछ पूछा ही जा सकता है. यह तो ठीक है कि हमारेलिये सृष्टिका निर्माण बहोत बड़ी बात लगती है परन्तु अपरिमित शक्तिवाले ईश्वरकेलिये तो यह केवल लीला ही है. हो सकता है कि लोकमें लीलामें भी कोई सूक्ष्म प्रयोजन काम कर रहा हो पर आप्तकाम ईश्वरकेलिये तो प्रयोजनकी बात ही सोची भी नहीं जा सकती है. न तो अप्रवृत्तिकी और न उन्मत्तजनवत् प्रवृत्तिकी बात ही परमेश्वरके बारेमें सोची जा सकती है, क्योंकि उसके प्रवृत्त न होनेपर सृष्टि कैसे प्रकट हुई और उन्मत्तजनकी तरह प्रवृत्त होनेपर कोई उसे सर्वज्ञ कैसे मान पायेगा? वैसे यह बात भूलनी नहीं चाहिये कि ब्रह्मके पारमार्थिक स्वरूपका निरूपण यहां अभिप्रेत नहीं है प्रत्युत अविद्याकल्पित नामरूपात्मक व्यवहारसिद्ध परमेश्वरके रूपका निरूपण ही यहां अभिप्रेत है.

अतः जैसे व्यवहारसिद्ध बन्धकी निवृत्तिकेलिये “अहं ब्रह्मास्मि” इत्याकारिका चित्तकी व्यवहारसिद्ध प्रमाणवृत्ति भी आवश्यक होती है, वैसे ही, व्यावहारिक सत्य ईश्वरानुग्रहकी भी कुछ न कुछ आवश्यकता तो स्वीकारनी ही पड़ेगी. क्योंकि प्रस्तुत सन्दर्भमें ही भगवदर्पित सर्वात्मभावको “अहं ब्रह्मास्मि” ज्ञानवृत्तिसे पृथक् माननेपर “ऋते ज्ञानाद् न मुक्ति” की नीतिके साथ विसंवाद खड़ा होगा. तादृश ज्ञानरूप स्वीकारनेपर तो परमात्माके प्रसादसे ही उसकी उपलब्धि होती है—परमात्माका प्रसाद उससे उपलब्ध नहीं होता, स्वयं बाधित हो जानेके कारण. अतः व्यवहारमें परमात्माके अनुग्रहकी व्यावहारिक आवश्यकता भी ठीक उतनी ही है कि जितनी आवश्यकता व्यावहारिक साधन “अहं ब्रह्मास्मि” वृत्तिकी होती है.

इस विषयमें श्रीशंकराचार्यने अपना उल्लेखनीय अभिप्राय इन शब्दोंमें दिया है:—

यत्तु उक्तं 'हिरण्यश्मश्रुत्वादिरूपश्रवणं परमेश्वरे न उपपद्यते' इति, अत्र ब्रूमः—स्यात् परमेश्वरस्यापि इच्छावशाद् मायामयं रूपं साधकानुग्रहार्थम् ... अपिच यत्र निरस्तसर्वविशेषं पारमेश्वरं रूपम् उपदिश्यते, भवति तत्र शास्त्रम्—“अशब्दमस्पर्शमरूपमव्ययम्” इत्यादि. सर्वकारणत्वात् विकारधर्मैरपि कैश्चिद् विशिष्टः परमेश्वरः उपास्यत्वेन निर्दिश्यते—“सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः” इत्यादिना (ब्र.सू.भा. १।१।२०).

अर्थात् “वह सुनहरी मूँछोंवाला है” आदि वचनोंमें निरूपित रूप परमेश्वरके सम्भव नहीं लगते; परन्तु हम इस विषयमें यह कहना चाहेंगे कि साधकोंपर अनुग्रह करनेकी स्वयंकी इच्छावश परमेश्वर भी मायामय रूप धारण कर सकता है. जहां निर्विशेष परमेश्वरका निरूपण करना हो वहां शास्त्र “अशब्द अस्पर्श अरूप अव्यय” आदि रूपमें उसका निरूपण करते हैं. वह सर्वकारण भी तो है ही अतः कहीं-कभी उसे कुछ विकारधर्मोंवाला मान कर उसकी उपासना भी उपदिष्ट हुई हैं. जैसे “वह सर्वकर्मा सर्वकाम सर्वगन्ध सर्वरस है” इत्यादि.

उत्तरकालिक शांकरोंके—“ईश्वरानुग्रहादेव पुंसामद्वैतवासना महाभयकृतत्राणा द्वित्राणामेव जायते” (खण्डनखण्डखाद्य) जैसे वचनोंका आशय भी इस नीतिके अनुसार ही लेना चाहिये.

श्रीभास्कराचार्य, वैसे तो वैष्णव वेदान्ती रहे होंगे यह उनके—“तदेतत् सर्वं श्रुतिप्रसिद्धमेव तस्माद् न अत्र निराकरणीयं पश्यामः....अवान्तरं तु तन्त्रान्तरे विरुद्धं किञ्चिद् लक्ष्यते तत् निरस्यते” (ब्र.सू.भा. २।२।४१) इन उद्गारोंसे स्पष्ट होता है. फिरभी इतर वैष्णव वेदान्तिओंकी तुलनामें इनका पार्थक्य ये सगुण-निराकारवादी हैं, अतः श्रीशंकराचार्यकी तरह लीलार्थ या उपासकानुग्रहार्थ परिगृहीत रूपको मायिक/मिथ्या माननेको समुद्यत नहीं हैं. वे कहते हैं:—

...परमेश्वरस्यापि सर्वशक्तित्वाद् उपासकानुग्रहाय रूपोपादानसम्भवात्.

किं मायामयं रूपं? 'न' इति ब्रूमः! पारमार्थिकमेव एतत् (ब्र.सू.भा. १।१।२०).

अर्थात् परमेश्वरके सर्वशक्ति होनेके कारण उपासकोंपर अनुग्रह करनेकेलिये वह रूपधारण भी कर सकता है. क्या इसे मायामय रूप मान लेना चाहिये? हमारा उत्तर है : नहीं! यह तो पारमार्थिक रूप ही होता है.

शांकर मतकी समालोचना करते हुवे श्रीभास्कराचार्य यह भी कहते हैं कि अविद्याके कारण अन्तर्यामिसर्गको तथा प्राक्तन कर्मोंके कारण मनुष्यादि जीवसर्गको स्वीकारनेकी विचाररीति उचित नहीं है, क्योंकि अन्तर्यामी परमात्माकी नियन्त्रुरूपा शक्ति पारमार्थिक ही होती है. परमेश्वरकी कल्पना करनेवाला परमेश्वरसे भी पूर्वभावी ऐसा कौन हो सकता है कि जिसकी कल्पना होनेके कारण इस अन्तर्यामीको किसीके अज्ञानसे पनपी भ्रान्ति कहा जा सके! और परमात्माका सर्वज्ञ-सर्वशक्ति होना तो उपनिषदोंका घोषित सिद्धान्त ही है (द्रष्टव्य : ब्र.सू.भा. २।१।३४). श्रीभास्कराचार्य तो परमात्मा और जीवात्मा के बीच महाकाश-घटाकाशकी तरह स्वाभाविक अभेद एव औपाधिक भेद, यों पारमार्थिक भेदाभेदघटित अंशांशिभाव स्वीकारते हैं. अतएव, निरायास ही, जीवके कर्तृत्वादि धर्मोंको पारमार्थिक, अन्तःकरणोपाधिक एवं परमेश्वराधीन भी मान लेते हैं. इनके अनुसार कर्तृत्वादि धर्मोंके औपाधिक होनेके कारण उन्हें अपारमार्थिक नहीं मान लेना चाहिये. क्योंकि जैसे करवत आदि औजारोंके साथ होनेपर सुतार काष्ठछेदनादि कर्मोंका कर्ता बन पाता है अन्यथा नहीं, ऐसे ही अन्तःकरणरूप उपाधिके कारण ही जीव भी कर्ता बन पाता है अन्यथा नहीं. आगके समीप होनेपर उसकी उष्णता एवं दाह हमारे शरीरमें भी संक्रान्त हो जाते हैं, इस औपाधिक उष्णता एवं दाह को कौन अपारमार्थिक मान सकता है? साथ ही साथ श्रीभास्कराचार्य यह खुलासा भी देते हैं कि विभिन्न जातिके बीजोंके अनेकविध पुष्प फल या धान्य के प्ररोहणमें वर्षाकी तरह, जीवोंके भी स्व-स्वकर्मानुसारी विभिन्न शुभाशुभ फलोंके भोगके प्रदानमें, ईश्वर भी सामान्य कारण ही होता है, विशेष

नहीं। इस तरह अंशरूप जीवकर्तृत्वके ईश्वराधीन होनेपर भी जीवके शुभाशुभ कर्मोंसे अंशी ईश्वर लिप्त नहीं होता। एतावता ऐसी आपत्ति भी उठायी नहीं जा सकती कि ईश्वर अपने सभी अंशोंके साथ पक्षपातरहित समान व्यवहार नहीं निभाता है; अर्थात् किसी पर अकारण प्रसन्न हो कर शुभफल प्रदान कर देता है तो किसीके प्रति अति निष्ठुर हो कर अशुभफल दे देता है।

इस अंशांशिभावकी विवेचना करते हुवे श्रीभास्कराचार्य यह भी कहते हैं कि 'अंश'पदके अनेक अर्थ होते हैं, यथा, एक तो पटके कारण होनेके अर्थमें तन्तुओंको अंश तथा पटको अंशी माना जाता है, दूसरे किसी द्रव्यराशीके विभाज्य अंशोंमें तत्तद् भागोंको लेनेवाले अधिकारिओंको भी 'अंशी' कहा जाता है। वैसे अर्थोंकी विवक्षावश यहां 'अंश'पद प्रयुक्त नहीं हुवा है; परन्तु, उल्लिखित घटाकाश-महाकाश या अग्नि-विस्फुलिंग के उदाहरणोंमें प्रयुक्त 'अंश'पदके जैसे अर्थकी विवक्षावश ही यहां 'अंश'पद प्रयुक्त हुवा है (अर्थात् घटोपाधिवश आकाशके चल पानेकी क्रिया महाकाशमें स्वीकारी नहीं जा सकती दोनोंमें रहे स्वाभाविक अभेदके बावजूद)।

इस विवेचनासे यह स्पष्ट हो जाता है कि श्रीभास्कराचार्यके मतके अनुसार लीलार्थ प्रादुर्भावित सृष्टिमें अंशरूप जीवात्माके साधनानुष्ठानके साथ-साथ अंशी परमात्माके प्रकट/अप्रकट पारमार्थिक रूपके अनुग्रहकी भी आवश्यकता तो है ही।

इसके बाद, वैसे ब्रह्मसूत्रपर या श्रौत उपनिषदोंपर काश्मीरी शैव सम्प्रदायवालोंके ग्रन्थ लिखे गये हों या नहीं; परन्तु सर्वोपनिषत्सार भगवद्गीतापर काश्मीरी शैवाचार्योंने जो व्याख्याएं लिखी हैं उनमें सम्भवतः प्राचीनतम व्याख्या शैव शुद्धाद्वैती राजानक श्रीरामकवि (वि.सं. १००६) तथा महामाहेश्वर राजानक श्रीअभिनवगुप्ताचार्य (वि.सं. ११२४) द्वारा लिखित हैं। ये क्रमशः 'सर्वतोभद्रा' तथा 'गीतार्थसंग्रह' नाम्ना प्रसिद्ध हुई हैं। अतः साधनानुष्ठान तथा परमेश्वरानुग्रह के बारेमें इनके दृष्टिकोणको भी एक बार देख लेना प्रासंगिक ही होगा।

भेदमात्रको मिथ्या माननेवाले ये दोनों विचारक परमेश्वरके लोकानुग्रहार्थ प्रकटित रूपको, जागतिक जड़जीवभेदकी तरह ही, मायिक माननेपर भी मिथ्या मानते हों ऐसा प्रतीत नहीं होता. एतदर्थ दोनोंके दो-दो वचनोंको दृष्टिगत करना पर्याप्त होगा:-

(१) 'अजोऽव्ययात्मा' = नित्य होनेके कारण जन्मरहित होनेपर भी; तथा 'भूतानां' = सभी स्थावरजंगमोंके सर्ग-स्थिति-विनाशादिका यथेष्ट कर्ता होनेसे भी 'ईश्वरः' = समर्थ होनेपर भी. 'स्वां-प्रकृतिम्' = अद्वय चिन्मात्रलक्षण जो निज परम स्वभाव है 'अधिष्ठाय' = उसी स्वभावमें रहते हुवे, अर्थात् अपने स्वभावसे विचलित हुवे बिना, 'स्वमायया' = स्वात्माधीन माया कि जिसका प्राणभूत धर्म द्वैतका अवभासनमात्र है, ऐसी वह परमेश्वरकी हेतुभूत शक्तिविशेष है, उसके द्वारा 'संभवामि' = जन्मादिका परिग्रहण करता हूं. अतः....अपनी सर्वज्ञता या सर्वशक्तिमत्ता को खोये बिना ही.... (सर्वतो. ४।६).

(१) श्रीभगवान्का तो किसी भी प्रकारके शरीरसे कोई सम्पर्क हो ही नहीं सकता, क्योंकि पूर्ण ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्य गुणोंसे युक्त ही सदा रहते हैं. फिरभी स्थितिकारी होनेके कारण भगवान् करुणा करके अपने अंशको सिरजते हैं....अतएव भगवान्के जन्म-कर्म दिव्य ही होते हैं, क्योंकि आत्ममायासे अर्थात् योगप्रज्ञारूप अपनी स्वतन्त्र शक्तिसे ही ये सम्पादित होते हैं कर्मसे नहीं (गी.सं. ४।६-९).

(२) अचिन्त्य निजशक्तिके माहात्म्यवश भगवान् अपने सतत चिन्मात्रस्वरूपसे प्रच्युत हुवे बिना ही जड़ और चेतन के विभागशः मानों दो रूपोंमें आभासित होते हैं. जगत्क्रीड़ाको सम्पन्न करते हैं....वस्तुतः तो परमकारणरूप परमात्मा परमेश्वरसे अभिन्न होनेपर भी भगवान्की मायाके वश मानों भिन्न हों ऐसे लगते हैं....ये दोनों जड़ और अजड़ प्रकृतियां, क्योंकि 'प्रकृति'का अर्थ स्वभाव होता है अतः, जड़ होनेके कारण विनश्वर होनेका तथा परस्पर भिन्न चेतन होनेका भी नाना रूप स्वभाव अद्वय चिन्मात्रस्वरूपका कैसे उपपन्न हो सकता है?संवेद्यमान होनेपर ही कोई भी भाव तत्तदात्मक हो पाते हैं. क्योंकि संवेद्यमानताके अलावा

और किसी भी प्रकारान्तरसे किसी भी अवस्थामें कोई भी उपलब्ध नहीं होते. इस तरह एकमात्र संवेदिता अपने संवेदनमें भावोंको सिरजता है. अतः सारे ही भाव संवेदिताके ही शक्तिरूप हैं—संवेदितासे भिन्न अन्य कुछ भी नहीं....इस तरह क्रीडा करनेकी इच्छावश ही, असत्यको भी सत्यकी तरह आभासित करनेवाली स्वयं देवकी मायारूपा कोई एक पारमार्थिकी परा शक्ति होती है, उसे ही जब उसके कारण 'शिवोऽहम्'का परामर्श होने लग जाये तब 'विद्या' कहा जाता है (सर्वतो. ७।४-६-१०-१४).

(२) 'अहम्' पदके प्रयोगके कारण प्रकृति-पुरुष-पुरुषोत्तमसे अभिन्न होनेपर भी ईश्वर सर्वथा सर्वानुगत होकर रहता है....अतः सत्त्वरजस्तोमोरूप प्राकृत गुण वस्तुतः संविन्मात्र परब्रह्मसे अतिरिक्त नहीं हैं, फिरभी जो अतिरिक्त होनेका भान होता है, वह तो गुणोंका भोक्ताके आधीन होना, अर्थात् भोग्य होना ही सिद्ध करता है. संसारी जन उस भेदात्मक रूपका निर्वचन हीं कर पाते है. अतः उन्हें वह मायारूप लगता है. जो परमार्थब्रह्मप्रकाशके वेत्ता होते हैं, उन्हें तो ब्रह्मसे अतिरिक्त विश्व दिखलायी ही नहीं देता. अतएव वे सत्त्वादि गुणोंके भेदको भासित करनेवाली मायाके उस पार पहुंच पाते हैं. 'मामेव' पदमें 'एव'कार इसी आशयसे जोड़ा गया है (गी.सं. ७।६-१४).

यह तो इनके शुद्धाद्वैतवादी होनेके निदर्शनार्थ ही प्रमाणतया वचन उद्धृत किये हैं. प्रकृत विषय—साधनानुष्ठान तथा भगवदनुग्रह—के बारेमें राजानक श्रीरामकवि कहते हैं:—

अद्वय चिन्मात्रस्वभाव परमात्मा तत्तद् जीवात्माओं की तत्तत् पुण्यपापात्मिका क्रियाओंका अनुष्ठाता स्वयं नहीं बनता; और न उन क्रियाओंके सुखदुःखात्मक तत्तत् फलोंका स्वयं भोक्ता ही. ऐसी स्थितिमें उस अद्वय परमात्माके न कर्ता और न कारयिता होनेपर यह जगद्व्यवहार आखिर कैसे चल पायेगा? स्वभाववश! 'स्वभाव'का अर्थ है: अचिन्त्यस्वरूपा परमात्माकी मायाशक्ति. वह नित्य है फिर भी अपना सामर्थ्य तभी तक दिखाती है, जब तक सर्वभावोंके पारमार्थिक अभेदका ज्ञान जीवात्माको हो नहीं हो पाता. स्वयं परमेश्वर अपनी मायासे मोहित हो नहीं सकता,

अतः मायामूलक भेददृष्टिप्रयुक्त लौकिक कर्तृत्व-भोक्तृत्वसे परमात्मा कभी दूषित भी नहीं होता (सर्वतो. ५।१४),

इस निरूपणसे ऐसी भ्रान्ति सहज ही सम्भव है कि राजानक परमात्माको सर्वथा अकर्ता-अभोक्ता ही मानते होंगे; परन्तु वस्तुतः ऐसी बात है नहीं. क्योंकि इसी अध्यायके अन्तिम श्लोकमें इसका स्पष्टीकरण भी उपलब्ध है ही. वहां यह कहा गया है :-

यज्ञ तप आदि शास्त्रविहित अनुष्ठेय क्रियाओंके करनेवाले तत्तत् साधक अज्ञानमोहित होनेके कारण अपने-आपको इतरजीवोंसे भिन्न कर्ता मान कर तत्तत् फलोंके भोगोंकी कामनावश अपने-आपको भोक्ता भी मान लेते हैं. परमार्थविद्, परन्तु, यह अच्छी तरह जानते हैं कि वस्तुतः भिन्न-भिन्न कर्ता जब हो ही नहीं सकते, तब सभी क्रियाओंका तथा उनके फलोंका कर्ता-भोक्ता तो एकमात्र सर्वलोकमहेश्वर ही हो सकता है. यह जो कर्तृ-भोक्तृभेद दिखलायी देता है, वह तो केवल क्रीड़ा करनेकी अपनी ही इच्छाके कारण प्रकट सर्वलोकमहेश्वरकी क्रीड़ा है. यहां किसी भी प्रकारका भेद परमार्थतः तो है ही नहीं; क्योंकि निसर्गनिर्देष निजात्मप्रतिष्ठित परमेश्वर न तो किसीका द्वेषी और न किसी का अनुरागी ही हो सकता है. (सर्वतो. ५।२८).

यह तो हुई साधनानुष्ठानके मूलमें विद्यमान कर्तृत्व-भोक्तृत्व धर्मोंके तात्त्विक स्वरूपकी मीमांसा, इसके बाद परमात्माके अनुग्रहका तात्त्विक स्वरूप समझनेको राजानक श्रीअभिनवगुप्ताचार्यके निरतिशय महत्त्वपूर्ण वचनोंका आशय भी हृदयंगम करने लायक है:-

पशु पक्षी सरीसृप आदि, अबोध स्त्रियां, कृषि-वाणिज्य आदि कर्मान्तरमें रत वैश्य; अथवा किसी भी प्रकारके वैदिक कर्मोंकेलिये अनधिकारी परतन्त्रवृत्ति शूद्र भी भगवान्का आश्रय लेकर भगवान्का ही यजन करते हैं. अतएव परमकारुणिक भगवान्के गजेन्द्रमोक्षण आदि सहस्रशः चरित्र मिलते हैं...कुछ लोग आशंका करते हैं कि "मां हि पार्थ. ..किं पुनर्ब्राह्मणा पुण्या" वचन ब्राह्मणोंकी प्रशंसाकेलिये कहा गया है नकि स्त्रीशूद्रादिके मोक्षाधिकारकी विवक्षावश. ये लोग परमेश्वरकी इस

सर्वानुग्राहिका शक्तिको मितविषयिणी बना कर उसका खंडन करना चाहते हैं। "न मे द्वेषोऽस्ति न प्रियः"—"अपि चेत् सुदुराचारो" आदि अनेक इस प्रकारके स्फुटार्थ वचनोंका विरोध करते हैं, क्योंकि परमेश्वरके परमकृपालु होनेकी बात ये लोग सह नहीं पाते! किसी भी प्रकारके भेदकी सम्भावनासे रहित ऐसे भगवान्में हठात् भेद खड़ा करना चाहते हैं, "ऐसा कैसे हो सकता है—ऐसा तो हो ही नहीं सकता"के प्रश्नारोपोंके द्वारा! इन्हें अन्य भी अनेक आगामोंके विरोधकी परवाह ही नहीं है!! अनेकविध मात्सर्य अहंकार लज्जा और पाषंड के कारण अपने सिर-आंखोंको नीचे झुका कर सारे जगत्के सामने असत्प्रलाप करते रहनेवाले सचमुचमें अपनेको हास्यरसका विषय बना देते हैं!!!

इस तरह हमने देखा कि काश्मीर शैव आचार्योंके अनुसार साधनानुष्ठान तथा भगवत्कृपा का वास्तविक स्वरूप क्या है।

इसके बाद श्रीरामानुजाचार्यके मतका अवगाहन क्रमप्राप्त होता है। इनके मतके अनुसार जैसे ज्ञातृत्व धर्म जीवात्मामें स्वाभाविक होता है वैसे ही कर्तृत्व धर्म भी स्वाभाविक ही होता है। कर्तृत्वको स्वाभाविक नहीं मानते तो 'कुर्यात्'—'न कुर्यात्' के शास्त्रीय विधि-निषेध अर्थहीन सिद्ध हो जायेंगे। अस्वाभाविक कर्तृत्वकी धारणाका प्रत्याख्यान करनेकेलिये श्रीरामानुजाचार्य कई शास्त्रवचनोंके उद्धरणद्वारा शंका-समाधान प्रस्तुत करते हैं, उनमें प्रमुख वचन इस तरह हैं:—

(१) प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।

अहंकारविमूढात्मा 'कर्ताहम्' इति मन्यते॥

(भ.गी. ३।२७)।

(२) कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥

(भ.गी. १३।२१)।

(३) नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुमिच्छति।

(भ.गी. १४।१९)।

(४) अधिष्ठानं तथा कर्ता करणञ्च पृथग्विधम्।

विविधा च पृथक् चेष्टा दैवं चैवात्र पञ्चमम्॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।

पश्यत्यकृतबुद्धित्वात्र स पश्यति दुर्मतिः॥

(भ.गी. १८।१४-१६).

इनमें प्रथम वचनका आशय श्रीरामानुजाचार्यके अनुसार यों है: प्रकृतिके सत्त्व-रजस्-तमोगुणोंके साथ जुड़े संसर्गके कारण जीवात्मा सांसारिक प्रवृत्तिओंमें कर्तृतया लिप्त होती है—अपने स्वरूपगत किसी हेतुके वश नहीं (द्रष्टव्य: ब्र.सू. भा. २।३।३३-३९). द्वितीय वचनमें विवक्षित आशय यह है : पुरुषाधिष्ठित प्रकृतिके बनाये हुवे 'कार्य' =शरीर तथा 'करण' =समनस्क-ज्ञानेन्द्रिय-कर्मेन्द्रिय ही तत्तद् अर्थक्रियाओंको निभा पाते हैं. एतावता जीवात्मा/पुरुष स्वरूपतः अकर्ता है कहना अभिप्रेत नहीं है. प्रकृतिसंसृष्ट पुरुष सुखदुःखोंके अनुभवका आश्रय बनता है. एतावता जीवात्मा/पुरुष स्वरूपतः अनुभूतिधर्मा नहीं यह कहना अभिप्रेत नहीं है (स्पष्ट है कि प्रस्तुत वचनको पुरुषके कर्ता न होनेमें प्रमाणतया उद्धृत करनेपर इसी वचनवशाद् भोक्तृत्वधर्मको पुरुषका स्वभावानियत धर्मस्वीकारना पड़ेगा, वह भी ऐसा कि जिसका मुक्तिमें भी अभाव सिद्ध न हो. द्रष्टव्य: भ.गी.भा. १३।२१). तृतीय वचनका अभिप्राय यह है कि स्वभावतः वैसे तो जीवात्मा परिशुद्ध ही होती है फिरभी पूर्वजन्मोंमें अनुष्ठित कर्मोंके कारण उसे प्राकृत सत्त्वादि गुणोंका संग होता है, जिसके कारण विविध शुभाशुभ कर्मोंमें उसे लिप्त होना पड़ता है. इन कर्मोंका कर्ता जब जीवात्मा अकेले अपने-आपको नहीं मानती तब जीवात्मा परमात्माके समान हो पाती है (भ.गी.भा. १४।१९). चतुर्थ वचनके आद्य श्लोकपरके गीताभाष्यमें श्रीरामानुजाचार्य कहते हैं : कर्महेतुओं के कलापमें पांचवां स्वयं परमात्मा है. वही कर्मको निष्पन्न करनेमें प्रधान हेतु बनता है. जैसा कि कहा गया है—“सभीके हृदयमें मैं संनिविष्ट हूं और मेरे ही कारण स्मृति, प्रत्यक्ष अनुमिति शाब्दानुभूति,

ज्ञाननिवृत्ति या प्रमाणानुग्राहक ऊह भी कोई कर पाता है। —“सभी प्राणियोंके हृदयमें बिराजनेवाला ईश्वर अपनी मायासे उन यन्त्रारूढसे प्राणियोंको चलाता रहता है”。 सुस्पष्टतया स्वयंको ही केवल कर्ता मान लेनेकी जीवात्माकी मतिका ही यहां भ्रान्तिके रूपमें निरूपण किया गया है (पांच लोगोंने आपसी मेलजोलसे कोई काम किया हो उसके बनने या बिगड़ने पर उस कार्यका श्रेय या अपराध कोई अकेले अपना या किसी दूसरेका मान बैठे, वैसी ही कुछ गड़बड़ यहां भी मानी गयी है). ऐसी स्थितिमें अधिष्ठानसे शुरु करके दैव पर्यन्त समूहावलम्बी कार्यकारित्व है, उसे केवल आत्मनिष्ठ मान लेना निरा भ्रम नहीं तो और क्या माना जा सकता है? (द्रष्टव्यः ब्र.सू.भा. २।३।३३).

अन्तःकरणोपहित या अविद्योपहित चैतन्यके ही कर्ता बन सकनेकी शांकर धारणाका प्रत्याख्यान करनेको “समाध्यभावाच्च” (ब्र.सू.भा. २।३।३८)में श्रीरामानुजाचार्य कहते हैं कि जीवात्माके कर्तृत्वको स्वाभाविक न माननेपर मोक्षोपायोंका कर्ता भी जीवात्मा न होकर अन्तःकरण या अज्ञान रूप उपाधिही कर्ता बनेंगी. फिरतो मुक्त भी वे उपाधि ही होंगी जीवात्मा नहीं.

जीवके मायोपाधिक कर्तृत्व धर्मकी विवेचनाकेलिये श्रीशंकराचार्यने जो एक स्वतन्त्र अधिकरण रचा वहां यह कहा गया था:—

यदि जीवात्मामें स्वाभाविक कर्तृत्व हो तो फिर उसका मुक्त हो पाना अशक्य हो जायेगा. क्योंकि अग्निका उष्ण होना जैसे स्वभावनियत है, वैसे ही कर्ता होना जीवका भी यदि स्वभावनियत ही हो तो, वह कर्तृत्व जीवके मुक्त होनेपर भी कायम रहेगा. ऐसी स्थितिमें यह भी तो कहा नहीं जा सकता कि अग्निकी स्वाभाविक दाहकशक्तिके रहनेपर भी दाह्य वस्तु तृण-काष्ठादि निमित्तोंके उपलब्ध न रहनेपर अग्निद्वारा जैसे दहनक्रिया सम्पन्न नहीं हो पाती, वैसे ही स्वाभाविक कर्तृत्वके बचे रहनेपर भी ब्रह्मज्ञानसहित कर्तृत्वके कारण शुभाशुभ कर्मोंके परिहारद्वारा शुभाशुभ फलोंके भोगसे मुक्तात्मा भी ग्रस्त नहीं हो पायेगी. क्योंकि कर्तृत्वरूप शक्तिमान् निमित्तके रहनेपर उसकेलिये कार्यरूप शक्य भी

अवश्य ही प्रकट होगा। अतएव मोक्षोपायोंके अनुष्ठानकेलिये भी कर्तृत्वकी अपेक्षा स्वीकारी नहीं जा सकती, क्योंकि स्वयं अनित्य कर्मोंको यदि मोक्षोपाय मानते हैं तो “अनित्यसे नित्यकी उत्पत्ति होती है” ऐसा वदतोव्याघात प्रकट होगा। इससे सिद्ध होता है कि शास्त्रविधिकी सार्थकताकेलिये जिस कर्तृत्वको स्वीकारना पड़ता है, वह चेतनाका स्वभावानियत धर्म न होकर अज्ञानप्रयुक्त धर्म है; और इसी अज्ञानप्रयुक्त धर्मको लेकर ही शास्त्र भी विधि-निषेध करते रहते हैं : “तस्माद् अविद्याकृतं कर्तृत्वम् उपादाय विधिशास्त्रं प्रवर्तिष्यते” (ब्र.सू.भा. २।३।४०)।

इसका प्रत्युत्तर देते हुवे श्रीरामानुजाचार्य कहते हैं कियह आवश्यक नहीं कि अनौपाधिक कर्तृत्व स्वीकारनेपर मुक्तावस्थामें भी कर्तृत्वप्रयुक्त शुभाशुभ कर्म और उनके फलोंका उपशमन ही न हो पायेगा। वाक् चक्षु कर चरण आदि करणोंसे सम्पन्न होनेपर भी जीवात्मा जब इच्छा हो तभी बोलने देखने लेने चलने आदिकी क्रियाओंको अपनाती है। सुतार भी करवत आदि उपकरणोंके उपलब्ध होनेपर भी इच्छानुसार ही काष्ठछेदनादि व्यापार करता है, अन्यथा नहीं। यह इच्छारूप व्यापार कोई भी अचेतन उपाधिद्वारा तो सोचा ही नहीं जा सकता।

इस कर्तृत्वको जीवका स्वाभाविक धर्म माननेपर भी परानिर्भर धर्म नहीं माना गया है, क्योंकि कर्तृत्वके मूलमें रहे स्मृति-अनुभव-अज्ञानादि सभी कुछ जब जीवके भीतर विद्यमान अन्तर्यामीके आधीन हैं तो केवल कर्तृत्व स्वतन्त्र धर्म कैसे रह पायेगा? एतावता विधि-निषेधोंके उपदेशक शास्त्रोंके व्यर्थताकी आशंका भी उठायी नहीं जा सकती। उदाहरणतया किन्हीं दो जनोंकी साझीदारीवाले द्रव्यको कोई एक व्यक्ति दूसरे व्यक्तिकी अनुमति बिना किसी तीसरे व्यक्तिको दानके रूपमें दे नहीं सकता है। फिरभी दूसरेकी अनुमतिको पाकर भी किये हुवे दानका फल तो धनदाताको ही मिलता है अनुमतिदाताको नहीं। उन्निनीषा या अधोनिनीषा के वश साधु या असाधु कर्म करानेवाले परमात्माको पक्षपाती या निर्दय मान लेना भी अविचारितरमणीय है, क्योंकि इस वचनमें सर्वजीवसाधारणी उन्निनीषा या अधोनिनीषा विवक्षित नहीं है। इस वचनमें उन असाधारण

जीवात्माओंके उन्निनीष या अधोनिनीष की बात कही जा रही है जो या तो परमात्माके अतिशय अनुकूल हैं या अतिशय प्रतिकूल. अतिशय अनुकूल जीवोंपर अनुग्रह करके परमात्मा उन्हें अपनी प्राप्तिके अतिकल्याणकारी उपायोंमें ही रुचि जगाता है. इसी तरह अतिशय प्रतिकूल जीवोंमें अपनी प्राप्तिके विरोधी अधोगतिकी ओर ले जानेवाले कर्मोंमें रुचि पैदा कर देता है. यही बात भगवान्ने गीताके इन श्लोकोंमें कही है :-

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥

तेषां सतत-युक्तानां भजतां प्रीति-पूर्वकम्।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥

तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥

(भ.गी. १०।८-११).

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।

ममात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥

तानहं द्विषतो क्रूरान् संसारेषु नराधमान्।

क्षिपाम्यजस्रमशुभामासुरीष्वेव योनिषु॥

(भ.गी. १६।८-१८-१९).

इस ईश्वराधीन स्वाभाविक जीवकर्तृत्वद्वारा प्रयुक्त कर्मोंको कर लेनेपर केवल उन क्षणप्रध्वंसी कर्मोंके वश ही फलप्राप्ति हो जाती हो, ऐसा श्रीरामानुजाचार्यका अभिप्राय नहीं है. वे कहते हैं कि न केवल परमात्माके उपासकोंको स्वप्राप्तिरूप विशिष्ट फल; अपितु सामान्य ऐहिक या आमुष्मिक फल भी, परमात्माद्वारा ही मिलता है (द्रष्टव्य : ब्र. सू. भा. ३।२।३७).

शैव विशिष्टाद्वैतवादी श्रीकण्ठ शिवाचार्य तथा शैव विशेषाद्वैतवादी श्रीपति भगवत्पादाचार्य दोनों ही, ब्रह्मसूत्रके इन अधिकरणोंमें, थोड़े-बहुत

अन्तरसे श्रीरामानुजाचार्य की निरूपणशैलीको ही अपना कर चले हैं। इनके मतकी, अतः, पृथक् विवेचना आवश्यक नहीं है। इस तरह रामानुजीय वेदान्तके अनुसार साधनानुष्ठान तथा भगवदनुग्रह का स्वरूप क्या है, यह समझ लेनेके बाद, अब श्रीमध्वाचार्यका इस विषयमें क्या अभिप्राय है, यह देखनेकेलिये उद्यत होना चाहिये।

श्रीमध्वाचार्याभिमत द्वैतवादके अनुसार सर्वप्रथम दो प्रकारके प्रमेय होते हैं: स्वतन्त्र और परतन्त्र। निर्दोष अखिलसद्गुण भगवान् विष्णु स्वतन्त्र प्रमेय हैं। परतन्त्र प्रमेय पुनः दो प्रकारोंका होता है : द्विविध भाव और त्रिविध अभाव। इनमें भाव पुनः चेतन और अचेतन के भेदवशात् द्विविध होता है। इसी तरह दुःखस्पृष्ट और दुःखास्पृष्ट के भेदवश चेतनके भी दो प्रकार होते हैं। रमा सर्वथा दुःखोंसे असंस्पृष्ट ही रहती हैं। अन्य दुःखस्पृष्ट चेतनोंके दुःखविमुक्त और दुःखसंस्थ ऐसे दो प्रकार होते हैं। दुःखसंस्थोंके पुनः दो प्रकार होते हैं : मुक्तिके योग्य अथवा अयोग्य। मुक्तियोग्योंके पांच प्रकार होते हैं : देव ऋषि पितर चक्रवर्ती और सत्पुरुष। इन विषयोंका सांगोपांग विचार 'तत्त्वसंख्यान' एवं 'तत्त्वविवेक' नामक ग्रन्थोंके अवलोकन करनेपर स्फुट हो सकता है।

इन परिसंख्यात तत्त्वोंमें पञ्चविध भेदोंका अपलाप सृष्टि मुक्ति या प्रलय किसी भी कालमें शक्य नहीं है। ये पञ्चविध भेद इस तरह माने गये हैं : -

- (१) एक अचेतन वस्तु का दूसरी अचेतन वस्तु से भेद
- (२) एक चेतन जीव का दूसरे चेतन जीव से भेद
- (३) सकल अचेतन वस्तुओंका सकल चेतन जीवोंसे भेद
- (४) सकल अचेतन वस्तुओं का नारायण से भेद
- (५) सकल चेतन जीवों का नारायण से भेद

इस तरह पञ्चविध भेदात्मिका इस सृष्टिमें परमात्मा और जीवात्मा के बीच स्वरूपतः अभेद या भेदाभेद भी हो ही नहीं सकता (द्रष्टव्य : अनुव्या. २।३।४३). अतएव जीवको जो 'अंश' कहा जाता है वहां भी

तथा धनिक व्यक्ति कारयिता, इसी तरह जीव भी एक ऐसा पराधीन कर्ता है कि जिसका अपराधीन कारयिता परमात्मा होता है। सुतार आदि कारीगरों और धनिकों के लौकिक उदाहरण तथा जीवात्मा और परमात्मा के वास्तविक सम्बन्धमें एक उल्लेखनीय अन्तर यह तो है कि एक धनिक निजधनसे कारीगरके कर्तृत्वका परिक्रय करता है—कारीगरको कर्तृत्व प्रदान नहीं करता, क्योंकि वह तो कारीगरका पूर्वसिद्ध ही होता है। वह परिक्रेता धनिकसे अतिरिक्त भी किसीके आधीन होकर या स्वतन्त्रतया भी अपने कर्तृत्वको प्रयोगान्वित कर सकता है। ईश्वरसे अपराधीन जीवका कर्तृत्व, जबकि, सम्भव ही नहीं, क्योंकि शास्त्रमें कहा गया है कि कर्तृत्व करणत्व स्वभाव चेतना धृति परमात्माके प्रसादसे ही सम्भव हैं अन्यथा नहीं (द्रष्टव्य : ब्र.सू.भा. २।३।३२-४२)।

कर्मफलमीमांसामें श्रीमध्वाचार्यका कहना है कि कर्म तो अचेतन होनेके कारण स्वतः तो फलदान कर नहीं सकता, अतः ईश्वरको ही कर्मफलोंका दाता स्वीकारना चाहिये। यों तो परमात्मा और कर्म दोनों फलप्राप्तिके कारण हैं, फिरभी कर्म स्वयं कर्ताको प्रवर्तित नहीं कर सकता, जबकि परमात्मा तो प्रवर्तक भी होता है और कारण भी (द्रष्टव्य : ब्र.सू.भा. ३।२।३९-४२)।

परमात्माके साक्षात्कारके बारेमें यह समझ लेना आवश्यक है कि वह तो जीवकी साधनशक्तिसे शक्य उपलब्धि ही नहीं है, क्योंकि परमात्माका साक्षात्कार तो स्वयं उसके प्रसादके कारण ही सम्भव है (द्रष्टव्य : ब्र.सू.भा. ३।२।२३)।

इस तरह हमने देखा कि श्रीमध्वाचार्यके द्वैतवादी वेदान्ती होनेके कारण भगवत्कृपाकी आवश्यकतापर भार देना तो आवश्यक था ही; परन्तु जीवात्माके कर्तृत्व औ तन्मूलक साधानानुष्ठानकी सफलताको भी ईश्वराधीन मानना द्वैतवादमें उल्लेखनीय महत्त्वकी बात है।

वेदान्तके अनेकविध सम्प्रदायोंमें श्रीविज्ञानभिक्षुद्वारा प्रवर्तित विचाररीतिकी असाधारण महत्ताको यदि एक शब्दमें प्रकट करनेको कोई कहे तो, मेरी समझके अनुसार, वह शब्द है : 'आधार-कारण'।

श्रीविज्ञानभिक्षुपूर्व ईश्वरवादी दर्शनोंमें कार्य-कारण-भावके स्वरूपके बारेमें अनेकविध धारणायें प्रचलित थीं। ब्रह्मको अभिन्ननिमित्तोपादान कारण एवं जगत्को ब्रह्मपरिणाम-ब्रह्मकृतिजन्य माना गया था, चित्रपट या चित्रभित्ति की तरह अद्वय चिन्मात्र परमशिवपर स्वयं शिवकी ही संकल्पशक्तिकी तूलिकासे जगत्को चित्रिवत् भी माना गया, ब्रह्मको उपादान-कारण एवं जगत्को जीवके प्राक्कर्मोंका विपाक भी माना गया, ईश्वरको जगत्का केवल निमित्त-कारण या कर्ता भी माना गया था; अथवा कार्य-कारण-भावरहित केवल मिथ्या कार्यारोपका पारमार्थिक अधिष्ठान भी माना ही गया था।

वैसे तो सामान्य कार्य-कारण-भावोंकी विवेचनाके प्रसंगमें योगसूत्रभाष्यकारका प्रस्तुत श्लोक भी दर्शनशास्त्रके इतिहासमें एक अपना अलग महत्त्व रखता ही है :-

उत्पत्ति-स्थित्य-ऽभिव्यक्ति-विकार-प्रत्यया-ऽप्तयः।

वियोगा-ऽन्यत्व-धृतयः कारणं नवधा स्मृतम्॥ (पा.सू.भा. २।२८)

इन सभी प्रकारोंको सोदाहरण समझना हो तो भाष्यावलोकन ही उपयुक्त रहेगा। प्रस्तुत सन्दर्भमें, हमारेलिये तो, यही केवल अवधेय है कि द्वितीय स्थाप्य-स्थापक-भावरूप एवं अन्तिम विधार्य-विधारक-भावरूप जो कार्य-कारण-भाव स्वीकारे गये हैं, श्रीविज्ञानभिक्षु, वैसे स्थितिकारण या धृतिकारण होनेके रूपमें ब्रह्मको 'आधारकारण' नहीं कह रहे हैं।

उदाहरणतया : स्वस्थितिकारण भोगापवर्गरूप पुरुषार्थोंके हमारे साथ विद्यमान रहते, मन भी विद्यमान रहता ही है, अन्यथा नहीं। अथवा जैसे हमारी इन्द्रियोंको शरीर धारण करता है; एवं स्वयं उस शरीरको पञ्चमहाभूत धारण करते हैं, ब्रह्म जगत्का वैसा आधार नहीं है।

उदाहरणतया : स्वस्थितिकारण भोगापवर्गरूप पुरुषार्थोंके हमारे साथ विद्यमान रहते, मन भी विद्यमान रहता ही है, अन्यथा नहीं। अथवा जैसे हमारी इन्द्रियोंको शरीर धारण करता है; एवं स्वयं उस शरीरको पञ्चमहाभूत धारण करते हैं, ब्रह्म जगत्का वैसा आधार नहीं है। क्योंकि

स्थितिकारणका अधिकरण होना आवश्यक नहीं है, जबकि आधारकारणका अधिकरण होना आवश्यक है ही। इसी तरह धृतिकारणका अविकारी होना आवश्यक नहीं है, जबकि आधारकारणकेलिये तो वह आवश्यक है ही। वैसे तो नैयायिकोंने भी समवायी और असमवायी से विलक्षण कार्यमात्रके प्रति एक साधारण निमित्त-कारणके रूपमें ईश्वरको स्वीकारा तो अवश्य था, फिरभी दण्डचक्रादिसाधारण निमित्तकारणतासे भी इस आधारकारणताको पृथक्तया समझना आवश्यक है।

क्योंकि भिक्षुवेदान्तने ही, इदंप्रथमतया, इन सारी धारणाओंसे अलग हट कर इस आधार-कारणकी धारणा प्रस्तावित की है, अतः स्वयं उनके ही शब्दोंमें इस सुपरिभाषित आधार-कारणको जान लेना उचित होगा : “जैसे आकाशमें आश्रित मृत्तिका घटाकारेण परिणत होती है वैसे ही, किसी भी कार्यका उपादान-कारण जहां संयोग स्वरूप या आधेयता सम्बन्धवशात् अविभक्त एवं आश्रित होकर कार्याकारेण परिणत होता हो उसे ‘अधिष्ठानकारण’ या ‘आधारकारण’ कहते हैं” (द्रष्टव्य : ब्र.सू.भा. १।१।२). श्रीविज्ञानभिक्षुके अनुसार ऐसा आधारकारणरूप ब्रह्म निरुपाधिकतया न तो जगत्का परिणाम्युपादान है, न कर्ता; और न विवर्तोपादान ही। अन्यथा मायोपाधिके वश तो वह सभी कुछ बन सकता है और बना भी है ही। पुनश्च यहां मायाको उपाधि माननेके कारण जड़-चेतन सृष्टिका मिथ्यात्व श्रीविज्ञानभिक्षुको अभिप्रेत है, ऐसी वैचारिक धांधली नहीं करनी चाहिये। समवायसम्बन्धसे जहां कार्य-कारणका अविभाग हो वहां उसे विकारी कारण समझा जाता है। ऐसे समवायसम्बन्धसे जो एक विकारी कारण होकर जिस किसी दूसरे अविकारी आधारमें अविभक्ततया आश्रित हो तो उस दूसरे अविकारीको ‘आधारकारण’ कहा जाता है। सृष्टिसे पूर्व और बादमें भी नित्य अविकारी ब्रह्ममें प्रकृति-पुरुष इसी तरह अविभक्ततया आश्रित रहते हैं। अतः अविकारी ब्रह्म जगत्का आधारकारण है तथा विकारी प्रकृति समवायी कारण। इस विषयमें श्रीविज्ञानभिक्षुके ये वचन अवलोकनीय हैं :-

अस्य जगतो नामरूपाभ्यां व्याकृतस्य चेतनाचेतनरूपस्य प्रतिनियत-देशकाल-संस्थान-व्यापारादि-मतो अचिन्त्यरचनात्मकस्य जायते अस्ति वर्धते विपरिणमते अपक्षीयते विनश्यति इत्येवंरूपं जन्मादिषट्कं यतः परमेश्वराद् अन्तर्लीन-प्रकृतिपुरुषाद्यखिल-शक्तिकात् स्वतः चिन्मात्राद् विशुद्ध-सत्त्वाख्य-मायोपाधिकात् क्लेशकर्मविपाकाशयैः अपरामृष्टात् चेतनविशेषाद् भवति आकाशादिव च वायुः, महाजलादिव च पृथिवी, पृथिव्या इव स्थावरजङ्गमादिकं तद् ब्रह्म (ब्र.सू.भा. १।१।२).

साथ ही साथ भिक्षुवेदान्तमें प्रतिशरीरमें भिन्न-भिन्न जीवात्मा मानी गयी हैं. जीवात्माको विभुपरिमाण स्वीकारनेके बावजूद परमात्माका अंश भी स्वीकारा गया है. यह अंशत्व 'महाकाश-घटाकाश'न्यायसे औपाधिक नहीं; प्रत्युत 'अग्नि-विस्फुलिंग'न्यायसे वास्तविक ही स्वीकारा गया है. विभुत्व तथा अंशत्व जैसे धर्मोंके परस्पर विरोधाभासके उपशमनकी भी भिक्षुशैली विलक्षण ही है. श्रीविज्ञानभिक्षु कहते हैं : जीवात्माको परमात्माका अंश माने बिना "नित्यो नित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्" - "द्वा सुपर्णा सयुजा" - "ममैवांशो जीवलोके जीवभूतः सनातनः" जैसे श्रुति-स्मृति-वचनोंमें निरूपित भेद; अथवा "स ब्रह्मा स शिवः" - "मनसैवानुद्रष्टव्यम्" - "एकधैवानुद्रष्टव्यम्" जैसे श्रुतिवचनोंमें निरूपित अभेद यों दोमेंसे किसी एकके साथ तो अन्याय हो ही जाता है. अतः जीवात्मा और परमात्मा के बीच भेदाभेदको स्वीकारना श्रुत्याशयके प्रति सच्ची निष्ठाका निर्वाह है (द्रष्टव्य : ब्र.सू.भा. २।३।४३).

परस्पर विरुद्ध होनेसे भेदाभेदके समुच्चयके स्वतोव्याहत होनेकी शंका भी उचित नहीं है, क्योंकि अन्योन्याभावरूप भेदका अविभागरूप अभेदके साथ किसी भी तरहका विरोध हो ही नहीं सकता. इसी तरह विभाग-अविभागरूप भेदाभेदका भी परस्पर विरोध होता नहीं है.

भगवान् विष्णुके अंशावतारोंमें भी शास्त्रनिरूपित अंशत्व-विभुत्व दोनों ही जैसे होते हैं, जीवात्माके भेदाभेदप्रयुक्त अंशत्व और विभुत्व वैसे नहीं होते, क्योंकि भगवान् विष्णु और उनके अवतारों में तो अखण्ड स्वरूपैक्य होता है. अतः अवतारोंमें अंशत्व लीलार्थ परिगृहीत तनुत्वोपाधिक

ही 'घटाकाश-महाकाश'न्यायेन होता है। जीवात्मा और परमात्मा के बीच अंशांशिभाव वैसा गौण नहीं प्रत्युत मुख्य ही होता है। आकाश, जैसे, अंश होनेपर भी विभु सर्वगत ही होता है वैसे ही जीवात्माके बारेमें भी समझ लेना चाहिये। यह अंशत्व, शरीरके अवयव करचरणमस्तककी तरह, परमात्माका अवयव होना नहीं है प्रत्युत "परमात्माके सजातीय होनेके साथ-साथ सृष्टिसे पूर्व परमात्मासे अविभक्त होना है" (द्रष्टव्य : ब्र.सू. भा. २।३।४३).

भिक्षुवेदान्तप्रक्रियाकी इन सर्वथा मौलिक एवं अवश्यज्ञातव्य धारणाओंको जान लेनेके बाद अब साधनानुष्ठान एवं भगवदनुग्रह के तुलनात्मक स्वरूपकी मीमांसा सुखेन शक्य बन पायेगी।

"रथ जा रहा है" शब्दप्रयोगमें जैसे गमनक्रियामें रथके कर्ता होनेकी अर्थप्रतीति होती है, क्या वैसी ही अर्थकल्पना शास्त्रके भी उन सभी वचनोंमें स्वीकार लेनी चाहिये जिन वचनोंमें जीवका कर्ता होना वर्णित है? श्रीविज्ञान भिक्षुका उत्तर है : नहीं! क्योंकि रथ तो जड़ होता है परन्तु जीव तो चेतन होनेके कारण स्वयं भी कर्ता बन सकता है। यह और बात है कि उसका कर्तृत्व सर्वथा अपराधीन नहीं होता। उदाहरणतया रथमें जुतनेवाले घोड़ेको सारथीके हाथीमें रही लगाम और चाबुक द्वारा दिये जाते निर्देशोंके आधीन होकर ही चलना पड़ता है; परन्तु कोई पालतु घोड़ा जब रथमें जुता हुवा नहीं होता तब स्वेच्छया भी चल तो सकता ही है। इसी तरह परमात्माकी अनुज्ञासे जीव भी अपनी कर्तृत्वशक्तिको प्रयोगमें लाता ही है। "ज्ञानतः या अज्ञानतः मानव जो कुछ करता है वह सब मूलमें तो अपनी योगमाया शक्तिद्वारा भगवान्का ही किया हुवा होता है" ऐसे अनेक शास्त्रवचनोंका वास्तविक अभिप्राय यही है कि जीव स्वतन्त्र कर्ता नहीं है—ईश्वराधीन कर्तृत्ववान् ही है। अन्यथा सारे के सारे शास्त्रीय विधि-निषेध निरर्थक सिद्ध हों जायेंगे। जीवको कुछ भी करनेकी आवश्यकता न हो अर्थात् सब कुछ परमात्मा ही करता हो तो ऐसे अनावश्यक कर्मोंके विधान करनेवाले शास्त्रका प्रामाण्य भी सिद्ध नहीं हो पायेगा। निष्ठुर और पक्षपाती होनेका आरोप भी परमात्मापर लग जायेगा।

यथाशास्त्र कर्मके अनुष्ठान करनेपर भी कभी कर्मफलके दृष्टिगत न होनेपर ईश्वरके अननुग्रहकी बात या कर्मवैगुण्यकी बात तो सोची जा सकती है परन्तु जीवके सर्वथा अकर्ता होनेकी नहीं। अतः जीव कर्ता तो है परन्तु अपराधीन कर्ता नहीं (द्रष्टव्य : ब्र.सू.भा. २।३।३३)।

जैसे चैतन्य जीवका, या उष्णता अग्निका, नित्यसिद्ध स्वाभाविक धर्म है, कर्तृत्व वैसा धर्म नहीं है। विषयके अभावमें, क्योंकि, चैतन्यस्वभाव होनेपर भी ज्ञानका पैदा न होना एक बात है; और विषयके सद्भावमें भी कर्तृत्व प्रकट न करना दूसरी बात है। इससे सिद्ध होता है कर्तृत्व जीवका अन्तःकरणोपाधिक धर्म है। यह बुद्धिरूप लगाम ईश्वरके हाथोंमें रहती होनसे जीवका कर्तृत्व सर्वदा ईश्वराधीन ही होता है। इस अर्थमें जैसे जीव देहेन्द्रियादिकेलिये आत्मा होता है वैसे ही ईश्वर जीवकेलिये आत्मा होता है—जीवका चेतयिता कारयिता और अध्यक्ष (द्रष्टव्य : ब्र.सू.भा. २।२।३६-४१)। ब्रह्म, जैसे, जगत्के जन्मादिका हेतु है, वैसे ही जीवात्माओंको भोग-अपवर्गरूप फलका भी प्रदाता वही है। लोकमें भी जैसे किसी सेवककी सेवासे रुष्ट या तुष्ट राजा ही दण्ड या फल देता है—सेवारूप क्रिया नहीं। वैसे ही ईश्वर ही हमारे कर्मोंसे रुष्ट या तुष्ट होकर हमें तत्तत् फल देता है—हमारे सदसत् कर्म स्वयमेव नहीं। शास्त्रोंमें जो विभिन्न देवोंका विभिन्न कर्मोंके फलदाताके रूपमें निरूपण हुवा है, वह भी अन्तर्यामी परमेश्वरद्वारा उन्हें प्रदत्त तत्तद् अधिकार और प्रेरणा के अनुसार केवल नियतफलदानके सामर्थ्यकी विवक्षासे ही किया गया जानना चाहिये। अतः हमारे कर्मकर्तृत्वकी तरह देवताओंका फलदातृत्व भी परमेश्वराधीन ही होता है।

कर्मोंसे रुष्ट या तुष्ट होकर जो फलदान परमेश्वर करता है उसमें घटोत्पत्तिके उदाहरणमें दण्ड-चक्रकी तरह कर्म और परमेश्वर क्या परस्पर सहकारी कारण हैं या एक मुख्य कारण और दूसरा गौण? श्रीविज्ञान भिक्षुका कहना है कि क्षेत्रज्ञकी तरह कर्म भी परमेश्वरकी एक शक्ति है। अतः परमेश्वरकी तुलनामें कर्मको प्रमुख फलदाता माना नहीं जा सकता है (द्रष्टव्य : ब्र.सू.भा. ३।२।३८)।

“लोकवतु लीलाकैवल्यम्” (ब्र.सू. २।१।३२)में यह कहा गया है कि जैसे विशुद्धासत्त्ववाले जीवोंकेलिये दुःखाभाव तथा सुख का सम्पादन पुरुषार्थरूप होता है वैसे ही निजभक्तोंपर अनुग्रहरूपा केवल क्रीड़ा भी स्वतःपुरुषार्थरूपा हो सकती है, अर्थात् निज किसी भी प्रयोजनकी पूर्तिकी अपेक्षासे सर्वथा रहित, परमेश्वरने इस समग्र सृष्टिका निर्माण जीवोंके प्राक्तन कर्मोंके अनुसार किया है. इस तरह कर्मानुसारी सृष्टिनिर्माणके कारण परमेश्वरके स्वातन्त्र्यकी हानि इसलिये नहीं होती क्योंकि कर्म स्वयं परमेश्वरकी एक अन्यतम शक्ति है और कर्मानुसारी यह सृष्टि भी निजकार्य ही है, अर्थात् परकार्य नहीं. लोकमें भी एक स्वतन्त्र राजा अपने बनाये नियमोंके अनुसार किसीपर रुष्ट या तुष्ट होता हो एतावता उसका स्वातन्त्र्य नष्ट नहीं हो जाता. ऐसा भी भिक्षुवेदान्तने मान्य रखा ही है :-

ब्रह्म न स्रष्टु, लोके स्रष्टुः प्रयोजनवत्त्वदर्शनाद्; ब्रह्मणश्च पूर्णकामत्वात् प्रयोजनं नास्तीत्यर्थः समाधत्ते—“लोकवतु लीलाकैवल्यम्”, यथा लोकानाम् आनन्दविशेषजन्येषु क्रीडाविहारादिषु अनपेक्ष्यैव प्रयोजनं केवललीलारूपा चेष्टा भवति...भूतानुग्रहएव ईश्वरस्य प्रयोजनम् उक्तं, सुखदुःखाभावयोरिव विशुद्धसत्त्वानां, भक्तानुग्रहस्यापि स्वतःपुरुषार्थत्वं फलत्वेन कल्पनीयं....ननु एवम् ईश्वरस्य कर्मसापेक्षत्वे स्वातन्त्र्यहानिः इति चेत्, न, स्वकार्यतया स्वशक्तितया च कर्मणः स्वातन्त्र्याविधातकत्वात्. स्वतन्त्रस्यापि राज्ञः सेवापराधापेक्षया फलदातृत्वदर्शनात्. (ब्र.सू.भा. २।१।३१-३२-३३).

इस तरह हमने देखा कि जगत्को भगवल्लीला मानना, साधनानुष्ठानके मूल उत्स कर्तृत्वको परमेश्वराधीन मानना, परमेश्वरको कर्मप्रेरक कर्मकारयिता मानना, कर्मानुसारिणी फलनियतिको जड़नियम न मान कर परमेश्वरेच्छाधीन या परमेश्वरानुग्रहनिग्रहाधीन मानना; और परमेश्वरके स्वातन्त्र्यको निरंकुश मानना ये कुछ ऐसी धारणायें हैं कि जिनके बारेमें परस्पर विरोधी वेदान्त भी निर्विरोध एकमति प्रदर्शित करते हैं.

वेदान्तदर्शनकी इस ऐतिहासिक पृष्ठभूमिपर महाप्रभु श्रीवल्लभाचार्यकी साधनानुष्ठान तथा भगवदनुग्रह के स्वरूपकी विवेचनाको परखनेका

प्रयास करनेपर, जो एक अधिकरणसिद्धान्त उभर कर सामने आता है, वह यह कि साधनानुष्ठान तथा भगवदनुग्रह दोनोंकी ही सरस एवं लचीली, अर्थात् भगवदभिप्रेत लीलात्मिका, उपयोगिता तो अवश्य है; परन्तु नीरस एवं कठोर, अर्थात् गणितशास्त्राभिप्रेत निरपवादात्मिका, कोई अनिवार्यता नहीं। अतः वैसे तो प्रतितन्त्रसिद्ध सिद्धान्तकी उपपत्तियां प्रस्तुत करना निरर्थक कालक्षेप ही होता है, फिरभी अधिकरणसिद्धान्तता दरसानेकेलिये हमने जो विभिन्न वेदान्तसम्प्रदायोंके पूर्वोदाहृत वचनोंका विस्तार किया वह क्षम्य माना जाना चाहिये। इस सन्दर्भमें महाप्रभुका यह विधान प्रकृत विषयके उपक्रमार्थ अवधेय है :-

“स वै नैम रेमे. तस्मादेकाकी न रमते: स द्वितीयमैच्छत्. स हैतावानास.” इत्यादिश्रुतिभिः “एष उ ह्येव...” इति श्रुतेश्च तानि-तानि साधनानि कारयित्वा तानि-तानि फलानि ददद् भगवान् स्वक्रीडार्थमेव जगद्रूपेण आविर्भूय क्रीडति इति वैदिकैः निर्णीयते. एतदेव काण्डद्वयेऽपि प्रतिपाद्यते. अन्यथा जीवस्य साधनफले निरूपयन्त्याः श्रुतेः जीवपरत्वमेव स्याद् न ब्रह्मपरत्वम्. कर्म-ब्रह्मणोरपि जीवशेषत्वं न अपेयात् (ब्र.सू.भा. १।१।११).

अर्थात् “वह एकाकी रमण नहीं करता. अतएव कोई भी एकाकितामें रत नहीं पाता. उसने चाहा कि कोई दूसरा भी हो. अतः वही यह सब कुछ बन गया” ऐसे श्रुतिवचनोंके आधारपर तथा “वही साधु कर्म करवाता है उससे कि जिसे वह ऊपर उठाना चाहता है....” श्रुतिवचनके आधारपर तत्तत् साधनोंको करवा कर तत्तत् फलोंको देते हुवे भगवान् निजक्रीडार्थ ही जगत्के रूपमें आविर्भूत होते हैं, ऐसा वैदिक निर्णय है. वेदके कर्मकाण्ड और ज्ञानकाण्ड दोनोंका प्रतिपाद्य विषय यही है. अन्यथा केवल जीवके ही साधन-फलोंके निरूपणार्थ शास्त्र प्रवृत्त हुवे हैं ऐसा स्वीकारनेपर शास्त्रका मुख्य प्रतिपाद्य विषय जीवके कर्तव्य और ज्ञातव्य का निरूपण ही रह जायेगा. फिर तो कर्म और ब्रह्म भी जीवशेष बन जायेंगे!

इस क्रीडामें क्रमशः १. योगमाया २. सर्वभवनसामर्थ्यरूपमाया तथा ३. व्यामोहकमाया रूपी त्रिविध निजशक्तिओंको उपयोगमें लानेके कारण भगवत्क्रीडाके भी त्रिविध रूप स्वीकारे गये हैं। अखण्ड सच्चिदानन्द ब्रह्मके स्वरूपान्तःपाती आनन्द चित् तथा सत् यों त्रिविध गुणधर्मोंमेंसे एक गुणधर्म या दो गुणधर्मों के निगूहनद्वारा यह लीलात्रैविध्य सम्पन्न होता है। अतएव मूलरूपमें की जाती लीला या अवतारलीला में योगमाया शक्तिद्वारा जो नाम-रूप-कर्म भगवान् प्रकट करते हैं, वे दिव्य अर्थात् सच्चिदानन्दात्मक ही रहते हैं। इसे “यः क्रीडति” कल्प कहा जाता है। द्वितीय “यः जगद् भूत्वा क्रीडति” कल्पमें भगवान् अपना आनन्द रूप गुणधर्म तिरोहित करके सर्वभवनसामर्थ्यरूपा मायाशक्तिद्वारा आंशिक ज्ञान-क्रियारूप उभयविधशक्तिमान जीव तत्त्वको; अथवा आनन्द तथा चित् दोनों ही तिरोहित करके नामरूपात्मक जड़ तत्त्वको प्रकट करते हैं। तृतीय “यतो जगत् क्रीडति” कल्पमें आनन्द चित् तथा सत् तीनों ही गुणधर्मोंको तिरोहित करके व्यामोहिका मायाशक्तिद्वारा नाम-रूप-कर्मोंका केवल आभास या अध्यास ही प्रकट करते हैं (द्रष्टव्य : शा.प्र.प्रका. १)।

इस तरह स्वाभाविकी ज्ञानशक्ति एवं क्रियाशक्ति से सम्पन्न सच्चिदानन्द ब्रह्मके सच्चिदंश होनेके कारण ज्ञानशक्ति एवं क्रियाशक्ति भी अंशतः तो स्वाभाविक ही जीवात्माके भीतर विद्यमान रहती ही हैं। इनका यथावद् उद्गम, परन्तु, देह इन्द्रिय प्राण एवं अन्तःकरण से जुड़ जानेके कारण कृत्रिमतया ही होता है : जीवको कर्ताके रूपमें मान्य करना चाहिये, क्योंकि जीवकेलिये ही वेदमें अभ्युदय-निश्रेयस् रूप फलोंको देनेवाले कर्मोंका विधान किया गया है, अन्यथा ब्रह्म या जड़ केलिये तो ये विधान निरर्थक या अप्रासंगिक ही सिद्ध होंगे। देह इन्द्रिय प्राण या अन्तःकरण को तो कर्ता माना नहीं जा सकता, क्योंकि वे तो स्वयं करणरूप ही होते हैं। जो यह कहते हैं कि बुद्धिगत कर्तृत्वकी ही जीवमें आभासिक या औपाधिक प्रतीति होती है, उन्हें यह खुलासा देना पड़ेगा कि बुद्धिका कर्तृत्व जीवमें संक्रान्त होता है, या जीवका कर्तृत्व बुद्धिवशाद् उद्गत होता है, या इन दोनोंमें अविद्यमान कर्तृत्व इन दोनोंके

जुड़ जानेके कारण पूर्वमें असत् होनेपर भी पश्चात् उत्पन्न हो जाता है; अथवा अन्यत्र कहींसे आकर उभयाश्रित हो जाता है? प्रथम इसलिये सम्भव नहीं, क्योंकि बुद्धि स्वयं जड़ होनेसे कर्ता मानी नहीं जा सकती। द्वितीय कल्पमें इष्टापत्तिके साथ-साथ इतना और विवक्षित है कि स्वयं बुद्धिरूप करणका संग्रह भी तो जीवात्मा अपने स्वाभाविक कर्तृत्वरूप सामर्थ्यवशाद् ही करता है। तृतीय कल्पमें असत्कार्यवादका अवलम्बन लेना पड़ेगा जो श्रुतिको अनभिप्रेत ही है। चतुर्थ कल्पमें भी इष्टापत्तिके साथ-साथ यह तो खुलासा देना ही पड़ेगा कि ब्रह्मगत कर्तृत्व, श्रुति-प्रत्यक्षोभय-व्याहत होनेसे, सर्वात्मना तो असंभव ही है; फिरभी स्वाभाविकी क्रियाशक्ति और ज्ञानशक्ति से सम्पन्न ब्रह्मके अंशभूत जीवात्मामें ब्रह्मांशभूत स्वाभाविक कर्तृत्व भी यथेच्छा प्रकट हो ही सकता है (द्रष्टव्य : ब्र.सू.भा. २।३।३३-३५)।

स्वाभाविक कर्तृत्व स्वीकारनेपर मुक्तावस्थामें भी शुभाशुभ कर्मोंके कर्तृत्वके विद्यमान रहनेपर मुक्ति ही सम्भव नहीं रह जायेगी, ऐसी आपत्तिके निरसनार्थ श्रीमहाप्रभु कहते हैं कि यह तो विशुद्ध भ्रमणा ही है। ऐसी अनुपपत्तिको प्रामाणिक माननेपर तो अतिबालक अतिवृद्ध अथवा नपुंसक के भीतर ही कामवासनाका अभाव स्वीकार्य हो पायेगा, किसी युवक ब्रह्मचारी या संन्यासी के भीतर नहीं। क्योंकि कर्तृत्वके रहते जैसे नैष्कर्म्य सम्भव नहीं, वैसे कामेन्द्रियके रहते निष्कामता सम्भव नहीं रह जायेगी! फिर तो समाधि भी निरिन्द्रिय व्यक्तिको ही सिद्ध होनी चाहिये!! (द्रष्टव्य : ब्र.सू.भा. २।३।३९-४०)।

“परातु तच्छ्रुतेः” (ब्र.सू. २।३।४१-४२) अधिकरणमें, जैसा कि कह ही चुके हैं, जीवके कर्तृत्वरूप धर्मको अन्य भी सत्ता चैतन्य ऐश्वर्यादि धर्मोंकी तरह अंशी ब्रह्मकर्तृत्वका अंशरूप ही स्वीकारा गया है।

श्रीमहाप्रभु ‘पुष्टिप्रवाहमर्यादा’ नामक ग्रथमें तथा अणुभाष्यमें जो स्पष्टीकरण इस बारेमें देते हैं उसका सार इस तरह है कि इस सृष्टिमें भगवत्क्रीड़ाके सामान्य नियम वेदादि शास्त्रोंमें प्रकट किये गये हैं। क्रीड़ाथ प्रकट जीवात्माएं मूलमें द्विविध हैं : दैवी तथा आसुरी। दैवी जीवोंके पुनः

दो प्रकार होते हैं: पुष्टिमार्गीय जीव तथा मर्यादामार्गीय जीव. पुष्टिमार्गीय जीवोंके पुनः चार प्रकार होते हैं: शुद्धपुष्टिके अधिकारी, पुष्टिपुष्टिके अधिकारी, मर्यादापुष्टिके अधिकारी; तथा प्रवाहपुष्टिके अधिकारी. इन सभी पुष्टि मर्यादा तथा प्रवाह के भेदोपभेदवश दैवी तथा आसुरी जीवोंकी साधन-फल-व्यवस्था इस तरह है : भगवान् फल प्रदान करते हैं कर्मके अनुसार, जीवसे कर्म करवाते हैं उसके प्रयत्नोंके अनुसार, जीव प्रयत्न करता है कामके अनुसार, जीव कामना करता है लोकप्रवाहके अनुसार, इन सभी सोपानोंपर भगवान् अंशदृष्टिसे कर्ता बनते हैं तथा अंशदृष्टिसे कारयिता. परमात्मा और जीवात्मा के बीच तादात्म्यरूप अभेद होनेसे न तो वैषम्य या नैष्ठुर्य दोषका कोई प्रसंग है; और न जो कुछ अंशके साथ घटित हो रहा है उससे अंशीके दूषित होनेका ही. वेदादि सभी शास्त्र इस लीलाके लीलात्मक नियमोंका ही वर्णन कर रहे हैं. अन्यथा जैसा कि प्रारम्भमें निरूपित किया गया कि कर्म-ब्रह्म दोनों ही जीवात्माके अभ्युदय-निःश्रेयस्के साधनोंके उपदेशार्थ ही केवल हों तो अभ्युदय-निःश्रेयस्साधन ही प्रमुख प्रतिपाद्य विषयवस्तु सिद्ध होंगे, ब्रह्म नहीं. अतः कर्मानुसारी फलप्रदानकी वेदादि शास्त्रोंद्वारा निरूपित मर्यादाका बन्धन जैसे लीलात्मक है, वैसे ही भगवान् जब जहां जिस जीवके सन्दर्भमें उन बन्धनोंको तोड़ना चाहें, वह भी लीलात्मक ही होता है. शास्त्रमर्यादाके बन्धनोंको तोड़ कर जब भगवान् किसी जीवको केवल मुक्ति ही प्रदान करते हैं, उदाहरणतया व्रजमें भगवान्को मारनेकी कामनासे आनेवाले असुरोंको या ऐसे आसुरभाववाले अन्योको भी मुक्तिदान किया गया, तो वह शास्त्रानुसारी प्रमाणबलसे उद्धारकी कथा नहीं है. यह तो प्रमेयबलसे उद्धारकी कथा है. इसी तरह जहां यथाशास्त्र साधनानुष्ठान करनेपर किसी जीवात्मामें परमात्माके प्रति भक्तिभाव प्रकट होता है तो ऐसी भगवद्भक्तिको प्रमाणबलसे प्रकट होनेके कारण 'मर्यादा-भक्ति' कहा जाता है. अन्यथा प्रमेयबल से प्रकट हुई भक्तिको 'पुष्टिभक्ति' कहा जाता है.

एतदर्थ श्रीमहाप्रभुके इन वचनोंका अवगाहन अतीव उपकारक होगा:—

मर्यादामार्गीय तो निर्माण ही शास्त्रविहित कर्मोंके अनुसार फलदानार्थ किया गया है; अतः शास्त्रनियमोंके वैपरीत्यसे भगवान् निज स्वरूपानन्दरूप फलका दान किसी जीवको करते हैं तो ऐसे जीवको पुष्टिमध्यपाती •समझना चाहिये (ब्र.सू.भा. २।३।४२).

प्रवाहमार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह तो भगवान्ने स्वेच्छया निज मनमें ही निर्धारित कर रखा है, मर्यादामार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह भगवान्ने वेदद्वारा निर्धारित-ज्ञापित कर दिया है; इसी तरह पुष्टिमार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह भगवान्के उस जीवके समक्ष प्रकट किये निज स्वरूपसे निर्धारित करते हैं. "तानहं द्विषतो क्रूरान् संसारेषु नराधमान् क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु. आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्" (गीता १६।१९-२०) इस भगवद्वचनके आधारपर इस लीलामें मुक्ति या भगवद्भक्ति न पानेवाले आसुरी जीवोंको 'प्रवाही जीव' कहा जाता है. इनसे भिन्न अर्थात् जन्ममरणके चक्रसे शास्त्रविहित साधनोंके अनुष्ठान (=प्रमाणबल)द्वारा मुक्ति पानेके अधिकारी जीव 'मर्यादामार्गीय जीव' कहलाते हैं. कुछ दैवी जीवोंमें शास्त्रविहित साधनानुष्ठानके बिना भी मुक्तात्माओंको भी दुर्लभ ऐसी संसारासक्तिरहित भगवदासक्ति केवल भगवत्स्वरूप (=प्रमेयबल)से ही सिद्ध होती दिखलायी देती है, ऐसे जीवोंको प्रवाहमार्गीय तथा मर्यादामार्गी जीवोंसे भिन्न 'पुष्टिमार्गीय जीव' कहा जाता है. इस पुष्टिसृष्टिके जीवका प्राकट्य ही भगवत्स्वरूपासक्तिपूर्विका भगवत्सेवाकेलिये किया गया है.

प्रवाहमार्गीय या मर्यादामार्गीय जीवोंके स्वरूप=आत्मा देह गुण या व्यवहार से इन पुष्टिमार्गीय जीवोंके स्वरूप=आत्मा देह गुण या व्यवहार में वैसे तो कोई तारतम्य होता नहीं है, फिरभी भगवान् जब जो तारतम्य प्रकट करना चाहें तब कर देते हैं. भगवल्लीलाके भेदके अनुसार इन पुष्टिजीवोंके दो भेद होते हैं : शुद्ध और मिश्र. शुद्धपुष्टिवाली कक्षाके जीव अति दुर्लभ होते हैं. इसी तरह मिश्रपुष्टिके पुनः तीन भेद होते हैं

: पुष्टिपुष्टि मर्यादापुष्टि तथा प्रवाहपुष्टि. पुष्टिपुष्टिवाली कक्षाके जीवोंके भीतर भगवन्माहात्म्यज्ञान भगवद्रति और तदनुसारी भगवदनुकूलकृति यों सभी तरहका समन्वय होता है. मर्यादापुष्टिवाली कक्षाके जीवोंके भीतर भगवन्माहात्म्यज्ञान या भगवद्रति की अनुसारिणी कृति तो निभ पाती है परन्तु ज्ञान या रति मेंसे कोई एक या दोनों ही कभी स्फुटतया प्रकट नहीं हो पाते. पुष्टिजीवोंके इन सभी प्रकारोंमें फल तो केवल भगवान् ही होते हैं. यह भगवदनुभूति इन विभिन्न कक्षावाले पुष्टिजीवोंको यहां भूतलपर ही भगवद्गुणानुभूति या भगवत्स्वरूपानुभूति के रूपमें जैसी भी हो भगवदिच्छावश होती है. न तो ये कभी पाषंडी हो पाते हैं और न, अतएव, इन पुष्टिजीवोंमें लौकिकता अर्थात् संसारासक्ति; या वैदिकता अर्थात् मुक्तिप्रापक साधनोंमें ही आसक्ति, वास्तविक हो सकती है. वह तो केवल लोकसंग्रहार्थ ही होती है — वास्तविक स्वरूप तो इनका भगवदीय होना ही होता है (पु.प्र.म. ९-२१).

इस तरह भगवल्लीलारूपा सृष्टिमें पुष्टि-मर्यादा-प्रवाहके भेदवश जीवत्रैविध्य तथा प्रमाण-प्रमेयबलके भेदवश भगवदनुग्रहद्वैविध्य के कारण साधनानुष्ठान तथा अनुग्रह का स्वरूप वाल्लभ वेदान्तमें बहुत ही लचीला बन गया है. और तो और किन्तु सर्वथा विलक्षण एक स्पष्टीकरण महाप्रभुने यह भी दिया है कि जीवात्माका देहेन्द्रियप्राणांतःकरणसे सम्बन्ध भी दो तरहका होता है : भगवत्कृत और आध्यासिक. आध्यासिक सम्बन्ध तो ज्ञानसे निवृत्त हो सकता है परन्तु भगवत्कृत सम्बन्धको जब भगवान् स्वयं ही निवृत्त करना चाहें तभी निवृत्त हो सकता है अन्यथा नहीं. अतएव जीवन्मुक्तोंके भी देहादि बने रहते हैं, अज्ञानकी सर्वाशमें निवृत्तिके बावजूद. शास्त्रोंमें वर्णाश्रमसहित देहादिवाले जीवात्माओंको लक्ष्यमें रख कर जो धर्मोपदेश किये गये हैं, वे आध्यासिक सम्बन्धको निमित्त बना कर नहीं प्रत्युत भगवत्कृत देहादिसम्बन्धको निमित्त बना कर ही (द्रष्टव्य : ब्र.सू.भा. ३।२।४८).

इस सन्दर्भमें सुबोधिनीमें श्रीमहाप्रभुद्वारा किया हुआ प्रस्तुत विधान अतीव उपकारी हो सकता है:—

यावद्देहोऽयं तावद्वर्णाश्रमधर्माएव स्वधर्माः भगवद्धर्मादयोऽपि विधर्माः परधर्माः वा. यदा पुनरात्मानं जीवं मन्यते, संघातव्यतिरिक्तं, तदा दास्यं स्वधर्मोऽन्ये वर्णाश्रमादयोऽपि परधर्माः यदा पुनर्भगवद्भावं प्राप्ताः तदा अलौकिकधर्माएव, ऋषभादिष्विव गोचर्यादयः, स्वधर्माः अन्ये परधर्माः.

भावार्थ : जबतक यह देह है तबतक वर्णाश्रमधर्म ही स्वधर्म होता है अतः भगवद्धर्मको भी विधर्म या परधर्म तब समझना चाहिये. जब अपने-आपके बारेमें देहादि संघातसे अतिरिक्त जीवात्मा होनेकी बात चित्तमें निरूढ़ हो जाये तब भगवद्दास्य ही स्वधर्म बन जाता होनेसे अन्य वर्णाश्रमादिके नियम परधर्म बन जाते हैं. इससे आगे बढ़ कर जब भगवद्भाव प्राप्त हो जाये तब तो अलौकिकधर्म, जैसे ऋषभदेवजीके गोचर्यादिरूप थे, वैसे ही स्वधर्म बन जाते हैं अन्य सारे नियम परधर्म बन जाते हैं.

इस वचनमें यह उल्लेखनीय है कि वर्णाश्रमधर्मकी अनुष्ठाननियतिके द्योतनार्थ महाप्रभुने—“जबतक यह देह है” शब्दावली प्रस्तुत की है न कि “जबतक देहाभिमान है”. इसी तरह भगवद्दास्यके आचरणार्थ देहाभिमानरहित होना निमित्त माना है. इससे कुछ ‘अर्धजरतीय’न्याय प्रकट हुवा लगता है! परन्तु महाप्रभुका अभिप्राय कुछ ऐसा लगता है कि भगवदंशत्वभावनारहित देहाभिमाननिवृत्तिके सिद्ध होनेपर भी यावद्देहस्थिति वर्णाश्रमधर्मका त्याग अनभिष्ट है; तथा भगवदंशत्वभावनाके चित्तमें निरूढ़ होनेपर देहाभिमानका शैथिल्य भगवद्दास्यको स्वधर्मतया अनुसरणीय बनाता है. भगवद्भावके सुदृढ़ होनेपर तो जीव विधिपराधीन न रह कर सर्वथा भगवद्भावाधीन ही हो जाता है इस विषयमें तो कुछ विवेचनीय नहीं है. अस्तु.

प्रकृत सन्दर्भमें : यहां सर्वाधिक महत्त्वपूर्ण तथ्य यही लक्ष्यमें रखने लायक है कि जीवोंके कर्मानुरोधवश भगवान् सुखदुःख प्रदान करते हैं इसे, श्रीमहाप्रभु, प्रतिवादिबोधनार्थ किया गया विधान मानते हैं—सिद्धान्तनिरूपणार्थ नहीं. क्योंकि आत्मसृष्टिमें यह आशंका या आरोप उठ ही नहीं सकते (द्रष्टव्य : ब्र.सू. भा. २।१।३४). जैसे सच्चिदानन्द ब्रह्मगत ही ‘अस्ति’ ‘भाति’ और ‘प्रियत्व’ रूप धर्म जड़जीवात्मक

जगत्में अनुगततया प्रतीत होते हैं, वैसे ही कर्तृत्व-भोक्तृत्वादि धर्मोंका मूल भी ब्रह्ममें क्यों नहीं खोजना चाहिये? इस प्रश्नके उत्तरतया “इन धर्मोंका सांसारिक भ्रान्तिका जनक होना” तो कोई उपपन्न हेतु नहीं है. क्योंकि सत्ता चैतन्य और आनन्द को भी जगद्भ्रान्तिके मूलाधिष्ठानतया शांकर दर्शनने स्वीकारा तो है ही, सो उन्हें भी ब्रह्मगत नहीं मानना चाहिये (द्रष्टव्य : ब्र.सू.भा. १।१।५).

यदि आत्मरमणशील हो तो इस सच्चिदानन्द ब्रह्मको सृष्टि प्रकट करनेकी क्या आवश्यकता; और निर्लेप रमणार्थ यदि आत्मभिन्न सृष्टिको रच कर जीवात्मासे शुभाशुभ कर्मोंको करवा कर इष्टानिष्ट फलोंका प्रदाता ब्रह्म बनता हो तो ऐसे ब्रह्मको आप्तकाम कैसे मानना? इन प्रश्नोंका उत्तर वाल्लभ वेदान्तके अनुसार यों दिया जा सकता है कि यह सृष्टि ब्रह्मके आत्मरमणका ही विस्तार है—“स वै नैव रेमे...स इममेवात्मानं द्वेधापातयत्...तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रियते....ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेद् ‘अहं ब्रह्मास्मी’ति. तस्मात् तत् सर्वमभवत्. तद्यो देवानां प्रत्यबुध्यत सएव तदभवत्. तथर्षीणां तथा मनुष्याणाम्” (छां.उ. १।४।१-१०). अतएव वाल्लभ वेदान्तका कहना है कि सृष्टिनिर्माणसे पूर्वकालिक अरमण ब्रह्मके स्वाभाविक ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्यादि अनन्त दिव्य गुणोंकी निर्विषयता दूर करनेकेलिये ही था. सृष्टिरूप रमण, अतएव, आत्मरमणका ही विस्तार है. उत्तरकालिक रमणेच्छया स्वयंमेंसे भिन्नतया प्रकट नामरूपवान् जड़के साथ रमणके कारण या ज्ञानक्रियावान् जीवके साथ रमणके कारण भी ब्रह्मकी आप्तकामतामें कोई व्याघात नहीं उभरता, क्योंकि देव ऋषि या मनुष्यों में भी जो भी कोई, एक ही ब्रह्मके अनेक बन जानेके, इस गूढ़ रहस्यको जान लेता है, वह स्वयं वस्तुमात्रकी ब्रह्मात्मकता अनुभव करने लग जाता है. ऐसी स्थितिमें ज्ञानवैराग्यैश्वर्यादि दिव्यानन्दात्मक निखिल-गुणशाली परमेश्वरमें निज अंशरूप जीवोंकी तरह किसी तरहके पररमणप्रयुक्त अज्ञान या भ्रान्ति से पनपे क्षुद्र सुख-दुःखोंकी व्यवसायात्मिका अनुभूति तो सम्भव ही नहीं है. जीवात्माके भी भीतर विद्यमान होनेके कारण,

परन्तु, अन्तर्यामी परमात्माको भी सर्वज्ञ होनेके कारण अनुव्यवसायात्मिका अनुभूति तो हो ही सकती है।

अतएव भाष्यकार कहते हैं—“भगवान्की लीलाविहारकी इच्छाके कारण पहले निज अंशोंमें आनन्दात्मक भगवद्धर्मोंका तिरोभाव होता है। फलतः वह अंश जीवभावापन्न होकर सकाम बन जाता है—अन्यथा आनन्द कभी सकाम नहीं हो सकता है, पूर्णकामता ही आनन्दका असाधारण लक्षण है। इन आनन्दात्मक धर्मोंके तिरोभावके बिना भगवान्के ऐश्वर्यादि दिव्य गुण निर्विषय बन जायेंगे।” (द्रष्टव्य : ब्र.सू.भा. ३।२।५)। अतएव “परमतः सेतून्मान” “—फलमत उपपत्तेः” अधिकरणों (ब्र.सू. ३।२।३१-४१)में यह कहा गया है कि जो उत्तम निष्काम अधिकारी होते हैं, उनकेलिये तो परमात्मा फलदाता नहीं प्रत्युत फलरूप ही होता है; परन्तु सकाम मन्द-मध्यमाधिकारियोंको उनके कर्मोंके अनुसार ऐहिक या पारलौकिक फल परमेश्वर ही प्रदान करता है।

जैसे एक परमात्मा पुष्टिमर्यादाप्रवाहके भेदोपभेदोंसे अनेकविध जीवात्मा बन जाता है, श्रीमहाप्रभुके अनुसार, वैसे ही एक ही भगवदनुग्रह न केवल भक्ति अपितु ज्ञान कर्म तप वैराग्य तीर्थ व्रत आदि अनेकविध आध्यात्मिक या आधिदैविक जीवव्यापारोंके रूपमें स्वयंके विविध रूपोंको प्रकट करता है। यह तो जब ये उपाय मुक्ति या भक्ति के प्रापक हो पाते हों, तब इनके स्वरूपका विवक्षित विवरण है। श्रीमहाप्रभुके अनुसार, अन्यथा, अन्य आधिभौतिक उपायोंकी तरह ही इन कर्मोंकी सफलता या विफलता भी ईश्वरेच्छाधीन ही होती है।

जैसा कि हम देख गये सजातीय विजातीय एवं स्वगत द्वैतसे रहित आत्मामें क्रीडार्थ जो ऐच्छिक द्वैत प्रादुर्भावित हुवा है, उसमें परमेश्वरके कर्मानुसारी फलदाता होनेकी दुहाई तो लोकदृष्ट्यनुरोधी ही समाधान है; अन्यथा परमात्माका निरंकुश ऐश्वर्य सिद्ध नहीं होगा। कर्मनियम स्वयंनिर्धारित है अन्यनिर्धारित नहीं, ऐसा स्वीकारनेपर भी, इतनी असमर्थ जीवात्माओंकेलिये शास्त्रोपदिष्ट कितने कठोर एवं क्रूर कर्मनियमके निर्धारक होनेके कारण ईश्वरकी निरवधिक दयालुता ही अविश्वसनीय बन जाती है। कर्मसापेक्ष

फलदानके सिद्धान्तको, अतएव, लोकदृष्ट्यनुरोधी समाधान स्वीकारना ही उचित है (द्रष्टव्यः त.दी.नि. १।७६). सर्वनिर्णयमें भी इसका सुविशद निरूपण जो श्रीमहाप्रभुने किया है उसका सार कुछ इस तरह है:-

“दैवी ह्येषा गुणमयी मम माया दुरत्यया मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते” वचनमें ‘माम्’के साथ ‘एव’कारको जोड़ कर भगवान्ने स्वेतर सभी साधनोंकी अनुपायता दिखलायी है. क्योंकि ज्ञान कर्म तप आदि सभी उपायोंकी फलप्रापकता भगवदधीन ही है, अतः आवश्यकता साधननिष्ठाके बजाय भगवत्स्वरूपनिष्ठाकी ही श्रेष्ठ होती है. जो यह सोचते हैं कि भक्तोंको भी अन्तमें कभी ज्ञान प्राप्त होनेपर ही मुक्ति मिल पायेगी, उनका यह दृष्टिकोण, ‘माम्’पदवाच्य जो ज्ञानप्राप्य स्वरूप है उसके साथ जुड़े ‘एव’ कारको स्वसहोच्चारित पदसे हटात् छुड़ा कर असहोच्चारित ज्ञानादि साधनोंसे जोड़नेकी असमंजसतामें पर्यवसित होता है. अतएव “तमेव विदित्वा” या “ज्ञानी त्वात्मैव मे” सदृश वचनोंमें कहीं ब्रह्मेतर विषयके व्यावर्तनार्थ तो कहीं “नहि निन्दा निन्द्यं निन्दति किन्तु स्तुत्सं स्तौति” न्यायसे किसी एक उपायकी स्तुतिकेलिये इतर उपायोंका व्यावर्तन सा दिखलाया गया है. उल्लिखित ‘तमेव’में जुड़े ‘एव’कारको भी, इसलिये, कोई स्तुत्यर्थ मानना चाहे तो वह इसलिये सम्भव नहीं, क्योंकि अनेक अज्ञानी या द्वेषादि भावोंको रखनेवाले सरी,-सर्प-पशु-पक्षी-देव-मानव-दानव जीवोंको भी मुक्ति प्रदान करनेके अनेक पौराणिक उपाख्यानोको या तो अर्थवाद मानना पड़ेगा या फिर ज्ञान या अन्य किसी अभीष्ट उपायोंके पूर्वजन्ममें अनुष्ठानकी अश्रुत कल्पना करनी पड़ेगी. वह कर लेनेके बावजूद “फलमत उपपत्तेः” सूत्रोक्त फलदानमें श्रुत परमेश्वरका स्वातन्त्र्य तो कुण्ठित होगा ही. भागवतके एकादशस्कन्धमें स्वप्राप्तिके साधनतया योग सांख्य दान व्रत तप होम-यज्ञ व्याख्या स्वाध्याय या संन्यास के बारेकी सभी विधि-निषेध-मूलक प्रवृत्ति-निवृत्ति या श्रोतव्य-श्रुत की परवाह छोड़ कर सर्वदेही जीवात्माओंके भी आत्मरूप ऐसे एकमात्र परमात्माके शरणमें आनेकी बात स्वयमेव भगवान्ने कही है. स्वयं कैसे मिलेंगे इसे स्वयंसे अधिक भलीभाँति अन्य

कौन जान सकता है!

इससे सिद्ध होता है कि कर्म-ज्ञान-भक्ति आदि सभी साधनोंकी शास्त्रनिरूपित साधनता या उपायता केवल लोकप्रोचनार्थ ही उपदिष्ट हुई हैं। एतावता इन वचनोंको बाधितार्थ मान लेनेकी धांधल नहीं करनी चाहिये, क्योंकि शास्त्रीय प्रमाणबलके आधारपर भगवत्कृपाके प्रकट होनेके औत्सर्गिक प्रकार तो ये ही दिखलायी देते हैं। विशेषकृपाका साथ मिलनेपर ये शास्त्रोपदिष्ट उपाय जीवके उद्धारके साधन भी बनते ही हैं। अपवादरूपेण, परन्तु, अपने प्रमेयबलको प्रकट करके इन शास्त्रोपदिष्ट साधनोंकी अपेक्षा रखे बिना भी जिस-किसी विहित या निषिद्ध व्यवहार या मनोभाव को भी अपने अनुग्रहके प्राकट्यका निमित्त भगवान् बना ही सकते हैं।

फिरभी भक्ति और भक्तीतर साधनों के बीचमें एक तारतम्य, श्रीमहाप्रभु भारपूर्वक, यह दिखलाना चाहते हैं कि यथायथ उपायों या साधनों के द्वारा प्रकट हुवे परमात्माके स्वरूप भी अनेकविध हो सकते हैं। उदाहरणतया कृपा होनेपर, कर्मसे कर्मफलरूप स्वर्गतया या आत्मसुखतया उस आनन्दका प्राकट्य होता है। ज्ञान या उपासना से तदनुरूप ज्ञेय या उपास्य का ब्रह्मानन्दतया प्राकट्य होता है। इसी तरह भक्तिसे, उदासीनरूपमें नहीं प्रत्युत भजनीयरूपमें ही, परमात्माके भजनानन्दका प्राकट्य होता है।

अतः हमारे ऊपर भगवान्की वैसी कृपावृष्टिका द्योतक हो या न हो, प्रेमात्मिका भक्तिसे भगवद्भजनका कुछ असाधारण वैशिष्ट्य तो होता ही है। अतः (१) प्राणिमात्र पर दयाभाव रखते हुवे (२) यदृच्छालब्धमें सन्तोष रखते हुवे (३) सभी इन्द्रियोंकी वृत्तिओंका उपशम करते हुवे (४) निष्कपट एवं निष्काम प्रेमसहित भगवत्सेवामें तत्पर रहना हर स्थितिमें उचित ही होता है। क्योंकि जो अज्ञान काम द्वेष मात्सर्य या भय जैसे असाधनोंको भी निजप्राप्तिका साधन बनानेको समर्थ है, वह उल्लिखित प्रकारसे भगवन्निष्ठ होकर जीवनयापन करनेवालेके प्रति निष्ठुर क्यों-कैसे हो पायेगा? (द्रष्टव्यः त.दी.नि. २।३०४-३१७)।

पञ्चपर्वी विद्या (=१.वैराग्य २.सांख्य ३.योग ४.तप ५.भक्ति); एवं पञ्चपर्वी अविद्या (=१.अन्तःकरणाध्यास २.प्राणाध्यास ३.इन्द्रियाध्यास ४.देहाध्यास ५.स्वरूपविस्मृति) ये भगवान्की ही द्वादशविध शक्तिओंमेंकी दो शक्तियाँ हैं (द्रष्टव्यः तैत्ति.उप. २।६ -भाग. १०।३९।५५). इन दशविध पर्वोंमेंसे जब विद्याशक्तिके जिस मोक्षोपायरूप पर्वको असाधन या अविद्याशक्तिके जिस मोक्षविघातक पर्वको भगवान् जब साधन बनाना चाहें तब भगवान्का वैसा निरंकुश स्वातन्त्र्य न केवल स्वीकारना ही चाहिये प्रत्युत साधनोपदेशक शास्त्रोंद्वारा वह निरूपित है ही. अतएव श्रीमहाप्रभु कहते हैं:-

ऐसा वह परमकाष्ठापन्न कभी अपनी अखण्डता तथा पूर्णता को लिये हुवे जगदुद्धारार्थ प्रादुर्भूत हो जाये, तब उसे 'कृष्ण' कहा जाता है. भगवान्के अवतीर्ण होनेसे पूर्व भी उद्धारके अनेक साधन तो विद्यमान थे ही; और उन साधनोंको जो अपनाने जो जीव समर्थ न हों ऐसे अनधिकारियोंके बीच प्रकट होकर भी भगवान् क्या करेंगे? ऐसी आशंकायें अद्भुतकर्मा भगवान्के बारेमें अप्रासंगिक हैं. क्योंकि भगवान् तो ऐसे अद्भुतकर्मा हैं कि असाधनको भी साधन बना सकते हैं (त.दी. नि. १।१).

लौकिक प्रमाणोंसे अप्रमेय होनेपर भी निजेच्छावश भगवान् सर्वजननयनगोचर प्रमेय बन सकते हैं. ऐसे ही कर्म-ज्ञान-भक्तियोंसे अथवा विद्याके वैराग्य सांख्य योग तप और भक्ति रूप पांच पर्वोंसे भी, प्रकट होनेकी इच्छा न होनेपर अप्रकट रह सकते हैं. स्वयंकी इच्छा होनेपर भगवान्, अविद्याके पांच पर्वोंको; या काम क्रोध लोभ मोह मद मात्सर्य को भी, साधन या निमित्त बना कर प्रकट हो सकते हैं. विद्यासे मुक्तिका नियम या अविद्यासे संसृप्तिका नियम जीवात्माओंकेलिये विद्योपदेशक शास्त्रीय प्रमाणमर्यादाके अनुसार बन्धनकारी हो सकता है-स्वयं परमात्माकेलिये बन्धनकारी नहीं. अतएव प्रमेयप्रकरणमें हमने देखा कि लोकरीत्या वृन्दावनस्थित श्रीकृष्णका व्रजमें स्थित भक्तोंकी अनुभूतिका प्रमेय बन पाना शक्य नहीं, फिरभी अपने दिव्य वेणुवादनको श्रवण करा

कर शृंगाररसभावात्मक प्रमेय भी भगवान् बनें। इसी तरह भगवान् को अपने पति बनानेकी कामनावश किये जाते कात्यायनीव्रतरूप साधनको भगवान्ने असाधन बना कर, असाधन चीरहरण और चीरदान की निजकेलिको साधन बना लिया : शरद् ऋतुमें रासक्रीड़ाकां वचन देकर! “अहं क्रतुरहं यज्ञः....अहमग्निरहं हुतम्” वचनसिद्ध श्रौत साधनरूप यज्ञयागमें देवताओंकेलिये सम्पादित हव्यान्नकी आहुतिको असाधन बनाकर गोपबालकरूप निजसखाओंको खिला देनेरूप असाधनको भगवान्ने साधन बना दिया! जिसे वेदमें “मुखादिन्द्रश्चाग्निश्च” वचनद्वारा मुखरूप; एवं भागवतमें “इन्द्रादयो बाहव आहुरुम्नाः” वचनद्वारा बाहुरूप कहा गया है, ऐसे इन्द्रको चढ़ायी जानेवाली बलि रूपी जो साधन उसे असाधन बना कर, अश्रुतपूर्व गोवर्धनपर्वतके अर्चनको निजार्चनका साधन बना लिया! असाधनरूप वरुणापराधको भगवान्ने निजमाहात्म्यज्ञानके प्रदानार्थ साधन बना दिया! ऐसी विलक्षण साधनलीलाके सात अध्यायोंके सात अर्थोंके अनुसन्धानार्थ अब हमें प्रवृत्त होना चाहिये।

ऐश्वर्य वीर्य यश श्री ज्ञान और वैराग्य इन छह गुणधर्मोंके; तथा इनसे युक्त सातवें स्वयं भगवान् धर्मोंके, निरूपणार्थ इस साधनप्रकरणमें सात अध्याय योजित किये गये हैं। स्नेहकी आसक्ति-दशाका वर्णन जैसे प्रमेयप्रकरणमें अभिप्रेत हैं; वैसे ही स्नेहकी व्यसनावस्थाका वर्णन इस साधनप्रकरणमें अभिप्रेत है। भगवत्स्नेहकी इस व्यसनावस्थामें अनुष्ठित साधनरूपा कृतिद्वारा ब्रजभक्तोंका चित्त भगवान्में कितना अधिक लग गया था यही यहां निरूपणीय है। सकल दैहिक धर्मोंका त्याग करके भगवत्प्राप्त्यर्थ लौकिक या वैदिक कर्तव्योंके निर्वाहकी जीवनशैलीमें भगवत्स्नेह व्यसनदशापन्न हो गया है। इस तरह सातों अध्यायोंद्वारा ब्रजभक्तोंके निरोधका अर्थात् प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिका ही वर्णन यहां अभिप्रेत माना गया है।

वैराग्य सांख्य योग तप और भक्ति रूप विद्याके पांचों पर्वोंकी अनुष्ठानात्मिका सिद्धि तो नहीं परन्तु स्वरूपसिद्धि या फलसिद्धि तो यहां भी विवक्षित है ही।

तदनुसार:-

साधनप्रकरणके प्रथम (आदितः १९=२२) अध्यायमें : भगवान्‌के ऐश्वर्य गुणका वर्णन अभिप्रेत है। कुमारिकाओंकेद्वारा भगवद्व्यसनवशात् किये गये कात्यायनीव्रतके प्रसंगमें भगवान्‌ने उनके वस्त्रोंको हर कर उनके लौकिकभावको दूर किया और बादमें स्वयं ही रासक्रीड़ाके वरदानका ऐश्वर्य प्रकट किया।

साक्षात् सम्भव न होनेपर परम्परया भी भगवान्‌ ही सेवनीय होते हैं और एतदर्थ देहेन्द्रियादिका स्वार्थपूर्ण विनियोग करनेके बजाय भगवदर्थ विनियोग करनेकी भावना रखनी उचित होती है। प्रकृत लीलासन्दर्भमें गोपिकाओंद्वारा अनुष्ठित वैराग्यसाधनाके इसी अभीष्ट स्वरूपको सिद्ध करनेकी बात समझानेकेलिये कात्यायनीव्रतद्वारा भगवद्भजनकी कथा निरूपित हुयी है। वृक्षके उदाहरणद्वारा परार्थ जीवनयापनका उपदेश भी इसी वैराग्यसाधनाके निरूपणार्थ है।

साधनप्रकरणके द्वितीय (आदितः २०=२३) अध्यायमें : वीर्य गुणका वर्णन अभिप्रेत है। यज्ञभोक्ता यज्ञात्मा भगवान्‌ एवं उनके साथ गोपबालकों को भोजन कराने आयी ब्राह्मणोंकी पत्निओंपर उनके यज्ञपरायण पतिओंका मत्सरग्रस्त न होना भगवान्‌के असाधारण वीर्य गुणका निरूपण है।

इसी तरह क्षुधापीडित गोपबालकोंने क्षुधापीड़ाकी निवृत्तिकेलिये भगवान्‌की ही प्रार्थना की अन्य किसीकी नहीं, यह विद्याके द्वितीय पर्व सांख्य-विवेकका प्रकृत लीलोपयोगी सन्दर्भ है।

साधनप्रकरणके तृतीय (आदितः २१=२४) अध्यायमें : यश गुणका वर्णन अभिप्रेत है। जिन हेतुओंके वश इन्द्रपूजन किया जाता था, उन हेतुओंका निरसन करके वैष्णवयागरूप गोवर्धनपूजन भगवान्‌ने करवाया, वह भगवान्‌का स्वधर्मयोजनरूप यशोरूप गुण है।

इन्द्रदेवकेलिये परम्पराप्राप्त बलि-उपहार पूजन रूप अन्याश्रयाश्च उत्सुक चित्तोंके चाञ्चल्यका निराकरण करके गोवर्धनपूजनार्थ सभी व्रजवासियोंके चित्तको अपनेमें निरुद्ध करना, प्रकृत लीलोपयोगी सन्दर्भमें विद्याके तृतीय पर्वरूप योगका अभीष्ट स्वरूप है।

साधनप्रकरणके चतुर्थ (आदितः २२=२५) अध्यायमें : श्री गुणका वर्णन अभिप्रेत है। गोवर्धन पर्वत धारण करके इन्द्रकृत उपद्रवोंसे निजभक्तोंका त्राण करनेके निरूपणमें भगवान्की श्री वर्णित हुयी है।

सह्यासह्य सुख-दुःखादि सभी अवस्थाओंमें भगवान् ही आश्रयणीय होते हैं। भगवान् भी अक्लिष्टकर्मा होनेसे किसी तरहके क्लेशके बिना ही गोवर्धनधारणद्वारा निजभक्तोंकी रक्षा करते ही हैं, यह प्रकृत लीलोपयोगी सन्दर्भमें विद्याके चतुर्थ पर्वरूप तपका अभीष्ट स्वरूप है।

साधनप्रकरणके पञ्चम (आदितः २३=२६) अध्यायमें: ज्ञान गुणका वर्णन अभिप्रेत है। एक बार ही नहीं परन्तु आनेवाले वर्षोंमें भी अन्याश्रयार्थ कोई ब्रजभक्त प्रवृत्त न हो एतदर्थ गर्गाचार्यके वचनोंसे भगवन्माहात्म्यका निरूपण जो किया गया है, वह भगवान्के ज्ञान गुणका ही निरूपण है।

गर्गाचार्यद्वारा निरूपित भगवन्माहात्म्यके ज्ञानके साथ-साथ भगवान्में परमस्नेहरूपा भक्ति ही, प्रकृत लीलोपयोगी सन्दर्भमें, विद्याके पञ्चम पर्वरूप भक्तिका अभीष्ट स्वरूप है।

साधनप्रकरणके षष्ठ (आदितः २४=२७) अध्यायमें: वैराग्य गुणका वर्णन अभिप्रेत है। इन्द्रकेद्वारा अपराध किये जानेके बावजूद इन्द्रको निरस्त करनेके बजाय उसके केवल मदको निरस्त करनेकी लीलामें भगवान्का वैराग्य गुण निरूपित हुवा है।

साधनप्रकरणके सप्तम (आदितः २५=२८) अध्यायमें : षड्गुणोपेत धर्मीका वर्णन अभिप्रेत है। ब्रजवासियोंको वैकुण्ठकी साक्षात् अनुभूति करा कर पुनः भजनानन्दके दानार्थ गोकुलमें लाना, यह भगवान्की अपने धर्मी स्वरूपको भलीभाँति जतानेकी ही लीला है।

इस तरह दशम स्कन्धका प्रतिपाद्य विषय—अपनी समग्रताके साथ परमात्माका जीवात्माओंके बीचमें प्रकट होकर ऐसी लीला करना कि जीवात्मा प्रापञ्चिक विषयासक्तिके चंगुलसे छूट कर भगवान्में निरतिशय आसक्त बन जाये—के सन्दर्भमें तामस प्रकरणमें ऐसे तामस अधिकारियोंके

अर्थात् शास्त्रीय साधनाओंकी सिद्धिसे रहित अधिकारिओंके साथ भगवल्लीला विवक्षित है। इस तामस प्रकरणके अन्तर्गत प्रमेय प्रकरणमें उन तामस अधिकारिओंके अधिकार स्वभाव और भाव के अनुरूप कैसा प्रमेय स्वरूप भगवान्ने प्रकट किया यह दिखलाना अभीष्ट है। इसी तरह उन भक्तोंने ऐसे प्रकट प्रमेयमें समासक्त हो कर क्या-कैसे साधन किये इसका निरूपण साधन-प्रकरणमें किया गया है।

स्पष्ट है कि यहां जो कुछ लीला वर्णित हुई है उसके आधिदैविक लीलापक्षमें तो भगवान्का प्रमेयबल अर्थात् शास्त्रप्रमाणानुरोधी सामर्थ्य ही प्रकट हुवा है। साथ ही साथ उस लीलाकी कथाको प्रकट करनेमें प्रमेयबल अन्तर्निहित प्रमाणबलवाले आध्यात्मिक भाव भी विवक्षित हैं ही।

इससे यह सिद्ध होता है कि जहां जीवकेलिये ज्ञातव्यबोधकतया या कर्तव्यसाधकतया आध्यात्मिक प्रमाणबलका निरूपण किया जाता है, वहां प्रमाणान्तर्निहित आधिदैविक प्रमेयबलको भुला नहीं देना चाहिये, “फलमत उपपत्तेः” न्यायानुसार। इसी तरह जहां परमात्माके लीलाविहारकेलिये आधिदैविक प्रमेयबलका निरूपण किया गया हो, वहां उसके प्रमाणबलानुकूल आध्यात्मिक भावोंको भुला कर लीलानिरूपण नहीं करना चाहिये। आत्मभिन्न किसी तत्त्वके प्रमाता प्रमाण प्रमिति या प्रमेय होनेके प्रभेदोंसे रहित एकमात्र अखण्ड सच्चिदानन्द परब्रह्म परमात्मा भगवान् स्वयंको ही लीलार्थ उक्त चतुर्विध प्रभेदोंमें प्रविभक्त कर प्रकट होते हैं। इसी तरह आत्मभिन्न किसी तत्त्वके कर्ता करण कृति या कार्य होनेके प्रभेदोंकी अपेक्षासे रहित ही वह स्वयंको इन चतुर्विध प्रभेदोंमें भी प्रविभक्त कर प्रकट होते हैं। ब्रह्मजिज्ञासार्थ प्रवृत्त वेदान्तसूत्रोंमें ब्रह्मतत्त्वके श्रवण मनन एवं निदिध्यासन केलिये उसकी स्वाभाविक ज्ञानशक्ति एवं क्रियाशक्ति के बारेमें उठते सन्देहोंका वारण अपेक्षित है। भगवल्लीलाके श्रवण कीर्तन एवं चिन्तन केलिये, तन्मूलक पादसंवन अर्चन एवं वन्दन केलिये; तथा इन भक्तिमार्गीय क्रियाकलापोंको दास्य सख्य एवं आत्मनिवेदन रूप लीलात्मक भाव-भावनाओंसे मण्डित करनेकेलिये। भगवान्की

क्रिया-ज्ञान-रूप उभयविध शक्तिओंके कारण ऐश्वर्यादि षड्गुणोंके द्विगुणित हो जानेसे, जो द्वादशविध शक्तियां अनुभूत होती हैं, उनके साथ भूतलके ऊपर प्रकट भगवान्‌के लीलागानकी उत्कण्ठाओंको सन्तुष्ट करना, वस्तुतः तो उस सच्चिदानन्दरूप औपनिषद् ब्रह्मका एवं गीतोक्त आत्मानन्दरूप परमात्माका ही भगवदानन्दके रूपमें एक मधुर-मंगल-मृदुल रसास्वादन श्रीमद्भागवत है।

अतएव जैसे वेदान्तसूत्रके बारेमें श्रीमहाप्रभु कहते हैं:-

सन्देहवारकं शास्त्रं वेदप्रामाण्यवादिनाम्।

क्रियाशक्तिज्ञानशक्ती सन्दिह्यन्ते परस्थिते॥

वैसे ही श्रीमद्भागवतके बारेमें भी कहा जा सकता है:-

आनन्दस्य हरेर्लीला शास्त्रार्थो नैकधा हि सा।

नैकधा हि भवेत्तोषः लीलौत्कण्ठ्यवतामिह॥

जयति श्रीवल्लभार्यो जयति च विद्वलेश्वरः प्रभुः श्रीमान्।

पुरुषोत्तमश्च तैश्च निर्दिष्टा पुष्टिपद्धतिर्जयति॥

श्रीवल्लभाब्द ५१९

गोस्वामी श्याममनोहर

अक्षयतृतीया

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनदास्यै नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

॥ चतुर्थः स्कन्धादितः अष्टमोऽध्यायः ॥

CHAPTER 18-CANTO 18

श्रीसुबोधिनी

SRI SUBODHINI

story, although enacted by Shri Balarāma, in whom the ingress of our Lord was there, we should understand that this Divine Leela is enacted by our Lord only."

Commentary: When King Parikshit had asked for the description of our Lord Shri Krishna's Divine Leelas, through verse no. 10 of chapter 1 of 10th canto, why did Shri Sukadeva here speak about the story of the Divine Leela of Shri Balarāma? Removing this doubt, our Shri Mahāprabhuji has said, in this Kārtika, very emphatically, that, the killing of Pralambha was executed by our Lord only, through Shri Balarāma, after our Lord's power had entered into Shri Balarāma. Hence, even this Leela is of our Lord only.

Our Lord did not kill Pralambha by Himself and why did He do this after entering into Shri Balarāma? The

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ चतुर्थः स्कन्धादितः अष्टादशोऽध्यायः ॥

CHAPTER 18-CANTO 10

SRI BHĀGAVATAM

उक्तः पञ्चदशोऽध्याये प्रलम्बस्य वधो महान् ।

आवेशिचरितं वाच्यं बलभद्रकृतं ततः ॥ (१) ॥

KĀRIKA 1 Meaning: "In this chapter the glorious story of the killing of Pralambhāsura has been told. This story, although enacted by Shri Balarāma, in whom the ingress of our Lord was there, we should understand that this Divine Leela is enacted by our Lord only."

Commentary: When King Parikshit had asked for the description of our Lord Shri Krishna's Divine Leelas, through verse no.10 of chapter 1 of 10th canto, why did Shri Sukadeva here speak about the story of the Divine Leela of Shri Balarāma? Removing this doubt, our Shri Mahāprabhuji has said, in this Kārika, very emphatically, that, the killing of Pralambha was executed by our Lord only, through Shri Balarāma, after our Lord's power had entered into Shri Balarāma. Hence, even this Leela is of our Lord only.

Our Lord did not kill Pralambha by Himself and why did He do this after entering into Shri Balarāma? The

reason for enacting His Divine Leela, in this manner, is that our Lord wanted to teach this world that, the blemish of the inner-mind of those, who get related to our Lord's devotees, in whom our Lord has entered, gets mitigated and removed.

व्रजे गतस्य क्रीडा च सर्वथा वनगोष्ठयोः ।

अन्तःकरणदोषश्च महान्न निवर्त्यते ॥ (२) ॥

KĀRIKA 2 Meaning: "The various Divine Leelas enacted by our Lord at Vraja and in the cowherd community - all these Divine Leelas have destroyed the most inveterate blemish and sins of the inner-minds of everyone."

Commentary: The Divine Leela of our Lord, enacted both at the Vraja cowherd community, and in the forest, have been described in 2 chapters. Yet, in the Kārika, it is said, that our Lord enacted both the Leelas on the same day, and that is why, these two Leelas have been referred to together.

In this world, people generally, as it is against the rules of conduct, do not ride on the shoulders of those, who are more elderly than oneself. But, as the Gopas had great love and affection to our Lord, they got the opportunity to ride over the shoulder of our Lord (piggy-back), and their mind also got ready to do this, which is against the rules of proper behaviour. (i.e. riding on the shoulder of someone who is greater or elder than oneself). But these rules of conduct were given up now. Hence, there must be a good reason for this. The reason for this was the "blemish" in the inner-minds of these people of Vraja and our Lord removed this blemish, through the killing of Pralambhāsura, as this demon represented the "blemish" associated with one's inner-mind. Due to the

removal of this blemish, the love of these people of Vraja for our Lord, got increased to greater levels and due to this, they "blessed" our Lord.

In this manner, our Lord protected the people of Vraja, through His Divine Leela, described towards the end of the last chapter. Afterwards, the other different Divine Leelas, enacted by our Lord, in His own place, are detailed

एवं पूर्वाध्यायान्ते दावाग्नेर्मोचिता इत्युक्तम्. ततः स्वस्थाने कृत्यमाहाथेति भिन्नप्रक्रमेण.

॥ श्रीशुक उवाच ॥

अथ कृष्णः परिवृतो बन्धुभिर्मुदितात्मभिः ।

अनुगीयमानो न्यविशद् व्रजं गोकुलमण्डितम् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Our Lord, who was very cheerful and pleased and who was surrounded by His friends and relatives and whose praise was being sung, by everyone, now, entered Vraja, which was shining brilliantly with the groups of countless cows."

श्रीसुबोधिनी : प्रातःकाले जाते सर्वैः सह भगवान् क्रीडार्थमेवाविर्भूतः सर्वैरेव बन्धुभिश्च वेष्टितः सन्तुष्टैस्तैरेवोपगीयमानश्च गोकुलेन मण्डितं व्रजमाविशत्. तस्मिन् दिवसे गावोपि गोकुल एव समानीता न तु कश्चित् चारणार्थं गतः. एतेन पूर्वं गाः स्वस्थानस्थिताः कारयित्वा पश्चात् स्वयं प्रविष्ट इति ज्ञायते. एवमेकेन प्रत्यापत्तिरुक्ता, अन्यथा दोषाभावे दोषाणां नियतधर्मत्वाद् धर्म्यपि गच्छेत् ॥१॥

SRI SUBODHINI: On the rise of the dawn, our Lord emerged, with a view to play with his companions of Vraja. He was surrounded by His friends and relatives. He was looking very cheerful and pleased and was listening to the songs of "praise" sung by these people. The Vraja

also, now, was seen brilliant and illumined, through the countless cows there. On those days, the cows were not led for grazing by anyone. All the cows were brought to Gokul only. After each of the groups of cows were properly stationed, at their respective places, our Lord entered Vraja.

In this way, in one verse only, it has been said, that all the people came back to Vraja. If they were not to come back, then a doubt would arise, as to whether they have died. This is explained further in the following way. Through the banishment of Kaliya and the drinking of the forest fire, our Lord had removed the "blemish" of the senses and Prāna (vital air) of these Gopas. Although usually, due to this, both their senses and Prāna should have got destroyed. But here, this did not take place and to show this, it is said that, all the people of Vraja came back with the Lord. Why did this not happen? (i.e. the death of the senses and Prāna). The reason for this is that, the destruction of this body happens only, when "ignorance" is also destroyed. *The "worldly" ignorance of the people of Vraja was indeed destroyed, but the Lord, kept in them, the supernatural "ignorance", connected with Himself, as He desired all of them, to drink the Rasa or relish of playing with Him and participate in His Divine Leelas. It was our Lord's desire, which made this possible.*

The "blemish" described in the last chapter, arose due to the factor of "Time" (or Kāla). To make us understand this, a description is given about the problems and difficulties encountered due to the rigorous season of "summer".

Due to our Lord's presence, the "blemish" of this earth was removed, through the presence of the Divine

qualities emanating from our Lord. In this way, the blemish created by the factor of Time, in the minds of the people of Vraja, were also destroyed, through the materials, present, arising out of the presence of our Lord. These are described, in the following two verses.

अयं सर्वोपि दोषः कालकृत इति ज्ञापयितुं ग्रीष्मोपद्रवं वर्णयति,
भूमिगुणेन च स्वसान्निध्यकृतेन तद्दोषपरिहार इति. कालकृतोन्तःकरणदोषः
स्वसान्निधिसहितपदार्थैस्तन्निवृत्तिर्भविष्यतीति सूचयति ब्रजे विक्रीडतोरेवमिति.

ब्रजे विक्रीडतोरेवं गोपलच्छद्मरूपिणोः ।

ग्रीष्मो नामर्तुरभवन् नातिप्रेयान् शरीरिणाम् ॥२॥

VERSE 2 Meaning: "When our Lord Shri Krishna and Shri Balarāma, were enacting their Divine Leelas and play in Vraja, having assumed the forms of cowherd boys, at that time, the season of summer set in, which is usually not liked by the people."

श्रीसुबोधिनी : ब्रजे गोपगवादीनां निवेशस्थानेऽप्रसिद्धेपि क्रीडतोः
सतोः ग्रीष्मो नामर्तुरभवदिति सम्बन्धः. ननु भगवति विद्यमाने कथमनभिप्रेतो
ग्रीष्मस्तत्रागत इत्यत आह गोपालेति, गोपाल इतिच्छद्म कपटभूतं रूपं
ययोः. अन्यतरज्ञानेपि नागच्छेदिति द्विवचनम्. छद्मरूपमनयोर्वर्तत
इतिच्छद्मरूपिणौ; भगवतो गुप्तत्वाद् ग्रीष्मप्रवृत्तिः. ग्रीष्मस्य दुष्टत्वमाह
नातिप्रेयान् शरीरिणामिति, शरीरमात्रपरिग्रहवतां नातिप्रेयान्, केषाञ्चित्
शीतभीतां प्रिय इत्यतिपदम् ॥२॥

SRI SUBODHINI: Vraja, being the place of residence of the Gopas and the cattle (cows), became the playground of our Lord Shri Krishna and Shri Balarāma and as they were, merrily playing, the onset of summer took place. This uncomfortable summer came, even though our Lord was present in Vraja. The summer would not have set in, if it had realized the glory and greatness of

at least one of the two brothers! Summer has it's own "blemish" and defects - that is why, it is specified here, that people do not like this season very much. But this season is liked by those, who are afraid of the winter season, although majority of the people do not like the summer season.

With a view to relieve the people of Vraja from the rigor of this summer, it is necessary for the Lord to manifest Himself, through the exercise of His powers. Removing this doubt, the next verse explains as to how this "blemish" was removed, in a different way. (ie The Lord did not exercise His powers)

तर्हि तन्निवृत्त्यर्थं भगवानाविर्भावं कुर्यादित्याशङ्क्य तस्य दोषस्यान्यथैव निवृत्तिमाह स चेति.

स च वृन्दावनगुणैर्वसन्त इव लक्षितः ।

यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः ॥३॥

VERSE 3 Meaning: "The summer season, due to the inherent qualities of Sri Brindavan, now looked like the salubrious spring season, as our Lord Shri Krishna (Kesava) was residing in Sri Brindavan, along with Shri Balarāma."

श्रीसुबोधिनी : चकारादन्येपि दोषा वातादयो. वृन्दावनस्य ये गुणा वक्ष्यमाणास्तैः कृत्वा वसन्त इव तत्रत्यैर्लक्षितो ज्ञातः. वसन्ते शीतोष्णयोः समता, मीनादिषु शीताधिक्यं ग्रीष्मादिषु तापाधिक्यं च. सरसो देशः शीतजनकः सवातश्च. तदुष्णकाले शीतजनको देशः समतामापादयति, अतो वसन्तत्वम्. स्वाभाविका एव वृन्दावनगुणा आधिभौतिकवसन्तत्वं सम्पादयन्ति, रामसहिता आध्यात्मिकवसन्तत्वं, भगवत्सहिता आधिदैविकवसन्तत्वमिति. अतः सर्वथैव वसन्तत्वं वृत्तं, तदाह वृन्दावनगुणैर्वसन्त इव लक्षित इति. देशापेक्षया कालस्य प्रबलत्वादिवेत्युक्तम्, अन्यथा पृथग् ग्रीष्मप्रवृत्तिर्वक्तव्या स्यात् कालबाधो वा तदा ग्रीष्मर्तुगुणा न भवेयुर्यवादयश्च. यत्र वृन्दावने ग्रीष्मतौ वा

साक्षाद् भगवानास्ते षड्गुणान् प्रकटीकुर्वन् ईश्वरस्थितावेव सर्वकालीना गुणा लोकेभवन्ति, वीर्ये सत्यन्यदीया अन्यस्य सम्भवन्तीति स्पष्टं, यशसि सर्वेषामागमनात् तथा श्रियां च, ज्ञाने सर्वात्मकतायां सर्वं स्पष्टं, वैराग्ये च निरपेक्षत्वात् तुल्यता. यत्र साक्षादेव सर्वैर्गुणैः सह भगवांस्तत्र कः सन्देहः? केशव इति ग्रीष्माधिपतेर्महादेवस्य ग्रीष्मवरदातुर्ब्रह्मणश्च भगवानुपजीव्य इति तयोः पक्षपातः परिहृतः ॥३॥

SRI SUBODHINI: The word "And" (cha) used in the verse denotes that, not only the heat of the summer season was mitigated, but the defects and blemish in the air (wind) were also removed.

The "Divine" qualities of Brindavan, will be explained at a later stage. These "qualities" made the people of Vraja experience the summer season, as a salubrious spring season, which was pleasant and comfortable to live, as both "heat" and "cold" are balanced comfortably during the spring season. During winter, it is severely "cold" and during summer, it is unbearably hot.

The place, situated near the sources of water, usually create a 'cold' weather and the 'wind' blowing there, also, is of a special nature. Hence, in these places, even during the summer, one feels, both the 'cold' and the 'hot' weather, as being very well balanced - leading one to think and experience, that there is the onset of spring season, even during the summer season!

Due to the inherent qualities of Brindavan, during this summer, the onset of the Divine physical aspects of the spring season, took place. Not only this, due to the presence of Shri Balarāma, the onset of the spiritual aspects of the spring season also took place and due to the presence of our Lord Shri Krishna, the Divine aspects of the spring season, manifested! In this way, due to all these

reasons, the summer season yielded place to the spring season, in every way! That is why, it is mentioned in this verse, that due to the inherent qualities of Brindavan, the summer season, became like the "spring" season, in all respects!

The word "like" (EVA) used in this verse has a special purport. 'Time' or Kāla is more powerful than a place (as Time is all pervasive). *Here, the summer gave the experience of 'spring' due to the Divine nature of our Lord, and the infusion of the qualities, by our Lord, in Brindavan.* The summer, usually is the cause for rains, which in turn, is necessary for the production of grains. Hence, the main purport of this, is that there was summer, for the purpose of rains etc. but it's effect resembled the "spring" due to our Lord's presence!

Due to the presence of our Lord, all His six Divine qualities came to be manifested during this season of summer in Brindavan. *In this world, when the Lord is present, the qualities of all the 6 seasons, become manifested, at the same time!* Hence, there is nothing surprising, that, during the summer season, the onset of spring took place in Brindavan.

Our Shri Mahāprabhuji has explained, as to the effects of each of the Divine 6 Divine qualities of our Lord. He says that, where the Divine quality of "Valour" (VEERYA) of our Lord, acts, there, the quality of one can ingress into another. (like in Brindavan, the quality of "spring" came on to the quality of "summer"). Wherever our Lord's Divine qualities of "Fame" (YASH) and "wealth" (SRI) are present, there, all the other qualities of our Lord also are seen, as having been present. Where the Divine quality of "wisdom" (Jnāna) is present, there, the

attitude of "seeing the Divine Ātma in everything and everywhere" (SARVĀTMABHAVA) takes place. Where our Lord's Divine quality of "detachment" (VAIRĀGYA) is present and working, the desire to attain any object gets removed (ie all the desires cease to exist). When the presence and functioning of one Divine quality of our Lord is so effective in this manner, what is there to doubt about this very small happening of the experiencing of spring, during summer in Brindavan now, as our Lord was present there, with all His six Divine qualities, in full bloom and brilliance! None should ever entertain a doubt on this.

Our Lord is "Lord Kesava" (He who dispels the difficulties/problems (KLESA) of His devotees) - and due to this, Lord Siva who is the presiding deity of the summer season and Lord Brahma, who gives boon to this season, cannot take up the cause of this summer season, or become partial to this summer season, as our Lord is the foundation and basis of both Lord Siva and Lord Brahma.

In the following three verses, the qualities and attributes of Brindavan are described.

वृन्दावनगुणानाह यत्रेति त्रिभिः.

राजसः सात्त्विकश्चैव तामसश्चापि कीर्त्यते ॥३॥

KĀRIKA Meaning: "the Rājasik, Sātwik and Tāmasik qualities of Brindavan are described, respectively, in the three following verses.

तत्र राजसगुणानाह—

यत्र निर्झरनिर्हादनिवृत्तस्वनझिल्लिकम् ।

शश्वत् तच्छीकरजीषदुममण्डलमण्डितम् ॥४॥

VERSE 4 Meaning: "Where due to the noise made by the springs, the sound of the small insects cannot be heard, and where the entire forest is made brilliant by the trees, who are always green and healthy, due to the constant shower of droplets of water from these springs."

श्रीसुबोधिनी : यत्र वृन्दावने निर्झरनिहादैर्झरणाशब्दैर्निवृत्तस्वना-
गतशब्दा झिल्लिका यत्र तादृशवनं शश्वत् सर्वदा तच्छीकरैर्झरणा-
कणैर्ऋजीषयुक्ता ये द्रुमास्तेषां मण्डलैर्मण्डितं च. ग्रीष्मर्तौ सर्वे वृक्षा
ऋजीषप्राया भवन्ति. ऋजीषं त्वङ्मात्रं निःसारम्. शश्वत् तच्छीकरैः
सहितमृजीषं तद्युक्ता द्रुमा भवन्ति तेषां मण्डलानि च भवन्ति.
सजातीयविजातीयप्रचययुक्तानि मण्डलानि, तैर्मण्डितम्. अनिष्टशब्दस्य
सुशब्दो बाधको रसहारकस्य रसदायक इति ॥४॥

SRI SUBODHINI: In this verse the "Rājasik" quality of Brindavan is being explained. In Brindavan, due to the noise made by the running springs, the noise of the insects could not be heard. In the same way, this forest of trees, was always showered with droplets of water from the fast running springs. Trees of many different types, of the same ilk and others, were seen in bloom and brilliance. How did this happen, although, in summer the trees usually get dried up and do not look green at all?

Just like the gurgling noise of the speeding springs made the noise of the small insects, being lost and not hearable, although the summer and the small insects had made the trees dried up (by sapping their Rasa or greenness), the droplets of water, showered on to these trees, from the speeding springs, made these trees bloom with thick greens like before - as though they were in the spring season! That is why it is said that the "beautiful words" are mitigative of "wrong words" and the ones

which endow or give Rasa or Relish are mitigative of those who take away the Rasa or Relish (from the trees).

In the following verse, a description of the wind, which mitigated the heat of the summer, is being made.

तापनिवारकं वायुमाह सरिदिति.

सरित्सरःप्रस्रवणोर्मिवायुना कह्लारकञ्जोत्पलरेणुहारिणा ।
न विद्यते यत्र वनौकसां दवो निदाघवहन्यर्कभवतोतिशाड्वले ॥५॥

VERSE 5 Meaning: "Where the waves of the rivers and the lakes and the springs caused the wind to carry the fragrance of the flowers like kalhara, the lotus and utpala, where the earth was seen with green grass and with a cold and comfortable weather - due to all these, the effects of the heat of summer, fire and the sun, were not felt at all, by the people of Vraja."

श्रीसुबोधिनीः सरितो नद्यः सरांसि सरोवराणि प्रस्रवा झरणा राजससात्त्विकतामसास्त्रिविधानामप्यूर्मिभिर्य उत्पाद्यते वायुः. अनेन मान्द्यं शैत्यं चोक्तम्. सौरभ्यमाहकह्लारपुष्पाणि सन्ध्याविकासीनि कञ्जानि कमलानि दिनविकासयुक्तान्युत्पलानि रात्रिविकासीनि - त्रिविधैरप्येतैः सर्वदा वायुः सुगन्ध एव भवति, तदाह तेषां रेणुहारिणेति. अत एव वनौकसां दवोऽरण्याग्निजनितस्तापः. दावस्यारण्यार्थता दवतापयोगादेव; दवदाव-शब्दावरण्यवाचकाविति कोशः. तापवाचकोत्र प्रयुक्तः, क्वचिद् दावोऽग्निवाचकः प्रयुक्तोऽतोनेकार्थौ दवदावशब्दौ. तापस्त्वन्तः पित्तादिनापि भवतीति तन्निवृत्त्यर्थमाह निदाघवहन्यर्कभव इति, निदाघे यौ वह्न्यर्कौ ताभ्यां भवो यस्य. ननु भूमिकृतस्तापो भवेत् तत्राहातिशाड्वल इति. शाड्वलं हरिततृणभूखण्डो दूर्वायुक्तः, अत्यन्तं शाड्वलं यत्र ॥५॥

SRI SUBODHINI: The wind which rose from the waves created by the "Rājasik" river, the "Sāt wik" lake, and the "Tāmasik" springs, was cool and mild. This wind was very fragrant, as it carried the fragrance of the three

types of flowers viz the Kalhara flower, which blossoms at dusk, the Lotus flower, which blossoms at the dawn and the Utpala flower, which blossoms in the night. The heat arising out of the summer season, aided by the heat of the sun and fire, did not give any discomfort to the people living in this forest. In other words, they did not feel the heat due to the cool, soft and fragrant wind! They did not experience even the troubles arising out of their "liver"(PITHA) problems (which usually occur in summer). The earth also, being full with green grass, did not originate any heat. The purpose of all this is that, as the summer now took on the qualities of the spring season, no one felt that it was the summer season in Vraja!

In the next verse, other qualities, which made Brindavan, the ideal place for the rise of Rasa or Relish (i.e. other than the quality of making the summer into spring), are being described.

अगाधतोयहृदिनीतटोर्मिभिर्द्रवत्पुरीष्याः-

पुलिनैः समन्ततः ।

न यत्र चण्डांशुकरा विषोल्बणा-

भुवो रसं शाङ्खलितं च गृह्णते ॥६॥

VERSE 6 Meaning: "Where the waves rising from the unfathomable depths of the lakes, made the earth wet on all the four sides, the hot rays of the sun, more scorching than poison itself, were unable (or incapable) to dry up the Rasa or Relsih of this earth (i.e. it's wetness); and the blooming greenery around."

श्रीसुबोधिनी : शिष्यानपि गुणानाहागाधं तोयं यत्र एतादृशीनां हृदिनीनां तटसम्बन्धिनीनां य ऊर्मयस्तीरे जायमानास्तैः कृत्वा द्रवत् पुरीषं मृत्तिका यस्याः सा द्रवत्पुरीषी; गौरादित्वाद् डीष्, तादृश्या भुवः समन्ततोपि रसं

शाड्वलितं च यत्र वृन्दावने विषादप्युल्बणाश्चण्डांशुकरा न गृह्यते.
 वृन्दावनभूमिः सर्वदा सरसैव तिष्ठति सर्वतश्च पुलिनानि भवन्ति. तानि च
 पुलिनान्यगाधहृदिनीतटोर्मियुक्तानि भवन्ति. भुव एव वा स्थानविशेषास्तेषां
 शीतलत्वायोर्मिभिर्द्रवत्पुरीषत्वं निरूप्यते, मध्ये शीतलतानिरूपणाय द्रवत्पुरीषता
 निरूपिता, बहिःशीतलतायै पुलिनानि. अतो मूलादुपरिभागाच्च रसाधिक्यात्
 शोषाभावेन भूरसशाड्वलितयोर्नाभावः. एवं सरसता निरूपिता ॥६॥

SRI SUBODHINI: The waves which arose from the deep waters of the lakes, made the earth on it's banks wet. This wet earth and the vast green pastures, all around this place, could not be dried up by the hot scorching rays of the sun, which were more deadly than poison itself! In view of this, the earth in Brindavan remained wet and full of Rasa (Relish) all the time! This fact is made more clear by specifying, that the sands on the banks of the various lakes in Brindavan became wet, due to the ever-rising waves in these lakes. Due to this there was coolness not only near the lakes, but also in all places, on all the four sides, around these lakes. "Dryness" was absent, as the roots and the upper portions of all the plants, trees etc. were kept wet. Moreover, as the earth always had greenery all through the year, the beauty and brilliance of Brindavan are referred to specifically.

In the following verse, the other qualities of the forest, are described.

अन्यान् वनधर्मानाह वनमिति.

वनं कुसुमितं श्रीमन्नदच्चित्रमृगद्विजम् ।

गायन्मयूरभ्रमरं कूजत्कोकिलसारसम् ॥७॥

VERSE 7 Meaning: "The forest in Brindavan was very fertile, beautiful and brilliant. In this forest, several types of animals and birds were making sounds. The

peacocks and the bees were singing; the cuckoos and swans were making sweet sounds."

श्रीसुबोधिनी : आदौ कुसुमितं, ग्रीष्मे हि प्रायेण कुसुमानि न भवन्ति; शोभायुक्तं च. कुसुमानि राजसानि. नदन्तश्चित्रा मृगा द्विजाः पक्षिणश्च यत्र, सात्त्विका एते. गायन्तो मयूरा भ्रमराश्च यत्र, कूजन्तः कोकिलाः सारसाश्च यत्र. आदौ नादस्तदनु गानं तत उद्विक्ते रसे कूजितानीति त्रयमुक्तम्. मिथुनत्वाय द्वौ द्वौ. नादे हि श्रुतिपूरकोऽपेक्ष्यत इति मृगाः सह निरूपिताः. गाने नृत्यमपेक्ष्यत इति मयूराः. कूजिते परपुष्टोऽपेक्षित इति कोकिलाः ॥७॥

SRI SUBODHINI: During summer, generally, flowers do not bloom. But here countless flowers had bloomed in plenty, through which, this forest looked beautiful and brilliant. The quality of Rajas (dynamism) increases "brilliance". Flowers are considered as "Rājasik". Hence, everything in the forest looked brilliant.

Now, the Sātwik (harmonious) side of this forest is being explained. The animals and birds are considered as Sātwik or harmonious. They were making sounds here; cuckoos and the swans were singing sweetly. In this way, through these sounds and singing, when the Rasa or Relish gets originated, then the sweet sounds of "cooing" arose. That is why all these three sounds have been described. Describing each of them twice has been made to indicate that, with one sound, the atmosphere was not looking ideal or appropriate. All these three sounds were required to get the best Rasa or Relish. Mere making "sounds" also does not lead to the wholesome experience. Hence, along with the animals, which made the noise, reference has been made to the birds also. Now, dancing was required for this singing as without a "dance", the "singing" does not get fulfilled. Hence, when the bees

sang, the peacocks danced. There is also the necessity for the "cooing" to be fulfilled with the sweet sounds of the swans. That is why, these two have been referred to, together! The purport of all this is that, our Lord will enact His Divine play and games in this forest, and the entire forest now got ready for our Lord and that is why, all the beautiful qualities, which made the Brindavan forest, so very brilliant, have been explained.

After explaining the qualities of this forest, the entry of our Lord, who is going to enact His Divine play in this forest, is explained, before explaining the Divine games, which the Lord will be playing here in Brindavan.

एवं वनगुणानुक्त्वा तत्र भगवतः क्रीडां वक्तुमादौ भगवतः प्रवेशमाह क्रीडिष्यमाण इति.

क्रीडिष्यमाणस्तत् कृष्णो भगवान् बलसंयुतः ।

वेणुं विरणयन् गोपैर्गोधनैः संवृतोविशत् ॥८॥

VERSE 8 Meaning: "Our Lord Shri Krishna, along with Shri Balarāma, entered, into this beautiful forest, desirous of enacting His Divine games, surrounded by the Gopas and their treasure of cows and other cattle."

श्रीसुबोधिनी : क्रीडार्थमेव भगवता तत्र गुणाः सम्पादिताः. तत् तस्मात्कारणात् कृष्णः क्रीडार्थमाविर्भूतो भगवान् बलसंयुतो जातः. षड् गुणाः स्वस्य बलं च तस्य, अतः सप्तभिः क्रीडां वक्ष्यति पूर्ववत्. तत्रत्यानां देवानामुद्धोधनार्थं वेणुं विरणयन्, गोपा गोधनानि सेवार्थं धर्मार्थमर्थार्थं संवृतो जातः. एतादृशोऽविशदिति तद्रसप्रारम्भ उक्तः ॥८॥

SRI SUBODHINI: In the forest, all these Divine qualities were originated, as our Lord wanted to enact His Divine games here. After making this forest, filled with the various qualities, already explained, our Lord Krishna came there along with Shri Balarāma (the reference to

"Bala" or strength has been referred to - "Bala" meaning the "power of action" of our Lord).

Our Lord will enact His Divine play and games along with 6 Divine qualities and also the 7th quality of "Bala" or "power of action". Our Lord, will now play with seven Divine forms and, hence, His Divine play is described in 7 verses.

When He entered the forest, He had played the flute and the reason for this was that, our Lord wanted all the celestial deities in this forest, to become alert. Our Lord entered the forest, along with the Gopas, for the purpose of being served by them, and also took the cows and the cattle, for the purpose of fulfilling the human goals of Dharma or righteousness and "Artha" or wealth. *The origin and beginning of Rasa or Relish commenced due to our Lord starting out like this.*

In the next verse, the games which were "ordinary", and played by everyone, are described.

सामान्यतः प्रथमतः क्रीडामाह सर्वेषां प्रवालेति.

प्रवालबर्हस्तबकस्रग्धातुकृतभूषणाः ।

कृष्णरामादयो गोपा ननृतुर्युधुर्जगुः ॥९॥

VERSE 9 Meaning: "Our Lord Shri Krishna, Shri Balarāma and other Gopas now adorned themselves with buds, peacock feathers, bunch of flowers, garlands of flowers and coloured earth and played the "ordinary" games, like sometimes, they danced, sometimes they fought with each other and at other times did singing also."

श्रीसुबोधिनी : प्रवालानि पल्लवानि बर्हस्तबकानि पुष्पगुच्छानि
स्रजः पुष्पमाला धातवो गैरिकादयस्तैः कृतानि भूषणानि यैः पञ्चधा हि

वनभूषणानीति गणितानि. साधारणक्रीडात्वात् कृष्णरामौ रामकृष्णौ वा आदिर्येषां ते सर्वे गोपा ननृतुर्मनोविलासं कृतवन्तः, युयुधुर्देहविलासं, जगुर्वाग्विलासम् ॥९॥

SRI SUBODHINI: Shri Krishna, Shri Balarāma and the Gopas now adorned themselves with 5 types of embellishments viz. (1) The buds. (2) The peacock feathers. (3) Through bunch of flowers. (4) Through garlands of flowers and (5) through coloured materials like coloured earth (ochre etc.). In this way, bedecking themselves, they played, merrily, in this forest. How? (1) They added to the happiness of their mind through dancing. (2) They added to their physical satisfaction through their bodily exercise of fighting with each other. (3) They had the joy of the Rasa or relish of their words, through singing. In this way, their minds, body and words were made cheerful, happy and joyful.

In the 9th verse the games played by the Gopas have been told. In the 10th verse, our Lord's Divine play is being described.

भगवतो लीलामाह कृष्णस्येति.

कृष्णस्य नृत्यतः केचिद् जगुः केचिदवादयन् ।

वेणुपाणिदलैः शृङ्गैः प्रशशंसुरथापरे ॥१०॥

VERSE 10 Meaning: "On our Lord Shri Krishna dancing, someone sang the songs (i.e. gave musical backup), some played the flute, some kept rhythm, through their hands (clapping) and some played the shringa instrument. Many others praised our Lord's beautiful dancing heartily."

श्रीसुबोधिनी : शिक्षार्थं लोके नृत्यप्रसिद्धयर्थं च भगवतो नृत्यतः सतो नृत्याङ्गभूते गीतवाद्ये अन्ये कृतवन्तः केचिद् जगुः केचिदवादयन्निति.

वेणुः श्रुतिपूरकः, पाणिः शङ्खवन्नादं करोति, दलान्यश्चत्थपत्रादीनि गोमुखवच्छब्दं कुर्वन्ति. शृङ्गाणि चावादयन्. अथापरे प्रशंसासुभिन्नप्रकारेण. नृत्यसम्बन्धप्रशंसातः स्वतन्त्रप्रशंसा भिन्ना ॥१०॥

SRI SUBODHINI: *Our Lord danced, with a view to instruct this universe, as to the ways of dancing and with a view to make dancing popular in this world. At this time of our Lord's dancing, with a view to increase the joy or Rasa of this dancing, the Gopas began to accompany this dancing, with appropriate singing and playing of the instruments. The flute was played, with a view to accompany the pitches and play of notes involved in the singing; the hands were used to make the sounds like the conch; they used the leaves of the peepal tree to make the sounds like the cows, and they played the shringa musical instrument also. They also praised, at appropriate times, our Lord's exquisite and beautiful dancing.*

The Gopas had the certain knowledge, that Shri Krishna, was indeed, our Lord and Bhagawan and being a MAHĀPURUSHA, exalted Divine Lord, could do anything, and hence, praising Him, is superfluous. This doubt is being removed, through the next verse.

नन्वेते कथं प्रशंसादिकं कृतवन्तोऽज्ञाने प्रशंसाऽसम्भवात् ज्ञाने महतो लीलायां प्रशंसानुपपत्तिरित्याशङ्क्याह गोपजातिप्रतिच्छन्ना इति.

गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ।

ईडिरे कृष्णरामौ च नटा इव नटं नृप ॥११॥

VERSE 11 Meaning: "Oh King! The celestial gods had taken these forms of these Gopas. They now praised our Lord and Shri Balarāma, in such a way, hiding their Divine stature, like an ordinary dancer praising another dancer."

श्रीसुबोधिनी : यथा भगवान् प्रतिच्छन्न एवं भगवत्सेवका अपि गोपजात्या प्रतिच्छन्ना जाताः. इदानीमेव गोपवेषं कृत्वा समागता इत्याशङ्कां व्यावर्तयति **गोपालरूपिण** इति, गोपरूपयुक्तास्तथैवोत्पन्नास्तेष्वाविष्टाश्चातः **कृष्णरामावीडिरे**. तथापि सेवकानां कथमेवं धाष्टर्यमत आह **नटा इव नटं नृपेति**, नटा हि स्वामिसेवकभावं परित्यज्यान्योन्यं प्रशंसन्ति तद्वदित्यर्थः ॥११॥

SRI SUBODHINI: In the same way, as our Lord had hidden Himself, in the human form, the celestial gods had also hidden themselves in the forms of the Gopas.

The servants of our Lord, like good actors, had now put on the form of Gopas. They have not come having become Gopas. They were born in the family and caste of the cowherds. At the time of their birth, the celestial gods had ingressed their power and form into them. Hence, they now began to praise both Shri Krishna and Shri Balarāma. We should not get a doubt here now, as to how, although they were servants, they behaved in this manner? They only praised our Lord, as any other actor or dancer will praise his colleague or a compatriot. The reason being that, at this time, both our Lord and the celestial gods had taken the dress and form like the actors only, and due to this, the attitude of "master" and "servant" was absent. Hence, there is no misconduct on the part of the celestial gods.

In the following verse, once again, a description of the various Divine games played by our Lord, is done.

पुनर्भगवतो नानाविधक्रीडामाह भ्रामणैरिति.

भ्रामणैर्लङ्घनैः क्षेपैरास्फोटनविकर्षणैः ।

चिक्रीडतुर्नियुद्धेन काकपक्षधरौ क्वचित् ॥१२॥

VERSE 12 Meaning: "These two brothers, sometimes, wearing their long hair, circled each other, jumped, threw away, flexed their hands, pulled each other, wrestled and also played many other countless games."

श्रीसुबोधिनी : मल्लयुद्धे होते प्रकाराः- अन्योन्यहस्तस्पर्शनेन भ्रमन्ति हस्तद्वयं धृत्वा वा भ्रामयन्ति. एतद् बालानामपि भवति. तथोल्लङ्घनानि, उच्चैर्भूमौ गर्तादिषु च मल्लानां वोलङ्घनम्. श्लेषः प्रक्षेपः, तिरस्कारादिर्वा. आस्फोटनं बाहुस्फोटनं, विकर्षणं नियमस्थाने बलान्नयनम्- एवं पञ्चविधा लीला. चिक्रीडतुः क्रीडां कृतवन्तौ बाहुयुद्धेन. क्वचित् काकपक्षधरौ कृतचूडाकरणौ. कियत्कालमेव हि चूडाकरणानन्तरं केशास्तत्तद्देशेषु क्वचित्क्वचित् स्थापयन्ति ॥१२॥

SRI SUBODHINI: Going round and round, by catching hold of each others' hands, joining both the hands and going round - these types of postures and positions are seen doing wrestling bouts. These are played by the children also. In this way, jumping from a position of height, jumping into a deep portion of this earth, wrestling, throwing away, challenging each other, flexing the hands, carry something to a pre-determined place, through one's own strength etc. and several other games were played. Five types of games, they played through the wrestling bouts, done through the hands.

During playing these games, our Lord's and Shri Balarāma's hair were seen up to the ear. These hair were kept, during the "chūdakaran" ceremony (when hair is kept as a pigtail). From this, we can understand, that, both Shri Balarāma and our Lord, had undergone this ceremony.

After explaining, our Lord's dancing and other games, the dancing done by others, in the presence of our Lord, is being described.

एवं भगवतो नृत्यमुक्त्वा भगवत्सन्निधानेऽन्येषां नृत्यमाह क्वचिन्नृत्यत्स्विति.

क्वचिन्नृत्यत्सु चान्येषु गायकौ वादकौ स्वयम् ।

शशंसतुर्महाराज साधुसाध्वितिवादिनौ ॥१३॥

VERSE 13 Meaning: "Oh King! Sometimes others danced and at this time our Lord and Shri Balarāma sang and played musical instruments. They appreciated the dancing through their words by saying "very good, very good" and also praised their performance."

श्रीसुबोधिनी : अन्येषु नृत्यत्सु सत्सु स्वयं गायकौ वादकौ च. चकारादन्येषु गायकेषु स्वयं वादकावन्येषु वादकेषु स्वयं गायकाविति. किञ्च स्वयमेव शशंसतुर्महाराजसाधुसाध्वितिवादिनौ क्वचिद् भवतः क्वचिद् विशेषेण शंसतः स्तोत्रं कुरुतः क्वचिद् विशेषेणानुशासनं वा ॥१३॥

SRI SUBODHINI: Other Gopas began to dance and our Lord sang and played musical instruments. In the verse, the word "And" (cha) denotes that when other Gopas sang, our Lord played the musical instrument and when others played the musical instruments our Lord sang songs. Our Lord, as per His own desire, praised all these Gopas and said words of appreciation. "very good, very good", inspired by others also. Sometimes, our Lord, made special praise of someone's performance, sometimes He even gave lessons on some special forms of dancing!

In this manner, a description of the Divine Leelas, enacted by our Lord, as per the scriptures, has been done. Now a description is given of the usual games, which boys of our Lord's age will play, as per the usual nature of this world.

एवं शास्त्रानुसारिलीलामुक्त्वा केवलबालकसम्प्रदायप्रसिद्धां लीलामाह क्वचिद् बिल्वैरिति.

क्रचिद् बिल्वैः क्रचित् कुम्भैः क्व चामलकमुष्टिभिः ।
अस्मृश्य नेत्रबन्धाद्यैः क्वचिन्मृगखगेहया ॥१४॥

VERSE 14 Meaning: "Sometimes with Bilwa fruits, sometimes with kumbhi fruits, sometimes with āmalaka fruits, sometimes through clenched fists, sometimes by not allowing to be touched, sometimes playing blindfold and sometimes by imitating the deers and birds, they played."

श्रीसुबोधिनी : बिल्वफलानां क्रीडा कन्दुकवत् क्षेपणरूपा. कुम्भफलानि सूक्ष्माणि, ततस्तैः क्रीडा लाक्षासूक्ष्मपिण्डवत्, सूक्ष्माण्यामलकानि, मुष्टिभ्रामणक्रीडया क्रीडनम्. अस्मृश्य क्रीडा कपर्दिकेति प्रसिद्धा वरवर्तिकेति च. नेत्रबन्धक्रीडाक्षिमुद्रिकेति प्रसिद्धा. आदिशब्देन निलायनक्रीडामग्रे वक्ष्यति. आरोहक्रीडैकपदक्रीडा च; तथा काष्ठखण्डैस्तथाकपालैर्जलस्थलयोः. क्रचिद्धरिणक्रीडा हरिणाकृतिं विधाय नृत्यं कुर्वन्ति. खगवत् मयूरादिकवदिहानेकविधा ॥१४॥

SRI SUBODHINI: Like throwing the balls, sometimes, these boys used the bilwa fruits to throw at each other. The fruit of kunbhi and āmalaka, are small and they played games with these fruits. Sometimes, they played the game of circling the clenched fists and sometimes, they never allowed each other to touch each other or challenged each other for being touched. (Kabbaddi is the name given here -KAPARDIKA - by our Shri Mahāprabhuji). Sometimes, they played the blind-folded games and also other well-known games like "hiding themselves and finding out". Many of these games will be described in the coming verses. They also played the games of getting upon each other, walking with one leg, playing in water or on the ground, with playthings, and sometimes they danced like the deers or the peacocks. In this way, they played, countless games.

In this way, after describing the ordinary game played by our Lord, a description of the special "water-games" played by our Lord, are being described.

एवं स्थललीलामुक्त्वा जले प्रकारविशेषलीलामाह क्वचिच्चेति.

क्वचिच्च दर्दुरप्लावैर्विविधैरुपहासकैः ।

कदाचित् स्पन्दोलिकया कदाचिन्नृपचेष्टया ॥१५॥

VERSE 15 Meaning: "Sometimes they jumped like the frogs; sometimes, they indulged in laughter (through jokes and mischief); sometimes they used the swings and sometimes they wore clothes like the kings and played the games pertaining to kingdoms."

श्रीसुबोधिनी : क्वचिद् दर्दुरवद् भेकवत् प्लवनं कुर्वन्ति मध्ये हृदस्य प्लवस्य, "निगृह्य चतुरः पद" इतश्चुतेः. निरन्तरमुत्प्लुत्य गमनं, तच्चातिकठिनं नेदानीं बालकेषु प्रसिद्धम्. उत्प्लवाश्चोलङ्घनानि च, अतो विविधैरित्युभयत्र सम्बध्यते. उपहासकान्युपहासवचनानि चेष्टाश्च. कदाचिद् भगवान् राजा भवति तदा दोलामारुह्य गच्छति केचन वाहकाः केचन दोलारूपा एव भवन्ति. स्पन्दोलिका दोला स्पन्दनरूपा दोलिका वा; वृषभाविवाग्रे द्वौ भवतः प्रसारितबाहुरपरो मध्ये बद्धहस्ताश्चत्वारः पश्चात् सर्वे सम्बद्धा भगवन्तं नयन्ति सा स्पन्दोलिका. कदाचित् पुनर्नृपचेष्टया क्रीडतिक्वचिदुपविश्य सिंहासनेऽक्षादिभिश्च क्रीडत्याज्ञापयति बध्नाति दण्डयति वा ॥१५॥

SRI SUBODHINI: Sometimes in the lakes or in places, there was only a little amount of water, they jumped like the frogs, to cross over to the other side, with uplifted legs and with great difficulty. Nowadays this game is not popular with the children, as this is a difficult game. In this play, jumping and crossing over certain objects were involved. They also indulged in merry laughter, through many ways.

Sometimes, our Lord put on the act of being a king - at this time, the Gopas, acted like our Lord's footmen

and took Him in a palanquin on their shoulders! Sometimes, they themselves become the palanquin. These palanquins used to be swaying and swinging ones. In this, two Gopas will be walking in the front, carrying our Lord, like two bulls, one Gopa, in the middle, will hold this with his lifted hand and walk. In this way, 4 Gopas holding their hands together, carried our Lord and walked sometimes! Our Lord will sit in a throne and played the game of dice, gave orders, like a king to others, or order for arrest or give punishment, as a king!

After explaining the Divine games of our Lord, this topic is being ended, through the next verse.

एवं क्रीडामुक्त्वोपसंहरत्येवं ताविति:

एवं तौ लोकसिद्धाभिः क्रीडाभिश्चेरतुर्वने ।

नद्यद्रिद्रोणिकुञ्जेषु काननेषु सरित्सु च ॥१६॥

VERSE 16 Meaning: "In this way, our Lord and Shri Balarāma playing almost all the famous games of this world, were roaming in the forest, river, mountain, peaks, bowers, dense forest and the lakes".

श्रीसुबोधिनी : अत्र प्रमाणं लोक एव. एताः क्रीडा वन एव. काश्चन क्रीडा नद्यामद्रावद्रिद्रोणीषु. उभयतः पर्वता मध्ये निम्ना भूमिद्रोणी, तथा नद्यामपि भवति. कुञ्जानि तृणसहितानि गह्वरस्थानानि काननानि निबिडवनानि, सरितः क्षुद्रनद्यः, चकारात् सरस्सु च- एवं सर्वलौकिकभावान् बालकानां निवारयन्तःकरणदोषान् निवारितवान्. यावत् तासु स्वयं न प्रविशति तावत् ताः केवला एव स्मृता भवन्ति न भगवद्विशिष्टा भगवत्स्मारिका वा. अतो बालकानां प्रपञ्चविस्मरणार्थं सर्वकर्मसु स्वयं प्रविष्टः ॥१६॥

SRI SUBODHINI: All these games have been invented by the people of the world, as there is no reference to these games in the scriptures. All these games were played in the forest. Some games were played in the river,

some in mountains, some in the valleys of the mountains, some in small houses made up of several creepers, in dense forests in small rivers, and some games were played in lakes also. In this way, our Lord played His Divine games, as a boy, in all the places in Vraja. The main purpose of our Lord's divine playing like this is, that till our Lord enters into any work or play, those who work or play will continue to have the "worldly" (LOUKIK) attitude only. This "worldly" attitude, makes one forget the remembrance of our Lord. Hence, our compassionate Lord, by joining in all the games by Himself, made the Gopa children forget this world.

Among the cowherd boys, there was the attitude of doing action, without dedication to our Lord (i.e. the 'Divine' attitude was missing) and without remembering our Lord, they were focused on just carrying on their tasks only. our Lord removed this "blemish" now through His Divine games played as a boy - by removing "ego", which is the "blemish" of the inner-mind, as their presiding deities had become demons. Shri Sukadeva is going to narrate, those Divine Leelas of our Lord, which will remove the "blemish" of "ego" of the inner-mind of these boys.

एवं क्रियामयान् संस्काररूपांश्च दोषान् निवर्त्यान्तःकरणदोषाभिमानिनीं
दैत्यभूतां निवारयितुमुपाख्यानमारभते पशूंश्चारयतोरिति.

पशूंश्चारयतोगोपैस्तद्वने रामकृष्णयोः ।

गोपरूपी प्रलम्बोऽगादसुरस्तज्जिघांसया ॥१७॥

तं विद्वानपि दाशार्हो भगवान् सर्वदर्शनः ।

अन्वमोदत तत्सख्यं वधं तस्य विचिन्त्यन् ॥१८॥

VERSES 17 and 18 Meaning: "A demon by name

Pralambha, with a view to abduct both our Lord Shri Krishna and Shri Balarāma, who were busy grazing the cattle in this forest, along with the other Gopas, put on the form and dress of a Gopa boy and came there. Our Lord, who is omniscient, knew about this demon, his motives and his arrival. Even then, with a view to destroy him, our Lord welcomed the friendship of this demon, in the form of a Gopa boy."

श्रीसुबोधिनी : गोपैः सह पशूश्चारयतोः सतोः प्रलम्बोऽगात्, अन्तःकरणमेव रूपसमर्पकमिति गोपरूपी स प्रकर्षेण लम्बो मुक्तिपर्यन्तमनुवर्तमानस्तज्जिघांसया भगवांस्तं विद्वानपि तत्सख्यमन्वमोदतेति सम्बन्धः. गत्वा मारणीयः स तत्र स्वयमागते कः सन्देहः! अतः प्रथमत एव जिघांसयेत्युक्तम्. सम्भवत्यविरोधव्याख्याने विरुद्धं न व्याख्येयम्. तं प्रलम्बं दुष्टं भगवान् ज्ञात्वा तत्र प्रवेशेनैव तद्वध इति सञ्चिन्त्य तथैव लीलायाः प्रारब्धत्वाद् भगवतः सर्वसखस्य सर्वात्मकस्य दोषत्वेन दैत्यहननावश्यकत्वात् सख्यं कृतवान्. अत एव भगवता न मारितः. देहोत्पन्नाश्च स्वतो न मार्यन्ते; यथौषधं तथा बलभद्रो. व्यवहारे च स कृष्णसम्बन्धी, गोपालानां मध्ये कृष्णस्यार्थे तस्य प्रवेशात्. अनेनैव प्रकारेणाक्लिष्टतया वधो भवतीति विचारयंस्तथा कृतवान् ॥१७-१८॥

SRI SUBODHINI: When our Lord and Shri Balarāma, began to graze the cattle along with the Gopas, the demon Pralambha came there. One gets or assumes the form, as per one's own inner-mind. Pralambha symbolized the blemish of "ego" of the inner-mind of these Gopas. Hence, he desired to abduct the Gopas, through his 'blemish' of ego. He came there, taking the form of a cowherd boy.

As our Lord is omniscient, He was able to identify this demon quickly, as being a non-Gopa, and he being the demon representing the blemish of "ego" of the inner-mind of the cowherd boys, who will continue to reside, in

the inner-mind, till his soul is liberated through MOKSHA. Hence, the Lord decided to remove this blemish of "ego" from the inner-mind of these boys. This purification was necessary for these boys to get NIRODHA in our Lord. In fact, it was necessary to go out of the way, to kill this demon, who represented the blemish of "ego" of the inner-mind of these boys. But, as he himself had come here, the Lord knew that his death was certain. *Our Lord is the friend and the Divine Atma of everyone, and as such, our Lord did not kill him, then and there.* Our Lord does not destroy those, who are born of the bodies and hence, He did not kill him by Himself. But He began the Divine Leela, which will eventually destroy this demon. When this demon offered to become friendly, our Lord accepted this offer and became "friends" with him.

In the body, when a disease is present, we take recourse to medicine, with a view to mitigate this ailment. In the same way, this demon, although born out of a body represented the "blemish" of a disease, and it was necessary to destroy this disease. The medicine for this disease was Shri Balarāma. In his relationship, Shri Balarāma was a brother to Shri Krishna and his entry into this group of cowherds, was considered as equal to our Lord Shri Krishna. The reason for our Lord deciding to have friendship with this demon was to destroy this demon, without any difficulty, as an enactment of His Divine Leela.

After forging friendship, our Lord thought about the way of destroying this demon. Although, there was no necessity for our Lord, being the Lord of the universe, to think deeply about the way to destroy this demon, as He has to enact His Divine Leela, in a "worldly" way (i.e. appropriate to the "worldly" practices), our Lord initiated certain steps, which are detailed in the following verse.

ततः सख्यकरणानन्तरं वधप्रकारं कृतवानित्याह तत्रोपाहूयेति.

तत्रोपाहूय गोपालान् कृष्ण प्राह विहारवित्।

हे गोपा विहरिष्यामो द्वन्द्वीभूय यथायथम् ॥१९॥

VERSE 19 Meaning: "Our Lord Shri Krishna, who knew about the various kinds of games, called out to the Gopas and told them, "Oh friends, let us play, without any difficulty, and with great comfort, the games, making two divisions, among themselves."

श्रीसुबोधिनी : सर्वानेव गोपालानुपाहूय नानाविधक्रीडायां प्रवृत्तान् क्रीडाविशेषमुपदेष्टुं प्राह. तत्रोपाहूयेति, यत्र समभूमौ तादृशलीला भवति तत्र सर्वानुपाहूयाग्रे वक्ष्यमाणं प्राहेति सम्बन्धः. यतो भगवानक्लिष्टकर्मा प्रकर्षेण स्पष्टमेवाह. गोपालानां विश्वासार्थं स्वज्ञातक्रीडापरित्यागार्थं च विशेषणं विहारविदिति, सर्वानेव विहारान् वेत्ति. भगवद्वाक्यमेवाह हे गोपा विहरिष्याम इति. अद्वन्द्वभूता अपि द्वन्द्वीभूय यथा येन सह यो द्वन्द्वं प्राप्तस्तथा तेनैव सह स जयं पराजयं वा प्राप्नोतीति यथा तथा यथायथं वा यथासुखमित्यर्थः. यथातथमिति पाठेऽपि क्रियाविशेषणमात्रत्वं विशेषः ॥१९॥

SRI SUBODHINI: With a view to instruct the Gopa boys, in the art of playing "special games" (as they were engaged in playing a variety of different games), our Lord called them, to come to the ground, with was plain and of the same level. Our Lord began to tell them. (What He is going to speak to them). Our Lord does not experience, any type of difficulty, in getting His will or desires/works completed. Hence, He began to tell the Gopas, explaining very clearly the game to be played. (In this verse, our Lord has been hailed as "VIHĀRAVIT" (full of Leelas) - this word denotes that our Lord had the knowledge of playing all types of very "special" games!) The Gopas came near to our Lord, with a view to understand the nature of the "special" game to be played and with a view to express their total trust in our Lord.

On seeing all of them, having come near to Him, our Lord said, "Hey friends! We have been playing upto now as one group only. Let us play these games, comfortably having divided ourselves into two groups. If one group loses or wins, then the result of this game will go in favour of the group, which wins this play.

The Gopas did exactly what our Lord had told them. This is explained in the next verse.

भगवदुक्तास्तथैव कृतवन्त इत्याह तत्र चक्रुरिति.

तत्र चक्रुः परिवृढौ गोपा रामजनार्दनौ ।

कृष्णसङ्घटिनः केचिदासन् रामस्य चापरे ॥२०॥

VERSE 20 Meaning: "There, the Gopas made our Lord Krishna and Shri Balarāma, as the group leaders; all of them, divided themselves into two divisions and became the companions of either our Lord Shri Krishna or Shri Balarāma.

श्रीसुबोधिनी : उभौ तत्र क्रीडायां मुख्यौ क्रियेते; पश्चाद् द्वौ द्वौ समागच्छतः कृत्रिमसङ्केतं कृत्वा तत्र य एव यमर्थं वृणीते तेन सङ्केतितस्तदीयो भवति. एवं सर्वे गोपालाः प्रकारद्वयेन द्विविधा भवन्ति. तदाह कृष्णसङ्घटिनः केचिदासन् रामस्य चापर इति. ॥२०॥

SRI SUBODHINI: In this type of playing games, two leaders are selected. Then, a couple of boys, assuming artificial names, join the leaders. The leaders then choose, for this group, his companions as per their desire, from the boys who have assumed these artificial names. In this way, many of the boys joined Shri Krishna's side and many others joined the side of Shri Balarāma.

आचेरुर्विविधाः क्रीडा वाह्यवाहकलक्षणाः ।

यत्रारोहन्ति जेतारो वहन्ति च पराजिताः ॥२१॥

VERSE 21 Meaning: "They began to play several games, like climbing and /or descending (on the back of others), and in this game, those who lost were made to carry, on their back, the victor."

श्रीसुबोधिनी : तत्रापि प्रथममागतौ मुख्यकार्यं कुरुतः श्रीदामा प्रलम्बश्चोभौ समागतौ द्वन्द्वीभूय, तत्रापि श्रीदामा बलभद्रेण गृहीतो बलकार्यं करोति प्रलम्बो भगवत्कार्यम्, एतौ मन्त्रिणाविव, अन्यथा जयपराजययोः कृष्णरामावेवान्योन्यं वाहकौ स्यातां तुल्यत्वात्. नाप्यव्यवस्थिततया वहनं, तथा सत्यतिप्रसङ्गात् कलहसम्भवाच्च. नाप्यत्र मुख्यो वाहकत्वपक्षः, अन्यथा भगवतोपि वाहकत्वं न स्यात्- मुख्ययोरेकः क्रीडत्येको वहति, अथवा क्रीडाविशेषे सर्व एव सर्वान् वहन्तीति. तत्रैकपादगमने क्रीडान्तरे वा मध्ये द्वितीयपादस्य भूस्पर्शं पराजितो भवति. तत्र प्रतियोगिनस्तान् भ्रामयन्ति यथा स्खलनं भवति. येन प्रतियोगिना भ्रामितः स्पृशति भूमिं तं वहति. तदाहाचेरुर्विविधाः क्रीडा इति. बाह्यवाहकत्वे निमित्तमाह यत्रारोहन्तीति, जेतार आरोहन्ति पराजिता वहन्ति ॥२१॥

SRI SUBODHINI: In this type of play, the two-some, which reaches a predetermined point, first, become the controller of these games.

Here, both the pair of Sridāma and Pralambha had come first. From this pair, Sridāma was made the companion of Shri Balarāma and thus, Sridāma became the advisor of Shri Balarāma. Our Lord, Shri Krishna, had Pralambha, as His companion and hence Pralambha became the advisor for our Lord! In this way, both Sridāma and Pralambhá became "advisors" to our Shri Balarāma and the Lord respectively. If this was not done, then, during the game, as per the result of victory or loss, both Shri Krishna and Shri Balarāma would have either become the "carrier" or the "carried" one to each other! - as they were similar in all respects!

They all played, strictly as per the rules for such games, and no one can carry anyone else, as per their choice or desire. These rules were strictly followed, as they did not want either to insult or displease anyone, out of favouritism or due to playing the games, without any rules. They wanted to avoid clashes also. In fact, the "ones" who were to be "carried" (having won the games) were also not considered as "superior" or "important". This was ensured, so that, the defeated team is not considered as "lowly" or poor performers. Hence, strict equal status was accorded, in this play, for both the teams (viz. the victors and the vanquished). This ensured that, even if our Lord had to become a "carrier", as everything was done according to the rules, which were applicable to everyone, there was no inappropriateness or indignity to our Lord.

From the leaders, one will play and the other will act as the "carrier". However, during the playing of "special" games, the players in one group acted as the "carriers" at one time and the others became the "carried". These roles were reversed for the subsequent games.

In the game, where the boys were, either supposed to walk on one leg or jump using one leg only, those whose legs touched the ground, were deemed to have lost the game. In this game, the player from the opposite division (group) swirls the opponent, from the other party (group) in such a way, that he will try his best to see that the "swirled" boy is made to touch the ground, with his feet! In this way, if the boy is successful in making his opponent touch the ground, then, he becomes entitled to be "carried" by the boy, who lost the game - and hence the "loser" becomes the "carrier" - and he is supposed to carry the "winner" to a specific distance.

In this way, the Gopala boys began to play the games of this nature (of 'carrying' and being 'carried' - jumping and walking on one leg etc.).

In these games, there was no rule, which specified that, the boy, who lost once, has to be the "carrier" for the entire span of these games. It was that, at some times, one group won and at other times, the same group lost also and vice versa. When they won, they got entitled to be carried and when they lost, they became the "carriers". This is described in the next verse.

नापि निसर्गतः पराजितः पराजित एव भवति. अतः कदाचित् कश्चिद् वहति वाह्यते च. तदाह वहन्तो वाह्यमानाश्चेति.

वहन्तो वाह्यमानाश्च चारयन्तश्च गोधनम् ।

भाण्डीरकं नाम वटं जग्मुः कृष्णपुरोगमाः ॥२२॥

VERSE 22 Meaning: "Grazing the cows and simultaneously playing these games of ascending/descending etc., having made Shri Krishna, as their leader, all the Gopa boys, came near to the peepal tree known as "Bhandira".

श्रीसुबोधिनी : मध्ये सर्वेषामेव क्रीडायां प्रविष्टत्वाद् गवां चारणाभावे चतुर्विधपुरुषार्थहानिः स्यादित्याशङ्क्याह चारयन्तश्च गोधनमिति, गाव एव धनम्. चकाराद् रक्षामपि कुर्वन्तो. भाण्डीरके वने मुख्यो वटोस्ति तदाख्यातिकरस्तत्र समा च भूमिः. प्रलम्बस्य सहायान्तरस्यापि पश्चादागतस्यानागमनं भवत्यतो भाण्डीरकं नाम वटं सर्व एव जग्मुः. इममर्थं भगवानेव जानातीति कृष्णपुरोगमाः, कृष्ण एव पुरोगमो येषाम्. तत्र मध्येपि क्रीडां कुर्वाणा एव गताः ॥२२॥

SRI SUBODHINI: In this verse, reference is made to the group "grazing the cows, they went, while protecting them". The purport of saying this is that, no one should get any doubt, in their mind, that all of these Gopas were



Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

only concentrating, on playing the games having forgotten to graze or protect their cows. If they had forgotten to do these duties, there would be difficulties in getting the four-fold goals of a human life (PURUSHARTHA). They combined both - the joys of playing, while going, and also the performance of their duties viz. protecting and grazing the cows.

This forest was named as "Bhandārika" as there was a famous peepal tree here known as "Bhandira". The ground here was plain and well-leveled. All of them, went there together, without leaving anyone behind. The reason for this, was that, Pralambha had other Gopa boys also, going along with him, whom he was carrying on his back. Our Lord ensured that, everyone moved as a group, as Pralambha, if left alone, would definitely take away few of the boys or all of them also could be kidnapped by him. This real intention and motive of Pralambha was known to our Lord, and that is why, our Lord Shri Krishna was made the leader of the entire group. They also played, all these types of games, when they were on the way.

Afterwards, those who lost the games carried on their back, those, who had won. This is described in the following verse.

ततो यदा पराजयस्तदा वहनं तदाह रामसङ्घट्टिनो ये हीति.

रामसङ्घट्टिनो ये हि श्रीदामवृषभादयः ।

क्रीडायां जयिनस्तांस्तानूहुः कृषादयो नृप ॥२३॥

VERSE 23 Meaning: "Oh King! When Sridāma and Gopas like Vrishabha and others, became victorious, then Lord Krishna and His companions had carried them."

श्रीसुबोधिनी : त्रयोत्र निरूपिता अन्तःकरणगुणानां त्रैविध्यज्ञापनाय, रामो यथा त्रया श्रीदामा वृषभश्च. रामो राजसः श्रीदामा सात्त्विको वृषभस्तामसः. तत्र यदा ते क्रीडायां जयिनस्तांस्तान् कृष्णादय ऊहुः. ॥२३॥

SRI SUBODHINI: Without telling about the victories of other Gopas, here, the victory of the three Gopas

have been mentioned. Our Shri Mahāprabhuji is explaining the purport of this, by saying, that the inner-mind (ANTAHKARAN) has three types of qualities. Shri Balarāma is equated here to the quality of Rajas or dynamism; Sridama is equated to be the harmonious quality of Satwa and the Tamasik quality is represented by Vrishabha. Here, the description of the victory attained by these three qualities is made (the purport is that, in this "worldly" life, it is these three qualities, which always win victories). When these cowherd boys became victorious, our Lord Krishna and the other Gopas carried them on their backs.

अक्लिष्टकर्मतासिद्ध्यै हीनत्वं कुरुते क्वचित् ।

धर्मप्रधानो भगवानिति ज्ञापयितुं तथा ॥४॥

KĀRIKA 1 Meaning: "Our Lord always performs glorious Leelas without any difficulty - but He also does, sometimes, such actions, which may not be appropriate to His status and glory - like carrying Sridāma now, on His back - our Lord enacted this Divine action with a view to emphasize, that our Lord values Dharma or righteousness, at all times."

उवाह कृष्णो भगवान् श्रीदामानं पराजितः ।

वृषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम् ॥२४॥

VERSE 24 Meaning: "Our Lord Shri Krishna, who was defeated in this game, now carried Sridāma, on His back, Bhadrasena carried Vrishabha and demon Pralambha carried Shri Balarāma.

श्रीसुबोधिनी : यथा बलभद्रः प्रलम्बारूढो भवेत् तदर्थं भगवान् श्रीदामानमुवाह. नाम्ना लक्ष्मीवनमालारूपत्वं तस्यातोऽलङ्कारार्थं वहनमुचितम्. पराजित इतिनिमित्तमन्यस्यापि वहनार्थं, तदाह वृषभं भद्रसेनस्त्विति. तुशब्दस्तृतीयस्य तत्पूर्ववद् वहनमिति ज्ञापयति- प्रलम्बस्तु रोहिणीसुतम्. मातृनाम्ना व्यपदेशस्तदज्ञानज्ञापनाय ॥२४॥

SRI SUBODHINI: Although, as per the rules of this game, Shri Krishna should have carried Shri Balarāma, as our Lord had desired, that the demon Pralambha should be killed by Shri Balarāma, He decided to carry Sridāma on His back. None were able to understand the purpose of this action of our Lord. *There was also another reason for our Lord carrying Sridāma - as, Sridāma's name denoted his real self of being the garland of wild forest flowers made for our Lord, by Goddess Laxmi. Our Lord desired to wear the celestial form of Sridāma and, hence, He decided to carry Sridāma on His back. This is indeed very appropriate.*

Our Lord was defeated in this game. That is why, He decided to carry the victor. If the Lord had decided, not to observe the rules of this game, then, all the other defeated boys also would follow the lead given by our Lord. This would not have been appropriate. Hence, our Lord carried Sridāma, on His back. On seeing this initiative of our Lord, Bhadrasena carried the boy by the name of Vrishabha and the demon Pralambha carried Shri Balarāma, the son of mother Rohini. Here the name of Shri Balarāma is not used - but He is referred to as the 'son of Rohini'. This is referred to in this way, as Shri Balarāma was not aware of this Gopa boy, who was carrying Him, to be the demon Pralambha.

What happened later is explained in the following verse.

ततो यत् जातं तदाहाविषह्यमिति.

अविषह्यं मन्यमानः कृष्णं दानवपुङ्गवः ।

वहन् द्रुततरं प्रागादवरोहणतः परम् ॥२५॥

VERSE 25 Meaning: "The intelligent demon Pralambha, realizing that our Lord Shri Krishna possessed unbearable strength and heaviness (i.e. He cannot run faster), carried on his back, Shri Balarāma, and went much farther very quickly, crossing the designated destination".

श्रीसुबोधिनी : प्रलम्बेन हि ज्ञातं भगवता सख्यकरणाद् भगवानविषह्यो न केनापि सोढुं शक्यः. अतोऽन्यतरस्याप्युपद्रवः स्वकार्यफलसाधक इति दानवपुङ्गवो दानवानां मध्ये श्रेष्ठो दानवारिं भगवन्तं कृष्णं परित्यज्य रोहिणीसुतं वहन्नवरोहणतः परमपि द्रुततरं प्रागात्; शनैर्गमने सर्वैः सह गमनसम्भवात् पश्चात्त्रयनं न सम्भवेत्. अवरोहणपर्यन्तं मयादैवेति ततः परं गतः ॥२५॥

SRI SUBODHINI: By becoming friendly with our Lord Shri Krishna, the demon Pralambha, realized clearly, that, no one can tolerate the weight of Shri Krishna. Hence, he thought, within himself, that by harming either Shri Balarāma or Shri Krishna, he will definitely achieve his goal and purpose. (i.e. harming one is equal to the harming of the other). In view of this, this intelligent demon, instead of carrying our Lord, carried Shri Balarāma, son of mother Rohini. He quickly reached the designated destination and went much farther away. If he had walked slowly, along with the other boys, he would not have been able to carry Shri Balarāma far away. It was necessary that the demon should have put Shri Balarāma down at the pre-designated place (as the rules of this game pre-scribed). This demon, now broke these rules and without

putting down Shri Balarāma, at the designated spot, went away much further, very quickly.

The demon Pralambha, thinking, that he has already achieved his selfish designs, now, gave up the form of the cowherd boy, which he had assumed through his power of Māya or illusion. He gave up the friendship with our Lord also, which he had developed up to now, as he had now carried the deity of "Ego" and "Meum" viz. Lord Sankarshana (nee Shri Balarāma). He now got more egoistic, thinking that he has now become a stronger-than-before demon. Hence, he now carried Shri Balarāma, with his own demoniac form, and began to move ahead. This is described in the following verse.

स्वार्थसिद्धिं मत्वोपास्यां मायां परित्यज्य तत्कृतं भगवति सख्यं
चाहङ्कारदेवतायामपहृतायां दोषो दृढो भवतीति विचिन्त्य दैत्यरूपेणैव
हतवानित्याह तमुद्ग्रहन्निति.

तमुद्ग्रहन् धरणिधरेन्द्रगौरवं महासुरो विगतरयो निजं वपुः ।
स आस्थितः पुरटपरिच्छदो बभौ तडिदद्युमानुडुपतिमानिवाम्बुदः ॥२६॥

VERSE 26 Meaning: "Pralambha, assumed his original demoniac form, no sooner, he felt the slowing down of his pace, due to the heavy weight of Shri Balarāma, equivalent to the weight of a huge mountain. The demon began to exhibit, due to his adorning himself with resplendent golden ornaments, a brilliance, which resembled the extraordinary brilliance seen in the clouds, caused by confluence of the Moon and the lightning."

श्रीसुबोधिनी : बलभद्रोपि मर्यादातिक्रमे भगवदाविष्टो जातस्ततो धरणिधरेन्द्रवत् मेवादिपर्वतवद् गौरवं यस्य. तस्य वहने सामर्थ्यं महासुर इति; प्रलम्बो हि मुख्यस्तथापि विगतरयो जातस्ततः कृत्रिमवपुषा नयनमशक्यमिति मत्वा निजं वपुरासुरं वपुरास्थितः तस्य वपुर्वर्णयति

पुरटपरिच्छदो बभाविति, पुरटं सुवर्णं तदेव परिच्छदो भूषणादिकं यस्य तादृशः सन् बभौ. स्कन्धे बलभद्रः, बलभद्रस्यापि मुकुटादिकम्. शीघ्रगमने स्वमुकुटं तडिद्वद् भाति बलभद्रमुकुटं द्युमानिव. द्युमान् सूर्यः. तडिद् द्युमांश्च यस्य. उडुपश्चन्द्रः. बलभद्रोपि श्वेतश्चन्द्रतुल्यः तद्वानुडुपतिमानम्बुद इव स्वयं श्यामो वेगवांश्च. अभूतोपमेयं तडित्सूर्यचन्द्रा एकदैकस्य सम्बन्धिनो न भवन्तीति ॥२६॥

SRI SUBODHINI: When Pralambha crossed the designated spot (where he should have stopped), our Lord, immediately, ingressed His own power in Shri Balarāma. Due to this, Shri Balarāma now got the weight of the huge mountains like Meru and others, and He became very heavy. Pralambha thought that he cannot lift Shri Balarāma, with his little form of a cowherd boy, and he should now get back his original demoniac form, so that he can effectively handle the huge weight of Shri Balarāma. Thinking like this, this prominent demon, now took his original and real demoniac form. He was, seen now wearing resplendent golden ornaments, which exhibited great brilliance.

This "brilliance" is explained in a beautiful way. The crown worn by Shri Balarāma, who was seated on the shoulders of Pralambha, began to shine like the sun. Pralambha's crown, in turn, due to his swift gait, began to look like the striking of lightning. Added to this, was the colour of Shri Balarāma, who was white and the colour of this demon, who was dark! Shri Balarāma was seen like the Moon and this demon was, now, seen like the thick black clouds.

Our Shri Mahāprabhuji says that this comparison could never be real (although very interesting to hear), but, although it had never happened, anywhere else, now

happened at this particular time. it is considered to be unreal that, all these three items viz. the sun, the moon and the lightning, are never seen together! But it happened here!

This strong and prominent demon, now exhibited his real demoniac form. But his strength began to fade away due to the intolerable weight of Shri Balarāma. Hence, he now became incapable of carrying Shri Balarāma any further.

The next verse explains the action of Shri Balarāma (when he saw the demon's form).

ततो बलभद्रकृत्यमाह निरीक्ष्येति.

निरीक्ष्य तद्वपुरलमम्बरे चरन् प्रदीप्तदृग्भुकुटितटोग्रदंष्ट्रकम् ।
ज्वलच्छिखं कटककिरीटकुण्डलत्विषाद्भुतं हलधर ईषदत्रसत्॥२७॥

VERSE 27 Meaning: "Shri Balarāma who was moving swiftly in the sky, got slightly afraid, on seeing the new and changed demoniac form of the demon Pralambha. His body now had eyes, which exhibited extraordinary light; his teeth were very long and sharp, reaching almost his hands; his hair was seen, as though set in flames; and he was looking wonderful with the brilliance of his crown, earrings and the thick bangles (wristlets) on his hands."

श्रीसुबोधिनी : तस्य वपुरत्यर्थं निरीक्ष्य स्वयमाकाशे चरन् गच्छन्नीषदत्रसदिति सम्बन्धः. तस्य रूपं वर्णयति प्रदीप्ता दृग् यस्य, भुकुटितट उग्रा दंष्ट्रा यस्य; आविष्टक्रोधमुखविकारयुक्त इत्यर्थः. ज्वलन्ती शिखा यस्येत्यारक्तदीप्तशिखायुक्तं, कटककिरीटकुण्डलानां त्विषाद्भुतमेतादृशमपूर्वं दृष्ट्वा हलधरोपि गृहीतहलायुधोऽप्यत्रसत्. त्रासे वा हेतुश्छलाद् अत्र कल्पान्तरे भगवता ज्ञापित इति ॥२७॥

SRI SUBODHINI: Shri Balarāma swiftly started moving in the sky and on seeing the new and astonishing

demoniac form of Pralambha, got slightly fearful. The body of this demon is being described in this verse. He had wonderful eyes which looked very bright; his sharp teeth were seen long, almost touching his hands; due to this, his face was looking very cruel with great anger; he had hair looking reddish in colour and brilliant, as though lit by fire; he had shining crown, earrings and thick bangles (wristlets) on his hands. On seeing such a wonderful and never-seen-before form, Shri Balarāma, although carrying his weapon Hala (plough), got, slightly afraid. There are two reasons for describing this "little" fear of Shri Balarāma. (1) The demon was carrying Shri Balarāma, on the basis of deceit and cheating. (2) In another aeon or period (KALPA), during the enactment of this Divine Leela, our Lord had introduced this demon to Shri Balarāma. But during this particular time of the Divine Leela, as Shri Balarāma was not aware of the true intentions of this demon, and as the demon had carried him with a deceitful and cunning intention, it is said, that Shri Balarāma, got slightly afraid.

But, now, as Shri Balarāma had got the power of our Lord, which had entered into Him, Shri Balarāma acted promptly, and this is described in the next verse.

प्रकृते तु भगवदाविष्टो यत् कृतवांस्तदाह—

अथागतस्मृतिरभयो रिपुं बलो विहायसार्धमिव हरन्तमात्मनः।
रुषाहनच्छिरसि दृढेन मुष्टिना सुराधिपो गिरिमिव वज्ररंहसा॥२८॥

VERSE 28 Meaning: "But, on getting back His memory, Shri Balarāma got rid of His fear. He, now, saw His enemy, (the demon) taking Him away, like an object is carried in the sky. Shri Balarāma got furious and gave a thrashing blow, with His strong fist, on the head of this

demon, like Lord Indra, had, thrashed the mountains with his swift and powerful Vajra weapon."

श्रीसुबोधिनी : आगता स्मृतिर्यस्येति. अथेति केवलव्युदासार्थः. अत एवाभयो भयरहितो जातो. विहायसाकाशमार्गेण हरन्तं रिपुमात्मनो, रिपुत्वात् स्वभावतो वध्यं, शिरसि दृढेन मुष्टिना रुषाहनन् मुष्टिप्रहारं कृतवान्. ननु नयनमात्रेण कथं हननं? तत्राह सुराधिपो गिरिमिवेति. सर्वलोकापकारित्वाद् वज्रवेगेन यथेन्द्रेण गिरिर्हतस्तथायमपि लोकापकारित्वादेव हतः. रहंसेति प्रतीकाराकरणार्थः. तावन्मात्रेण तस्याहननशङ्कापि निवारिता ॥२८॥

SRI SUBODHINI: The word "ATHA" used in this verse, gives the meaning of "afterwards" (ANANTHAR) i.e. Shri Balarāma got rid of His fear. He destroyed this demon, on the basis of power given to Him, by our Lord Shri Krishna - as He could not have killed this demon on His own strength! On the ingress of our Lord's "power" in Him, Shri Balarāma got back His memory (i.e. got rid of His fear) and due to this, He became courageous.

Shri Balarāma, decided, that, the enemy (the demon) who was carrying Him, in the sky, deserved to be killed. Hence He got furious and angry and thrashed the head of this demon with a shattering blow from His fist - like Lord Indra had thrashed the mountains with the swift Vajra weapon in the days of yore! Why did Shri Balarāma give this death-blow to this demon, although the demon, at that time, was only carrying Shri Balarāma in the sky? In other words, why did Shri Balarāma give such a gruesome punishment, to this demon for his slight blemish? Removing this doubt, in this verse, the example of Lord Indra has been specified. Lord Indra, concluding that, the huge mountains were causing great harm, for all the worlds (as these mountains, at that time, had huge

wings and they could fly), had cut off their wings, (as due to these wings) the mountains had caused great sorrow to everyone! In the same way, Shri Balarāma concluded, that this demon will give great sorrow and suffering to this world. Hence He decided to destroy this demon Pralambha. Shri Balarāma killed this demon, very swiftly and instantaneously, as this demon could create sorrow and pain, if there was any delay in destroying him. He could also take retaliatory action, against Shri Balarāma, if there was any delay, in destroying him. This demon could not escape death, due to this swift blow, thrashing his head - as the "force" in this blow made death, inevitable and instantaneous.

After giving this blow, what happened is being described in this verse.

ततो यद् जातं तदाह स आहत इति.

स आहतः सपदि विशीर्णमस्तको मुखाद् वमन् रुधिरमपस्मृतोसुरः।
महारवं व्यसुरपतत् समीरयन् गिरिर्यथा मघवत आयुधाहतः॥२९॥

VERSE 29 Meaning: "On receiving this thrashing blow, the head of this demon got shattered, blood began to ooze out of his mouth and the demon, bereft of consciousness and vital air (Prāna), fell down, making a big noise - like in the same way, the mountains fell down on being thrashed with the blows of Lord Indra."

श्रीसुबोधिनी : आसमन्ताद् हतः सपद्येव शीर्णमस्तको जातः.
ततो मुखाद् रुधिरं वमन्नन्तर्गतमपि दूरीकुर्वन् स्मृतिरहितोपि जातः- एवं
देहेन्द्रियमनसां वैकल्यं निरूपितम्. तथाप्यसुरत्वात् स्वस्य राजसं भावं
कृतवान्, तदाह महारवं समीरयन् व्यसुः सन्नपदिति. प्राणस्त्वन्तरिक्ष एव
गताः, पश्चाद् भूमौ पतितः. पुनरुत्थानं पतितस्य नाभूदित्येतदर्थं दृष्टान्तमाह
गिरिर्यथेति. मघवत आयुधेन वज्रेण हतो गिरिर्यथेति- न कदाचिदप्युद्धतो
नापि प्रवृद्धः, तथैवास्थिसमूहो जात इत्यर्थः ॥२९॥

SRI SUBODHINI: Being thrashed from all the four sides, his head got shattered, instantaneously, into smithereens. Blood began to ooze out of his mouth and through this, his "inherent blemish and sin" also got out of his body. He lost his consciousness. In this way, the distress of his body, senses and the mind has been dealt with. Even in this helpless situation, as he was a demon, he began to exhibit his dynamic (Rājasik) nature. How did he show this? On this, it is said, that he made a huge sound and fell down, on the ground, life-less (and dead). The vital air (Prāna) had left his body, even in the sky itself. Only his dead body fell on the ground. This demon also, like the mountains, which had fallen on the ground earlier, due to the blows received from Lord Indra's "Vajra" weapon, did not get up or become big. He became a bundle of bones.

What happened afterwards, is being explained, in the next verse.

ततो यद् जातं तदाह दृष्ट्वा प्रलम्बं निहतमिति.

दृष्ट्वा प्रलम्बं निहतं बलेन बलशालिना ।

गोपाः सुविस्मिता आसन् साधुसाध्वितिवादिनः ॥३०॥

VERSE 30 Meaning: "On seeing the destruction of the demon Pralambha, caused by the immensely strong Shri Balarāma, the Gopas got very much astonished and began to utter the words "well done, well done".

श्रीसुबोधिनी : बलभद्रः प्रलम्बं मारयतीति नाश्चर्यं यतो बलशाली. तथापि कथं ज्ञातवान् कथं वा शीघ्रमुपायस्फूर्तिः कथं वा सकृत्प्रहारेणैव मृत इति गोपालत्वाद् वा सुष्ठु विस्मिता आश्चर्ययुक्ता आसन् आदौ चिन्ताकुला जाता इति हननमात्रेणैव साधुसाध्वितिवादिनो जाताः ॥३०॥

SRI SUBODHINI: The Gopas did not get "wonder"

due to the killing of Pralambha by Shri Balarāma as they were, already aware of the enormous and immense strength of Shri Balarāma. They got this "wonder and astonishment" thinking as to how Shri Balarāma came to know, that this cowherd boy, was indeed, a huge demon? How was He able to identify this? (How did He also get the inspiration to kill this demon, so quickly and swiftly, through the method employed by Him? (i.e. through His strong fist). Moreover, they also got wonderstruck that Shri Balarāma was able to destroy this demon just, through one blow of His fist! After all they were ordinary cowherd folk - hence they got very much wonderstruck!

At first, the Gopas got perturbed, when the demon had taken away Shri Balarāma in the sky. On seeing the death of this demon, they became cheerful and began to utter the words "well done, well done" repeatedly!

After getting rid of their "blemish" which was inside them, the Gopas attained the Bhāva or attitude of the celestial beings. They now began to "bless" (ĀSIRVĀDA) Shri Balarāma and this is explained, in the next verse.

आशिषोभिगृणन्तश्च प्रशशंसुस्तदर्हणम् ।

प्रेत्यागतमिवालिङ्ग्य प्रेमविह्वलचेतसः ॥३१॥

VERSE 31 Meaning: "On attaining the Bhāva or attitude of the celestial gods, the Gopas, while giving "blessings" to Shri Balarāma began to tell, "May You live for a long time and protect and look after us."

श्रीसुबोधिनी : ततो देवास्त एव देवभावं प्राप्ता आशिषोभिगृणन्तश्च जाता "श्चिरञ्जीवास्मान् पालये"त्यादि. तस्यार्हणं यथा भवति तथा प्रशशंसुश्च पूजां कृत्वा स्तोत्रमपि कृतवन्तः. उत्तमानां हीनानामुत्तमाधमभावौ वा निरूपितौ. समभावकृत्यमाह प्रेत्यागतमिवालिङ्ग्य प्रेम्णा विह्वलचेतसोपि जाता इति

SRI SUBODHINI: The Gopas began to "praise" Shri Balarāma, with a view to honour and "worship" Him, i.e. after concluding His worship, they began to praise Him. In this manner, after describing the exquisite Bhāva or attitude of the best among the Gopas and also the praise of the weak and lowly Gopas, the Bhāva or attitude of the Gopas of "equal attitude or Bhāva" (SAMABHĀVA) is being described with the latter half of this verse. These Gopas, embraced Shri Balarāma, after becoming fully inspired with deep love for Shri Balarāma - like greeting and embracing someone, dear and near, who had come back from the throes of death!

The destruction of this demon was not only beneficial for this world but it was useful and beneficial for the celestials also. This is described in the following verse.

न केवलं प्रलम्बवधो भूमिष्ठानामेव हितार्थः किन्तु देवानामपीत्याह पाप इति.

पापे प्रलम्बे निहते देवाः परमनिर्वृताः ।

अभ्यवर्षन् बलं माल्यैः शशंसुः साधुसाध्विति ॥३२॥

VERSE 32 Meaning: "On the death of the sinner demon Pralambha, the celestial gods got very happy and cheerful. They now showered flowers on Shri Balarāma and began to praise His deed by uttering words "very good, very good" repeatedly".

श्रीसुबोधिनी : पापरूपेऽस्मिन् निहते देवाः शुद्धसत्त्वात्मकाः परमनिर्वृता जाताः कंसादेरपि निर्भयाश्च जाताः. अतो माल्यैर्बलमभ्यवर्षन् पुष्पवृष्टिं कृतवन्तः, शशंसुः स्तोत्रं च कृतवन्तः, साधुसाध्विति प्रशंसां कृतवन्तः. अन्यथाकाशे गच्छतस्तदारूढेन मारणं स्वरक्षां भावयताशक्यमन्यश्च न तत्र प्रकारोऽतो महासाहसेन कृतमिति साधुसाध्विति कथनम्. प्रशंसा

देवत्वज्ञापिका, पुष्पवृष्टिर्हर्षज्ञापिका, दोषापगतिस्तदभिमानिनामपि सुखदायिनीति
ज्ञापितम्- एवमन्तःकरणदोषः परिहृतः तैश्चानुमोदितो देवैश्च ॥३२॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां
दशमस्कन्धविवरणे द्वितीये तामसप्रकरणोऽवान्तरप्रमेयप्रकरणे
श्रीनिरूपकचतुर्थाध्यायस्य

स्कन्धादितः अष्टदशाध्यायस्यविवरणम् ॥

SRI SUBODHINI: The celestial beings, who are endowed with the divine quality of "pure harmony" (SUDDHA SATWA), now got rid of their fear of the demons like Kamsa and others. They attained great joy and bliss. With a view to express this joy nad bliss, they showered flowers, from the sky, on Shri Balarāma. They also praised the deed of Shri Balarāma. They began to utter the words, repeatedly "well done, well done". The spiritual wisdom of these celestials get exhibited, through their praise and the "shower" of flowers expressed their joy. *Through this, it is specifically mentioned that on the mitigation of blemish from one's mind, the owner (for Jiva) and the holder of this "blemish" also attains welfare and happiness.*

Our Lord made, through the enactment of this Divine Leela, the "inner-mind" of the Gopas, pure, by removing all the "blemish" (DOSHA) inside them, through which, both the Gopas and the celestial gods appreciated our Lord's Divine Leela.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the eighteenth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ पञ्चमो स्कन्धादितः एकोनविंशोऽध्यायः ॥

CANTO 10 - CHAPTER 19.

SHRI BHAGAVATAM

अज्ञानात्मा ह्यात्मदोषो दवाग्निस्तन्निवारणम् ।

षोडशे प्रोच्यते सम्यङ्निरोधः सैत्स्यते ततः ॥ (१) ॥

KĀRIKA 1 Meaning: "The soul (Ātma) has nescience (AJNĀNA). It is of the form of a blemish (DOSHA). The forest fire is the outward expression of this blemish of ignorance or nescience of the soul (Ātma). It is necessary, therefore, to destroy this and this is described in this 19th chapter. This, in turn, will lead to pure and total devotion to our Lord (NIRODHA)."

Commentary: The "primordial ignorance" (AVIDHYA), consisting of 5 parts, has the "ignorance of one's real self" as one of it's parts. It's outside manifestation is the "forest fire" and on it's destruction only, NIRODHA can be attained (i.e. total and pure devotion to our Lord). *On attaining NIRODHA, the devotees in Vraja got the spiritual wisdom (Jnāna) that they should all listen and lead such a life, which will be useful in the enactment of our Lord's Divine Leelas. They also got the wisdom, that they should give up all the "opposite" actions (ie*

opposed in the enactment of our Lord's Leelas) and also not harbour an outlook of "blemish".

On the destruction of the forest fire only (to fire equated to the ignorance caused by the forgetting of one's real Divine self), the Gopas got the full spiritual wisdom about the real divine nature of our Lord and Shri Balarama. *[The blemish of "forgetting one's real self" makes the Jiva or soul, forget it's spiritual basis, which is Divine. Viz. "I am a part of the Lord (AMSA) and I am not the body or any other material apart and different from my Lord". As our Lord is the AMSI (or the whole), He is fully omniscient, omnipotent and this Divine Lord is our Lord Krishna only. The Gopas did not have this kind of spiritual wisdom, due to their ignorance. This is a "blemish" in the Jiva or the soul. This "ignorance or blemish" had taken the outward from of the "forest fire". Our Lord destroyed this forest fire (viz. the blemish of ignorance). Due to this, the Gopas and others got the spiritual wisdom, that they are parts of our Lord Shri Krishna and the Amsi or the supreme Lord is our Lord Shri Krishna only. Shri Balarāma is our Lord's manifestation of His power of action (KRIYĀSAKTHI). Hence both of them are the Divine forms of our Bhagavān only.)*

Our Lord has destroyed several demons, who symbolized the five divisions of the primordial ignorance (AVIDHYA), (e.g. like Dhēnukāsura and others) and these Divine Leelas have been described in this 10th Canto of Sri Bhāgavatam. Through these Divine Leelas, pure and total devotion to our Lord (NIRODHA) got developed. Due to the fact, that this particular Divine Leela of our Lord is part of this "NIRODHA", this is being described in the 10th Canto, and in this Kārika, the main purport of

this 10th Canto has been alluded to, with particular reference to this Divine Leela of "forest fire".

ततो दासैर्मुदा लीला स्वच्छन्दाग्रे भविष्यति ।

स्त्रीणां चैव मनःप्रीतिस्तदासक्तिः फलिष्यति ॥ (२) ॥

KĀRIKA 2 Meaning: "On their attaining NIRODHA, our Lord will enact His Divine Leelas with His own devotees in great abandon and with freedom - through which, the satisfaction in the minds of the womenfolk of Vraja will take place. Due to this, the attachment and devotion to our Lord will fructify and will also attain it's results."

Commentary: The role and purpose of Nirodha, in the enactment of the principal and important Divine Leela of our Lord, has been clearly explained in this Kārika. As this Nirodha is of the nature of deep attachment to our Lord, the Gopas also will participate in these Leelas with great gay, abandon and freedom. Moreover the Gopis of Vraja also will get attached to our Lord, in a most loving way. The Divine Leelas described in the 20th and the 21st chapters (of 10th Canto) have been enacted after the Gopas and others had attained Nirodha. Through this attainment of pure and total devotion to our Lord (NIRODHA), the Divine Leelas enacted by our Lord with the Gopas, as described in the 20th chapter, and the Leelas, which were enacted arising out of the deep love, which the Gopis had, caused by the sweet notes of the playing of the flute by our Lord, as described in the 21st chapter, were made possible, due to the will, desire and compassion of our Lord. In this way, the description of the Divine Leelas enacted with the Gopas and the women-devotees of Vraja has been made.

॥ श्रीशुक उवाच ॥

क्रीडासक्तेषु गोपेषु तद्भावो दूरचारिणीः ।

स्वैरं चरन्त्यो विविशुस्तृणलोभेन गह्वरम् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "when the cowherd boys got immersed themselves in their play and games, their cows, on their own, grazing, went far away into the dense forest, eager to graze fresh green grass."

श्रीसुबोधिनी : एवं प्रलम्बवधप्रसङ्गेन क्रीडासक्तानां गोपानां विस्मृतपशुधनानां सम्बन्धिन्यो गावो यतः कुतश्चिद् गताः. अन्तःकरणदोषे परिह्रियमाणे जीवस्यासदवस्था भवतीत्यज्ञानं बलिष्ठमिव भवति. उपाधेर्देहस्यासदर्थनिवेशात् तत्प्रसङ्ग आत्मापि तद्दोषसहितो भवति. तदा गवां दाहे गोपाला अपि दग्धा उच्यन्ते. एवं सर्वनाशे समुपस्थिते हरिरेव रक्षकः, तदुपेक्षायां तु सर्वनाश एव भवेत्. शरणागतौ च रक्षा, अतः सर्वोपाधिविनिर्मुक्तोपि हरिं शरणमात्रजेदिति. क्रीडायामासक्तेषु गोपेषु सत्सु तत्सम्बन्धिन्यो गावो रक्षकाभावाद् दूरचारिण्यो जाताः. ततः स्वैरं चरन्त्यस्तृणलोभेन गह्वरमत्यगम्यस्थानं विविशुः. एवमेव देह उपेक्षितोऽत्यशक्यस्थाने विशेत् ॥१॥

SRI SUBODHINI: The cowherd boys became free from fear, as the demon Pralambha had been killed. Hence, they all now engrossed themselves in playing various games, with gusto and abandon! This engrossment made them forget about the safe-keep of the cows, under their charge and they did not know or were not aware as to where the cows had gone away. There was also another reason for this. The destruction of the demon Pralambha had removed the "blemish" of their inner-mind and this led, in turn, for a lack of interest and knowledge in worldly concerns and duties. *Usually, when a soul or Jiva gets rid of it's sins and blemish, then, it is endowed with an attitude of liberated freedom (MOKSHA), which in*

turn leads to a sense of "least concern" for worldly activities/works. Due to this, the Gopas had almost forgotten about their "cattle-treasure"! But, till the full Nirodha is attained, with it's resultant state of MOKSHA or liberated state, and the idea of having a "body" also remains, the mind does enter into the area of the "wrong values and concerns" (about property, wealth etc.). Due to this ingress of "wrong values" (i.e. connected with the body and it's demands/concerns), the soul or Jiva becomes a prey to this attachment or blemish (DOSHA) of subscribing to "wrong values" (ASAT ARTHA). Then, it is said that the Jiva or soul feels itself burnt or destroyed, when it's body is burnt or destroyed. The purport of this is, that the soul or Jiva assumes the "blemish" of the body and regards itself as full of "blemish" - although the soul or Jiva is Divine, being a part or AMSA of our Lord. In this way, when it's destruction becomes imminent, its safety is secured only by Sri Hari, our Lord. If the Jiva or the soul gives up the devotion to our Lord Sri Hari, then its destruction is definite.

A soul or Jiva is protected, in all ways, only on surrendering to our Lord. Hence, it is necessary to surrender to our Lord, for those who have removed or crossed all the "blemish and sins". (i.e. they have become "blemish and sin free").

The Gopas were engrossed in playing games, and as there was no one to keep an eye on the grazing cows, the cows, on their own, went far away. They were now free of control and attracted by the greener pastures of fresh grass, they went away to those places, where they should not have gone at all. In this way, if the "body" also is given up (without any control or guidance), then, it has the possibility to reach those places, where it will become

impossible and incapable of dealing with the problems/issues, confronted there.

अजा गावो महिष्यश्च निर्विशन्त्यो वनाद् वनम् ।

इषीकाटवीं विविशुः क्रन्दन्त्यो दावतर्षिताः ॥२॥

VERSE 2 Meaning: "The goats, the cows, the water-buffalos and other cattle, became thirsty, due to the long arduous journey, which they had taken. They now began to wail, in great distress, as they had come to the forest of dry grass."

श्रीसुबोधिनी : देहानां त्रैविध्यमिव वक्तुं तस्मिन् दिवसे अजा राजस्यो गावः सात्त्विक्यो महिष्यस्तामस्यश्च. पूर्वं धर्मरक्षायां निरूपितत्वात् न राजसतामसानां निरूपणम्. चकारादन्ये हरिणादयश्च लीलार्थं गृहीताः श्वानो वा. एकं वनं परित्यज्य वनान्तरं नितरां विविशुः पूर्वोक्तवने हि देवतासान्निध्यं निरुपद्रवश्च, अतस्तद् वनं परित्यज्य वनान्तरं गताः. तत्रापि रक्षकाभावादिषीकाटवीं विविशुर्यत्र प्रवेशनिर्गमौ कठिनौ. ते हि वर्षवृद्धा आसन्नमरणाः स्वयमेव प्रियमाणाः कथमन्यरक्षां कुर्युः? तत्र प्रविष्टा क्रन्दन्त्यो जाता औष्ण्येन च कृत्वा तर्षितास्तृषायुक्ताश्च जाताः. एवं गवां स्वतः स्वसम्बन्धाभावोऽनिष्टसम्बन्धश्च कथितः ॥२॥

SRI SUBODHINI: Like the bodies of human beings can be classified as harmonious (Sātwik), dynaminc (Rājasik) and ignorant (Tāmasik), these cows were of also three different kinds. Hence, in this verse, the "Rājasik" cows have been called as "goats" (AJA), the "Sātwik" cows have been called as the "cows" (GĀVAHA) and the "Tāmasik" cows have been called as the "water-buffalos" (MAHISHYA). In the earlier parts, the main duty of the Gopas, has been described as "protecting the cows" and, there was no reference made to the various types and kinds of cows. (As there was no necessity to describe

this). Hence, there was no description or mention of the three types of cows of Vraja.

In the original verse, the word "cha" (And) is used to denote that, our Lord had taken along with Him, for the purpose of His divine Leelas, animals such as deer and dogs also. Now all these animals gave up the safe and secure forest, where the celestial deities were present and they would not have confronted any difficulty or problem at these place. They all, now, reached the forest of very dry Munja grass, where they were left without any guard or protector. It was also very difficult to enter or get out of this forest. On reaching this forest, they saw one year old dry Munja grass, which were themselves on the verge of their destruction, due to dryness and heat. Due to this, the cattle could not seek any protection here. Hence they began to wail and weep. They were very thirsty due to the heat and were anxious for their fate. In this way, the cows lost their way, on their own, by giving up their protectors viz. the Gopas and courting difficulty!

The Gopas, having got rid of their "blemish" from their inner-mind, remembered the cows and this is described in the next verse.

तादृशीषु निवृत्तान्तःकरणदोषाणां स्मृतिमाह तेऽपश्यन्त इति.

तेऽपश्यन्तः पशून् गोपाः कृष्णरामादयस्तदा ।

जातानुतापा न विदुर्विचिन्वन्तो गवां गतिम् ॥३॥

VERSE 3 Meaning: "The Gopas, including our Lord Krishna and Shri Balarāma, not being able to see the cows, became full of sorrow and repentance (for their carelessness), they now set about to extensively search for the cows, but could not find them."

श्रीसुबोधिनी : ते गोपालाः पशूनपश्यन्तः कृष्णरामादयो
गतस्थानपरिज्ञानार्थं भगवत्प्रधानाः सन्तो मार्गमन्वगमन्नित्यग्रेण सम्बन्धः.
प्रथमं तदा क्रीडाव्यवहितदशायां स्मरणानन्तरं जातानुतापा जाताः; कृतापि
लीलाऽकृता भाविता. अत एव न विदुर्गवां गतिं विचिन्वन्तोपि. धर्मपरिपालने
तु गाव एव मुख्याः ॥३॥

SRI SUBODHINI: When the Gopas could not see their treasure of the cows, with a view to know, as to where they might have gone, they made our Lord Shri Krishna and Shri Balarāma, as their important leaders, and went in search of the lost cows. Firstly, when they stopped their games, then, they remembered the cows. On not seeing them, they repented for their carelessness and also thought that the sorrow created by the loss of the cows had, indeed robbed and erased all the joy, which they had during their play! However, even now, they were not able to understand as to where the cows had gone away. Now, all of them put intensive efforts to trace the cows as the protection of cows is an important part in the protection of their Dharma or righteous living.(ie duties)

After this, through guessing rightly, they understood as to where the cows would have gone. This is described in the next verse.

ततोऽनुमानेन ज्ञातवन्त इत्याह तृणैरिति.

तृणैस्तत्खुरदच्छिन्नैर्गोष्पदैरङ्कितैर्गवाम् ।

मार्गमन्वगमन् सर्वे नष्टाजीव्या विचेतसः ॥४॥

VERSE 4 Meaning: "they now lost their understanding and discriminating faculty, as they thought that they had lost their wealth and treasure of the cows, which was the basis of their livelihood. But, they closely followed the path, tracing the hoof-marks made by the cows on the

path, which they had earlier taken and where there also was the grass cuttings (leftovers) made by the teeth of the cows."

श्रीसुबोधिनी : तासां गवां खुरैः दद्विश्च छिन्नैस्तृणैः कृत्वा मार्गमन्वगमन्. आरण्यवैलक्षण्यं खुरैर्ज्ञातं रदच्छेदेन सामान्यतो ज्ञातम्, अतः सामान्यविशेषज्ञापकैस्तृणैर्गवां सम्बन्धिभिर्गोष्यदैश्चाङ्कितैश्चिह्नितैस्तृणैरेव. त्रिविधानि तृणानि जातानिमूलतश्छिन्नानि पीडितानि च गोमयखुरघातैः. अतस्त्रिविधानामपि ज्ञापकत्वात् नात्र भ्रमशङ्का. ततः सर्व एव मार्गमन्वगमन् गवां मार्गेण गताः, यतः सर्व एव नष्टाजीव्याः. ननु चेतना अचेतनप्रायाणां मार्गे कथं गताः? तत्राह विचेतस इति, विवेकरहिता व्याकुला वा ॥४॥

SRI SUBODHINI: They followed the path looking for the signs of the hoof marks of the cows and the remnants of grass cut by their teeth. They knew that the cows had gone on this particular route, and they will be found, a little further away. On tracing the hoof marks of the cows, they understood that the cows had gone away to another forest, from this forest, taking this particular path. The grass cut through the teeth of the cows also gave them the right clues, as to which path they had taken. The grass on the ground also, now, appeared, due to the treading of the cows, in three different hues. (1) Completely uprooted grass. (2) Grass cut in the middle and (3) Grass pounded by the hoof marks along with cow dung. These three types of grass showed enough signs and clues, as to which way the cows had gone. There was no doubt about this at all. The Gopas now followed this path closely. They all went together, as the cows formed the basis of their livelihood and this "basis" seems to have been lost for now.

The Gopas were inteiligent, but why did they go and follow the path of the cows which were not intelligent and also lacked discrimination? Replying to this, it is said, that

the Gopas had become very anxious, as the basis of their livelihood had gone away ad due to this, they had lost their power of discrimination (VIVĒKA).

They all went to the other forest and brought back the cows and this is dealt with in the following verse.

ततः प्राप्य न्यवर्तन्तेत्याह मुञ्जाटव्यामिति.

मुञ्जाटव्यां भ्रष्टमार्गं क्रन्दमानं च गोधनम् ।

सम्प्राप्य तृषिताः श्रान्तास्ततस्ते सन्नयवर्तयन् ॥५॥

VERSE 5 Meaning: "They retrieved their cows, who had got lost in the forest of Munja grass, and who were weeping and wailing. The Gopas, who were very tired and thirsty, surrounded them from all the four sides, and got them back to Vraja."

श्रीसुबोधिनी : यदि मध्ये मुञ्जाटवी न स्यादग्रेपि गच्छेयुः. अतो मुञ्जाटव्यां भ्रष्टमार्गं अत एव क्रन्दमाना इतिकर्तव्यतामौढ्यात् सुतरां मुञ्जस्पर्शेण सुदुःखिता गावो जाताः. ततस्तादृशं गोधनं सम्प्राप्य स्वयमपि तृषिताः श्रान्ताः गोभिः समानधर्माः क्षणं विश्रम्य तृषां दूरीकृत्य ततस्तदनन्तरं सम्यङ् न्यवर्तयन् निवर्तितवन्तः ॥५॥

SRI SUBODHINI: The cows had lost their way in the forest of the Munja grass, as they did not attempt to go any further. As they got lost in this forest, they did not know as to what was hurting them and due to this, they began to cry aloud. The Gopas also, on retrieving the cows, had become very thirsty and tired and they also now resembled the tired and thirsty cows. After quenching their thirst and resting for a while, they came back along with the cows.

To remove the doubt, as to whether all the cows had come back or some had remained in the forest itself, our Lord Shri Krishna called out, in His own inimitable style

the names of the cows, both in an ordinary and in a special manner. This is described in the next verse.

ता आहूता भगवता मेघगम्भीरया गिरा ।

स्वनाम्नां निनदं श्रुत्वा प्रतिनेदुः प्रहर्षिताः ॥६॥

VERSE 6 Meaning: "When our Lord called them, with a resonant voice, like the sound of the majestic clouds, the cows, on hearing their own names, became very joyful and they also now made appropriate adulatory noise."

श्रीसुबोधिनी : सर्वे निवर्तिता न निवर्तिता इतिसन्देहे भगवता सामान्यतो विशेषतश्च वनमध्यं प्रविष्टास्ता आहूताः. शब्देनैव तासामन्तस्तापबहिस्तापौ गताविति ज्ञापयति मेघगम्भीरयेति. ततो गततापाः स्वनाम्नां निनदं शब्दं श्रुत्वा प्रतिनेदुः तत्रैव स्थित्वा प्रतिशब्दं कृतवत्यः प्रहर्षिताश्च जाताः. निकटे समागताश्चेति ज्ञातव्यम् असमागताश्च काश्चन ॥६॥

SRI SUBIDHINI: Our Lord wanted to ensure, that all the cows had duly returned from the forest. Hence, our Lord, called each of the cows, by their names, in a voice, which sounded like the majestic clouds. On hearing the calling of our Lord and the resonant sound made by Him, the cows were able to get rid of their sorrow. When they heard their own names being called by our beloved Lord Himself, they stood in their respective places, transfixed, and made their own appropriate noises, by becoming very pleased and joyful. They came near to our Lord. Some of the cows did not also come near to our Lord.

At that time, the presiding and guiding celestial deity of the demon Pralambhāsura, and the celestial deity, whom Pralambha had worshipped together with the celestial deities representing the "blemish" and "ego" of the

inner minds of the people, got together (all the four of them) and assumed the form of a fiery "forest fire" (DĀVĀGNI). This fire was lit in the dry Munja grass and the cows were unable to flee away from their respective places. The fire now encircled the cows. This is described in the next verse.

एतस्मिन्नवसरे दैत्याभिमानिनी देवतोपासिता लौकिक्यश्चान्तःकरणदेवताः
क्रुद्धा एकीभूय दवानलरूपा जाताः स दवानलस्तस्मिन्नवसरे पलायनासमर्थे
समन्तात् प्रादुर्भूतो जात इत्याह तत इति.

ततः समन्ताद् वनधूमकेतुर्यदृच्छयाभूत् क्षयकृद् वनौकसाम् ।
समीरितः सारथिनोल्बणोन्मुकैर्विलेलिहानः स्थिरजङ्गमान् महान् ॥७॥

VERSE 7 Meaning: "Afterwards, quite accidentally, a fiery forest fire arose, which was capable of destroying everything in all the four quarters. This fire was assisted by a forceful wind (as the charioteer of the Fire) which augmented the fire further. This huge fire now began to consume, both the animate and the inanimate objects, with it's glowing flames and made them into ashes."

श्रीसुबोधिनी : वनसम्बन्धी धूमकेतुरग्निरनिष्टहेतुरिति धूमकेतु-
पदेनोक्तस्तेषां माहात्म्यज्ञापनार्थं यदृच्छयैवाभूदकस्मात् कालकर्मस्वभाव-
भगवदिच्छाभिर्वा. उद्भवे हेतुमाह क्षयकृद् वनौकसामिति- वनसम्बन्धमात्रेणैव
सोग्निः पीडयति; सुतरामेव वने स्थानं येषाम् तादृशस्य सहायोप्यन्यो जात
इत्याह समीरितः सारथिनेति. वायुरग्नेः सारथी रथप्रवर्तकः; रथो ज्वाला.
अत एवोल्बणोन्मुकैर्विलेलिहानो जातः सर्प इव ग्रसन्नागतस्ततो बहुभक्षणेन
पुष्टः सन् महान् जातः ॥७॥

SRI SUBODHINI: In the verse, this forest fire has been termed as a "DHŪMAKETU" (the diabolical comet) - to denote that this forest fire was a "great destroyer" (that will lead to definite loss of lives and property

causing great sorrow and suffering). This fire was not generated due to a human cause - but it arose, due to it's own will and desire, quite accidentally! In other words, this fire arose due to either the factor of Time or due to previous "action" (KARMA), or due to the inherent nature of the place or due to our Lord's will. With a view to describe the cause of it's origin, it has been said, that this fire broke out, with a view to cause destruction to the forest people. This fire is connected with the forest, as a constant companion - hence it looked as though, that, it will create difficulties to those, who are deemed as "outsiders" by it! In other words, this fire cannot tolerate anyone else than the forest itself, to have any relationship with it! With a view to augment this fire, it got a good friend in the forceful wind, which blew at that time, forcefully. In the scriptures, "Wind" (VĀYU) is usually termed, as the "charioteer" (SĀRATHI) of "Fire". The "chariot" of the "fire" consists of the "flames of the fire". Now, this wind made these flames more bigger and forceful and made the fire, advance further into other regions. That is why, in the verse, it has been mentioned that the fire began to bite through it's huge flames - like a serpent which destroys someone who has come near to it - the fire also became very huge, through consuming larger areas and materials, and it assumed a huge form, of a dangerous forest fire.

In this way, this forest fire came near to the place, where our Lord's devotees were stationed viz. the Gopas, the cows and others. This is described in the next verse.

तादृशो भगवदीयानामपि स्थाने समागत इत्याह तमापतन्तमिति.

तमापतन्तं परितो दवाग्निं गोपाश्च गावः प्रसमीक्ष्य भीताः ।

ऊचुश्च कृष्णं सबलं प्रपन्ना यथा हरिं मृत्युभयार्दिता जनाः ॥८॥

VERSE 8 Meaning: "On seeing the huge forest fire, which was encircling all the four sides, the cows and the Gopas, became very much afraid, due to which they surrendered to our Lord Shri Krishna and Shri Balarāma, and began to speak to them."

श्रीसुबोधिनी : परित आपतन्तमुपर्यागच्छन्तं दवाग्निमपरिहार्यं सहजदोषरूपं गोपाः प्रतिक्रियानभिज्ञा गावश्च मूढाः प्रकर्षेण समीक्ष्य भीता जाताः. ततो ज्ञातभगवन्माहात्म्या भगवन्तं प्रार्थितवन्त इत्याहोचुश्चेति. बलभद्रसहितमिति प्रकृतोपयोगात् क्रियाशक्तिसाहित्यमुक्तम्. कृष्णं सदानन्दं, प्रकृते लीलाकर्तारं, शरणापन्नाः सन्त ऊचुः. तत्र दैन्यार्थं दृष्टान्तमाह यथा हरिमिति. मृत्युभयेनाप्रतीकार्येणादितो यथा कश्चित् कृतपुण्यपुञ्जो जनो गजेन्द्र इव हरिं शरणं गच्छति तथात्यन्तं दीनाः सर्व एव शरणं गताः ॥८॥

SRI SUBODHINI: The Gopas saw this huge forest fire, which could not be stooped by them. As they did not know, as to how to control and contain this fire, they, including the cows, got very much afraid on seeing this fire. The cows were dumb but expressed their fear on seeing this fire. They, however knew, the greatness and glory of our Lord. Hence, they went and surrendered to our Lord and began to do their prayer .

Shri Balarāma symbolized our Lord's power of action (KRIYĀSAKTHI) and Shri Krishna symbolized our Lord's everlasting blissful Ananda state (SADĀNANDA). Due to this, the Gopas were fully aware that, our Lord and Shri Balarāma will mitigate their fear and save them, from this disaster. Hence, understanding the glory and greatness of our Lord, they surrendered and prayed. Why? Because, our Lord has manifested now as Shri Krishna, although He is of the Divine nature of everlasting Bliss (SADĀNANDA ROOPA), with a view to enact His Divine Leelas! In the same way, Shri Balarāma also has mani-

fested for this purpose only (to aid and assist our Lord, in the enactment of His Divine Leelas). *They thought, that by surrendering and praying to them, our Lord and Shri Balarāma, will definitely mitigate their sorrow - like in the olden times, our Lord Sri Hari had removed the sorrow of Gajendra (the elephant king). Hence, in great humility and utter helplessness like Gajendra, they now surrendered to our Lord.*

The Gopas now prayed to our Lord for the mitigation of their danger, pleading for protection, through the following two verses.

तेषां विज्ञापनामाह कृष्णकृष्णेतिद्वाभ्याम्,

प्रार्थनामुपपत्तिं च क्रमेणाह निराकृतौ ॥

कृष्ण कृष्ण महावीर्य हे रामामितविक्रम ।

दावाग्निना दह्यमानान् प्रपन्नांस्त्रातुमर्हथः ॥९॥

VERSE 9 Meaning: "Oh Lord Shri Krishna! Shri Krishna, You are endowed with great courage and prowess. Oh Shri Rāma of limitless valour and strength! Please protect us, who have surrendered to You, as we are being burnt by this forest fire."

श्रीसुबोधिनी : कृष्णकृष्णेति सम्बोधनमादरेण वैकल्याच्च. महावीर्येति प्रकृतोपयोगिसामर्थ्यम्. द्विविधा हि त इति राममप्याहुः परं न द्विरुक्तिः. प्रलम्बादिवधात् प्रकृतोपयोगिसामर्थ्यममितविक्रमेति सम्बोधनेनोक्तम्. विज्ञापनामाहुर्दावाग्निना दह्यमानानिति. रक्षायां हेतुः प्रपन्नानिति. समर्थ एव प्रपन्नरक्षायामधिकारी, अतस्त्रातुमर्हथः ॥९॥

SRI SUBODHINI: The Gopas called to our Lord twice as 'Oh Shri Krishna! Oh Shri Krishna!' Firstly it was due to their desire to express their respect and honour to our Lord. Secondly it was done with a view to explain their utter fearful state. "Oh Lord, You are endowed with

great prowess and courage" - these words were uttered by the Gopas, to denote that "Oh Lord, You are, indeed, very capable of protecting us from this forest fire". In the same way, the Gopas addressing Shri Balarāma, told that Shri Balarāma was endowed with limitless strength and valour, and hence, He should also protect them from this forest fire. The Gopas were of two kinds, and that is why, they did not call out two times to Shri Balarāma. [PRAKĀSH: The "ordinary" Gopas equated Shri Balarāma with Shri Krishna, but the "inspired and extraordinary" Gopas regarded Shri Krishna, in a special way and regarded our Lord as the Full Divine manifestation.] - hence greater than Shri Balarāma.

In a very special way, the Gopas told, that the demon Pralambha had just been killed and hence "You are capable of saving us from this forest fire. We have come to surrender to You and usually the surrendered persons are duly protected, by those, who are capable of affording or giving protection, as these capable persons have the authority to do so. Hence, both of You, are indeed capable and have the authority to protect us."

In the above verse, the Gopas requested for protection, on the basis of "orderly conduct" (MARYADA) i.e. as to how, a surrendered person is usually protected by a person, who has the capacity, willingness and authority to do so. In the next verse, the Gopas are praying for protection, on the basis of the "Grace" (PUSTI) of our Lord. Moreover, they also plead for protection, on the basis of their own pitiable and helpless stage, and due to the great and glorious status of our Lord and Shri Balarāma.

एवं मर्यादाविचारेणापि स्वरक्षाया आवश्यकत्वं निरूप्य पुष्टिमार्गेणापि स्वरक्षायास्तथात्वमाहुर्नूनमिति.

नूनं त्वद्बान्धवाः कृष्ण न चाहन्त्येवसीदितुम् ।

वयं हि सर्वधर्मज्ञ त्वन्नाथास्त्वत्परायणाः ॥१०॥

VERSE 10 Meaning: "Oh Lord! Shri Krishna! We are, indeed, related to You and as such, it is not proper and appropriate that, we should get into this sorrow and misery. Oh Lord, who is always aware of the principles of every type of Dharma (righteous conduct)! You are the Lord and Master of all of us and You are the only one Lord, to whom we have surrendered."

श्रीसुबोधिनी : भगवद्विचारेणोक्त्वा स्वचिारेणाहुर्वा कृष्णेति, 'सदानन्द'सम्बोधनं सेवकानां दुःखित्वानौचित्याय. त्वद्बान्धवास्त्वमेव बन्धुर्येषां बन्धुत्वसम्बन्धज्ञानवन्तस्तेऽवसीदितुमवसादं प्राप्तुं नार्हन्ति. चकारादल्पमपि खेदं प्राप्तुं नार्हन्त्येव. अवसादितुमिति वा पाठः. एवकारेण(?) कादाचित्कोप्यवसादो निषिद्धः. भगवद्बान्धवत्वं समर्थयन्ति वयं हीति. धर्मा अनेकविधा लौकिकवैदिकानन्तप्रकारभिन्नाः. सर्वे त्वयैव ज्ञायन्ते तेषां बाध्यबाधकता च. अतो येनकेनापि प्रकारेणास्मत्प्रपत्तिः क्वचिद्धर्मे प्रवेशमर्हति, अन्यथा वयं कथं त्वन्नाथास्त्वमेव नाथो येषां तादृशा भवेम्? न हि धर्मव्यतिरेकेण विशेषाकारेण त्वं नाथो भवसि. किञ्च वयं त्वत्परायणास्त्वमेव परमयनं स्थानं येषाम्. नाथत्वेपि तदेकनिष्ठतातिदुर्लभा यथा गावस्त्वन्नाथास्त्वन्निष्ठाः. वयं तूभयविधाः. गवां वा वचनमाद्यं गोपानामग्रिमम् ॥१०॥

SRI SUBODHINI: By calling out to our Lord as "Shri Krishna", the Gopas meant to convey the fact, that our Lord Shri Krishna is the everlasting Divine Lord of eternal bliss "SADĀNANDAROOPA". "It is not at all appropriate, that "we should have sorrow and unhappiness" (i.e. when that Lord is with them, as their protector and saviour).

The word "cha" (And) used here in the verse denotes that "it is not proper for us, who are Your servants and

related to You, to suffer even a very small modicum of unhappiness". The word "EVAM" (like this or in this way) used, in the verse denotes, that they should not get sorrow and unhappiness at any time. "Oh Lord! You are our own (related to us)". The Gopas now prove their relationship with our Lord by giving expression to their innermost feelings and reasons. "Oh Lord! You only know and are aware of the worldly and the Vedic (scriptural) rules of conduct (Dharma), which are different from each other, and are with many divisions. Oh Lord! You are the only one, who is fully aware, as to which type of action or path contradicts the other type of action or pathway, and which type of action or path comes in the way of other types of action or path. Hence, as we have now come to You, surrendering in our own way, Oh Lord! this surrender of our's, we presume may be definitely counted and acceptable to You, (of being one of the many paths or ways to come to You). If this way of our surrendering to You is not counted as appropriate or acceptable, then, oh Lord! You are our only Master and saviour. But, how is this possible? You, oh Lord! do not become the master and saviour of anyone, except through the path of Dharma or righteousness. *But the most special fact is that, You are our most dearest haven of safety and bliss and our highest goal! We realize that it is very rare, indeed, to have one-pointed devotion to You, even if You are regarded as the Master and the Lord!* Oh Lord! You are the Master of these cows. As for us, You are not only our Master, but also the basis of our lives and love! How? As we are having You as our Master and we are also fully devoted to You! The purport of this fervent and humble prayer is that the cows prayed to our Lord, as their Master (NĀTHA) but the Gopas prayed to our Lord, regarding

our Lord as their own "basis" (ADHĀR) of their lives and love!

On hearing the prayers made by the Gopas for their protection, our Lord Shri Krishna, as per their request, removing their fear, ensured their protection. Shri Balarāma kept His peace at this time. This is described in the next verse.

भगवांस्तु तेषां प्रार्थितं कृतवानित्याह वचो निशम्येति.

॥ श्रीशुक उवाच ॥

वचो निशम्य कृपणं बन्धूनां भगवान् हरिः ।

निमीलयत मा भैष्ट लोचनानीत्यभाषत ॥११॥

VERSE 11 Meaning: "Shri Sukadeva said, "On hearing the pleading prayers of His own people, our Lord Bhagawān Sri Hari, told them "My dear Gopas! My own friends! Please do not fear! Please close your eyes."

श्रीसुबोधिनी : कृपणं दीनतरं बन्धूनामुभयविधानम्. भगवानुपायाभिज्ञः समर्थश्च, हरिः सर्वदुःखहर्ता. स्वाभाविकोऽयं धर्मो देवगुह्यं भगवत्कर्माज्ञानां भयजनकं च. रात्रौ तु सम्यग्दर्शनाभावान्न चक्षुर्निमीलनोपदेशो. ज्ञानशक्तिप्राकट्यादेवैतद् जातम्, अज्ञाने तु हितमेवैतद् भवेद् यथाग्नौ पतङ्गाः पतन्ति. अन्यत्र वैते नेयाः, तथाप्येतेषां भयं स्यात्. अतः सर्वप्रकारेण भयाभावायाह निमीलयतेति, चक्षुर्निमीलनं कुरुत. न च शङ्कनीयमग्निर्धक्ष्यतीत्यत आह मा भैष्टेति, अग्निभयं न कर्तव्यम् ॥११॥

SRI SUBODHINI: Our Lord, who is the Master and the basis of the lives Gopas and who is the Master of the cows, on hearing the prayerful and suffering pleadings from them, decided to remove their sorrow - as our Lord's inherent Divine Bhāva or attitude (nature) is to remove the sufferings of everyone and as He is also aware of the proper ways and means of removing the sorrow and

unhappiness of His own people - as He is omnipotent (SARVA SAMARTHA) Sri Hari.

Our Lord always keeps His Divine Leelas a secret, especially from the prying eyes of the celestial beings (DEVATAS). Moreover, the ignorant people usually get fear and worries on witnessing the Divine Leelas of our Lord! Hence, our Lord asked the Gopas to close their eyes - so that the Gopas, who were the celestial beings born in Vraja, will not come to know of His impending Divine Leela and the ignorant Gopas will also not get into a state of fear.

When the forest fire occurred first, our Lord did not tell them to close their eyes. Why? The time was night and dark, and the Gopas could not see everything fully and clearly. Now that the Gopas got the power to know and understand, and due to this, they got fear and anxiety. If this power of knowledge had not arisen in them, at the proper time, they would have got burnt themselves like flies jumping into the fire, for self-destruction! - considering the fire as a friend, (which is caused by one's "ignorance" (AJNĀNA). The Lord, further thought, that, if He were to take them away to another place of safety, even then, their fear and anxiety would continue to remain as before. Hence, our Lord decided to remove their fear, once and for all, and with a view to achieve this, He ordered them to close their eyes. Of course, there was the lurking fear in them, on their closing the eyes, that the fire may still attack them. With a view to remove this fear from their inner-minds, our Lord, giving them words of assurance, told them, "Don't be afraid". In other words, the Lord told them, not to be afraid of the possible burning by the fire. (As He was there to protect and save them).

However, the Gopas did not have the knowledge, that the Lord had told them to close their eyes, as He was about to take the appropriate action and way for the mitigation of their sorrow. But having faith in our Lord and implicitly obeying His order, they all closed their eyes and this is described in the next verse.

तथा निमीलिताक्षेषु भगवानग्निमुल्बणम् ।

पीत्वा मुखेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत् ॥१२॥

VERSE 12 Meaning: "On closing their eyes (as instructed by our Lord), our Lord Shri Krishna, who is the Lord and Master of all the Yogas, drank this forest fire through His mouth and mitigated the sorrow and difficulty of these surrendered Gopas."

श्रीसुबोधिनी : निमीलिताक्षेषु सत्सूल्बणमप्यग्निं भगवान् मुखेनैव पीत्वा पूर्ववत् तान् व्यमोचयत्, उल्बणत्वं, दुष्टावेशात्, सख्यसम्बन्धेन प्राप्तदोषदाहार्थं पानं, तेषामग्निरूपदोषाणां दाहार्थं वा, ते ह्याधिदैविका एव दग्धा भवन्तीति. ननु कथं स्वान्तर्गतानामग्निगतानां वा धर्माणां प्रकटीकरणं? तदाह योगाधीश इति, योगानामधीशः स्वामी, अतो विशेषणामोचयद् यथा तत्संस्कारोपि न तिष्ठतीति ॥१२॥

SRI SUBODHINI: Our Lord, now, saw that, all the Gopas have closed their eyes. Then He drank this forest fire, which was in an augmented fiery stage, due to the ingress of demoniac forces, through His mouth. In this way, He mitigated the sorrow and pain of the surrendered Gopas.

Our Lord drank the fire, instead of dousing it with water. Why? This was done to remove the "blemish" (DOSHA) of His friends viz. the Gopas, which had ingressed, into the forest fire and this particular "blemish" could not be removed through the use of water. (YOJANA:

The Gopas were our Lord's friends. They entertained the idea, as usually friends do, that they were "equal" to our Lord Krishna. Hence, they also regarded Shri Krishna, as an equal peer and treated Him, like a "human" friend. They forgot that they were only a "part" (AMSA) of the Divine Lord. This "blemish" had come into the Gopas and it took now the form of this forest fire. Our Lord, by drinking this "fire" destroyed and uprooted this blemish of His beloved friends). This shows our Lord's compassion and love to His devotees. Our Lord now established this "Fire" in His own "celestial fire" stationed within Him, and mitigated this blemish and also the blemish, contained in this fire. These two types of "blemish" could, only be destroyed with the powerful "celestial fire" (ĀDHIDAIVIK AGNI) situated, inside our Lord. Otherwise these "blemish" cannot be destroyed totally. How did our Lord manifest the blemish among the Gopas and in the forest fire? Removing this doubt, it is said, by our Shri Mahāprabhuji, that our Lord is the Master and Ishwara of all Yogas (i.e. the Master and Lord of all those who are adept and efficient in the performance of all actions properly and fully). Hence, the blemish in His devotees and the blemish, which had got ingressed into the forest fire, which were demoniac in nature, our Lord now, separating these "blemish" from each of them, established them in this forest fire and having drunk this forest fire, destroyed all these "blemish" totally! Now, the Gopas, having got rid of their "blemish" were automatically freed from sorrow and unhappiness.

Our Lord had now drunk this forest fire. Even then, due to fear, they did not open their eyes. They opened their eyes only after the order of our Lord and this is described in the next verse.

ततश्च तेऽक्षीण्युन्मील्य पुनर्भण्डीरमापिताः ।

निशम्य विस्मिता आसन्नात्मानं गाश्च मोचिताः ॥१३॥

VERSE 13 Meaning: "Then; those who opened their eyes, saw themselves in the forest of Bhandira. They were astonished profoundly on seeing and hearing about their being safe and sound, along with the cows, from the fire."

श्रीसुबोधिनी : ततो भीताः पीतेष्यग्नौ निमीलिताक्षा एव स्थितास्ततो भगवतैर् वोन्मीलयते 'त्युक्तास्तेऽक्षीण्युन्मील्य पुनरलौकिकेनैव प्रकारेण भाण्डीरवनमापिताः, पुनर्गमने तेषां ज्ञानाभावादागतमार्गस्य विस्मृतत्वाद् ज्ञापकानां नूतनैर्नाशनादतिजिज्ञासायां विलम्बाच्च. अतो भगवतैव भाण्डीरमापिताः निमीलिताक्षा एव समागता इति विमर्शः, यतो भगवान् हरिः. अतो निशम्य ज्ञात्वा श्रुत्वा वा विस्मिता आसन्. आत्मानं गाश्च मोचिता निशम्य. आत्मानं गा इत्यवयुज्यानुवादः. चक्षुर्निमीलनेन पूर्वसर्वविस्मरणं, पश्चाद् भगवन्मुखाद् बलभद्रमुखाद् वा श्रवणं; तदाह निशम्येति ॥१३॥

SRI SUBODHINI: Our Lord drank the forest fire and brought the Gopas, who had closed their eyes, to the Bhandira forest. Then He made them open their eyes and the Gopas found themselves seated in the Bhandira forest! They thought in their mind - that all this is due to the Grace of our Lord. "Our Lord only has brought us all here. If we were to come by ourselves, we do not remember the way to this forest. Moreover, if we were to find a new way, it would have been difficult to identify the old marks left by the cows, on which new grass had grown over. Hence, this task of identification would be time-consuming. In fact, our eyes were fully closed only at all times and during this time, our Lord only has brought us all here. *What is the reason for our Lord's action? Because He is "Shri Hari" - denoting that our Bhagawan always removes the sorrow of His devotees.*"

"Afterwards, through the mouth of Shri Krishna or Shri Balarāma, after drinking the forest fire, our Lord with a view to remove our sorrow and distress, has brought us here" - on hearing like this and understanding likewise, the Gopas got into utter astonishment over all this! They had, in fact, forgotten, all the events, which had occurred before they closed their eyes. On hearing all these events once again, they got their memory back and due to this, they understood well (that it is our Lord who had brought them here) and remembered all the events.

After the destruction of the five-fold ignorance (AVIDHYA), a description is made, in the next verse, about the nature of the intellect or attitude of the Gopas.

ततस्तेषां गताविद्यानां या बुद्धिर्जाता तामाह कृष्णस्य योगवीर्यं तदिति.

कृष्णस्य योगवीर्यं तद् योगमायानुभावितम् ।

दवाग्नेरात्मनः क्षेमं वीक्ष्य तं मेनिरेऽमरम् ॥१४॥

VERSE 14 Meaning: "The Gopas now regarded our Lord Shri Krishna as immortal (AMAR), on seeing the remarkable Yogamāya power of our Lord and on experiencing protection (from the forest fire)."

श्रीसुबोधिनी : योगमाययानुभावितं विस्मरणपुनःस्मारणाभ्यां सहितं तद् भगवद्वीर्यमलौकिकमात्मनो दवाग्नेः सकाशात् क्षेमं वीक्ष्य तं भगवन्तममरं मरणनिवर्त्तकं कालातीतं वा पुरुषोत्तमं मेनिरे. तेषां देवा एवोत्तमा इत्यनौपचारिकं देवत्वं वा मेनिरे. दवाग्निर्हि लब्धनाशकः, ततः परिपालनं क्षेमो भवत्येव ॥१४॥

SRI SUBODHINI: Through the power of Yogamāya only the loss of memory takes place and regaining memory also takes place, only through her power. The Gopas, on seeing the supernatural (ALOUKIK) and extraordinary power and glory of our Lord (i.e. being fully

protected by the Lord and rendered safe and secure), now regarded our Lord as immortal, beyond the control of Time (Kāla) and also the Supreme Purushōttama. In other words, as these Gopas regarded the celestial deities (DEVAS), as greater than everyone else, they now began to regard our Lord, as the "MOST BEST" among these deities! They now understood clearly that it was our Lord only who was able to protect them, from this forest fire, which, usually, destroys everyone totally, once someone comes under its control. They understood that our Lord only can achieve this miracle.

Our Lord, due to His compassion and Grace, made everyone in Vraja, without "blemish" (DOSHA). Through this He destroyed the five-fold ignorance (AVIDHYA) of everyone. He came back to Vraja so that this "blemish" does not creep back into the Gopas. This is described in the next verse.

एवं तान् सर्वथा निर्दुष्टान् कृत्वाग्रे निवर्त्यदोषाभावादत्रैव प्रत्यापत्तिः
क्रियते गाः सन्निवर्त्येति.

गाः सन्निवर्त्य सायाह्ने सहरामो जनार्दनः ।

वेणुं विरणयन् गोष्ठमगाद् गोपैरभिष्टुतः ॥१५॥

VERSE 15 Meaning: "In the evening, our Lord, along with Shri Balarāma, came back to Vraja, collecting all the cows (and making them return), playing His flute and making the Gopas do the praise."

श्रीसुबोधिनी : न हि भीतानामेव गमनं किन्तु यथासुखं सायाह्ने एव. जनाविद्या नाशितेति जनार्दनः. न केवलं दोषं दूरीकृतवान् किन्त्वष्टमपि कृतवानित्याह सहराम इति. वेणुं विरणयन्निति सर्वसद्गुणोद्बोधनं, गोष्ठमगादिति स्थानस्य पवित्रता निरूपिता. गोपैरभिष्टुत इति गोष्ठसमागमनेपि तेषां माहात्म्यज्ञानं दृढमिति ज्ञापितम् ॥१५॥

SRI SUBODHINI: Our Lord could have brought them, through His power, all the Gopas and the cows to Vraja directly, when they had closed their eyes, on being instructed so, by our Lord, when the forest fire had struck. But our Lord, did not do this as the Gopas were full of fear. On the removal and mitigation of their fear, our Lord brought them all back to Gokulam with great ease and peace, as it was already late evening.

The "ignorance" (AVIDHYA) of the Gopas had been destroyed totally, and it was due to our Lord's Grace, being "JANĀRDANA" (He, who is compassionate and loving) and our Lord always destroys the ignorance of His devotees. Not only, their ignorance got destroyed but they also attained their "ISHTA" (beloved) - denoting that they attained the nearness of our Lord, along with Shri Balarāma - in this way, they attained both of them, together! They all came back, most cheerfully, to Vraja. Our Lord, by playing His flute, inspired all the noble virtues in everyone. The word "GŌSHTA" (cowshed) used here denotes the holy nature of Vraja i.e. wherever there are cows, that place is considered as holy and sacred. The Gopas were doing the praise (STUTI) of our Lord. On reaching the cowsheds at Vraja, the knowledge and realization about our Lord's glory and greatness (MĀHĀTMYAM) in the minds of these Gopas, got more determined and strong/stable.

In this way, our Lord had visited the forest and this visit made the Gopas happy. After explaining, the joy and bliss of the Gopas, our Lord's coming back to Vraja is explained, in the next verse.

एवं वनगमने गोपानां सौख्यमुक्त्वा गोष्ठगमने गोपीनां सौख्यमाह गोपीनामिति.

गोपीनां परमानन्द आसीद् गोविन्ददर्शने ।

क्षणं युगशतमिव यासां येन विनाभवत् ॥१६॥

VERSE 16 Meaning: "On having the vision (Darsan) of our Lord, the Gopis got great bliss and joy (PARAMĀNANDA) - the Gopis, for whom, missing even a second, without our Lord, was like missing the Lord for hundreds of Yugas (aeons)."

श्रीसुबोधिनी : गोविन्ददर्शने तेषामानन्दाविर्भावादज्ञाननिवृत्तिरर्थादेवोक्ता। प्रपञ्चविस्मृतिमाह क्षणं युगशतमिवेति। यासां गोपिकानां येन भगवता विना क्षणं युगशतमिवाभवदेकस्मिन् क्षणेऽनन्तवारमुत्पद्यन्ते प्रियन्ते चेति। एवमनिर्वृत्या संसाराभावो ज्ञापितः ॥१६॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां
ऋषभस्कन्धविवरणे द्वितीये तामसप्रकरणेऽवान्तरप्रमेयप्रकरणे
ज्ञाननिरूपकपंचमाध्यायस्य

स्कन्धादितः एकोनविंशोऽध्यायस्य विवरणम् ॥

SRI SUBODHINI: The Gopis had the Darsan of our Lord Shri Govinda and this Darsan gave them great joy and bliss. Their spiritual ignorance (AJNĀNA) also got removed. *For them, being away from our Lord, even for a second, was like being away for hundreds of Yugas (aeons)!* The purport of this is, as per our Mahāprabhuji, that the Gopis underwent the experience of births and deaths of the ordinary human beings, in that one second of being separated from our Lord, equivalent to the nine Yugas (or aeons) of time! In other words, even this one second of separation from our Lord, was full of sorrow and suffering for the Gopis - like the suffering cycles of births and deaths in Samsāra (in this world).

But when they got the Darsan of our Lord, on achieving the highest joy and bliss (Paramānanda), they felt, as though, their cycle of births and deaths, has been destroyed and in other words, they now forgot everything about this world - except the thought of being with our Lord!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the nineteenth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ षष्ठोः स्कन्धादितः विंशोऽध्यायः ॥

- CANTO 10 - CHAPTER 20.

SHRI BHAGAVATAM

लीला सप्तदशेऽध्याये निरुद्धैः सहितोच्यते ।

वर्षाशरत्कालयोगात् सर्वतत्त्वं निरूप्यते ॥(१)॥

KĀRIKA 1 Meaning: "In this chapter, the Divine Leelas enacted by our Lord, with the devotees in Vraja, who had already attained pure and total devotion to our Lord (NIRODHA) are being explained. The principles and the nature of all the materials/ingredients, arising out of the rainy and the winter seasons are also being described". (i.e. those who were found useful for the enactment of our Lord's Divine Leelas).

Commentary: In this chapter, there is a description of the Divine Leelas enacted by our Lord, with the devotees, who have already attained, (with the grace of our Lord) pure and total devotion to our Lord (NIRODHA). The reason for this was that the devotees of Vraja, who were the friends of our Lord, had now got more intense love, devotion and attachment to our Lord than before. How? As our Lord had removed the blemish of their inner-mind, by drinking the forest fire (which symbolized

their blemish (DOSHA) and due to the destruction of the demon Pralambha. *Due to the destruction of these demons, the Gopas got very special and intense attachment and devotion to our Lord.* Hence, all the Divine Leelas, enacted by our Lord, with these devotees, who had attained the full NIRODHA, in our Lord, have been dealt with, in this chapter.

In this Karika, it is not mentioned, that the devotees who had attained pure and total devotion (NIRODHA) were with our Lord only at all times but only the Divine Leelas enacted by our Lord, with these devotees have been described. The purport of this is that, when our Lord, went away to graze the cows into the forest, *the Gopis (SWĀMINĪS) got together, with joy and enthusiasm, to speak to each other about the noble and loving Divine Leelas of our Lord. Due to this, the Gopis had become one with these Leelas, in full total Devotion and love to our Lord. The Gopas, in turn, sang and spoke about the greatness of our Lord's Divine Leelas, among themselves, in the night and due to this, these holy Divine Leelas of our Lord, got fully and firmly established in their hearts.*

A description, about the principles of the various materials, which arose or were seen, directly caused by the rainy and the winter seasons, which were useful in the enactment of our Lord's Divine Leelas, also has been made.

दोषापगमन एव सर्वतत्त्वस्य बोधनम् ।

ज्ञाते च तत्त्वे सत्क्रीडा प्राजापत्ये निरूप्यते ॥ (२) ॥

KĀRIKA 2 Meaning: "The knowledge of all the principles (spiritual and divine) will arise only after the full destruction of all the "blemish and sins" (DOSHA). When this knowledge about the principles dawns, then the

Divine Leelas were enacted (by our Lord) and these Divine Leelas are being described in this chapter."

Commentary: Even, in earlier times, the people of Vraja had experienced, both, the rainy and the winter seasons. At that time, the description of these seasons was not done. But the description of them, has been made, in this chapter,, *as the Gopas had become very pure, due to the removal and destruction of their "blemish" of being attached to their bodies and also other connected blemish (i.e. arising out of the attachment to the body).* In fact, on just hearing these Divine Leelas of our Lord, one is able to get rid of one's blemish entirely. Now that the Gopas have directly experienced and witnessed these Divine Leelas, no wonder, they were now free of all their blemish. This is a self-evident fact and truth. The Gopas, when they had the "blemish" in them, were not able to appreciate and comprehend properly the principles and the purport of our Lord's Divine Leelas. On the removal of their blemish, the Gopas got the knowledge about the principles and the real purport of our Lord's Divine Leelas. That is why, in this chapter, there is the description of the "true Divine Leela of bliss" (SATKREEDA). During these Leelas, although our Lord was seen engaged in the destruction of the demons, there was no ingress or influence of these actions, in the enactment of the blissful Divine Leelas of our Lord i.e. these killings had no bearing on the joyful Leelas of our Lord.

माहात्म्यज्ञानपूर्वस्तु स्नेहः कृष्णो हि युज्यते ।

तादृशैश्च मुदा क्रीडा तच्चाप्यत्र निरूप्यते ॥ (३)॥

KĀRIKA 3 Meaning: "A devotee gets total and pure love and attachment to our Lord, only when he gets the knowledge, at the first instance, about the nature of glory

and greatness of our Shri Krishna (MĀHĀTMYA JNĀNA). Our Lord enacts His Divine Leelas with great joy and Ānanda (Bliss), (i.e. plays His Divine games) only with those devotees, who love Him, with the full knowledge about His glory and greatness. These Divine Leelas and games, have been explained here."

Commentary: Our Shri Mahāprabhuji has explained by the use of the word "TU" (but) *that a devotee should never entertain love and devotion to our Lord for any worldly or material cause or benefit. This "desireless" (NISHKĀMA) love to our Lord occurs only, when a devotee gets the knowledge about the true Blissful nature of the Form of our Lord, through the devotee, clearly understanding the glory and greatness of our Lord. That is why the Gopas, got pure love and attachment to our Lord, due to their first getting knowledge about the true nature of the glory and greatness of our Lord (MĀHĀTMYA JNĀNA). These two factors viz. knowledge about the glory and greatness of our Lord, coupled with getting pure devotion and attachment to Him, made the Blissful Lord enact His Divine Leelas, full of Ānanda or Bliss, with His devotees in Vraja.*

In the previous chapter, it was mentioned that, our Lord, Shri Balarāma and the Gopas came to Vraja. In the following two verses, the "special features and attributes" of the Gopas and others, are being explained.

पूर्वाध्याये गोष्ठे समागता इत्युक्तं, ततः पूर्वापेक्षया यो विशेषः स वक्तव्यः, तमाह द्वाभ्यां तयोरिति.

॥ श्रीशुक उवाच ॥

तयोस्तदद्भुतं कर्म दवाग्नेर्मोक्षमात्मनः ।

गोपाः स्त्रीभ्यः समाचक्षुः प्रलम्बवधमेव च ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "the Gopas told to their womenfolk about the wonderful feats of both Shri Krishna and Shri Balarāma viz. saving of themselves, by the Lord, from the forest fire and the killing of demon Pralambha."

श्रीसुबोधिनी : रामकृष्णयोः प्रलम्बवधाग्निविमोचनलक्षणमद्भुतं सर्वलोकोत्तममश्रुतमदृष्टं च कर्म स्त्रीभ्यः समाचक्षुः तत् कर्म निर्दिशति-
दवान्नेरात्ममोक्षः प्रलम्बस्य च वधः. यथा यथा माहात्म्यं भगवतो ज्ञायते
तथा तथा शान्ततया कथ्यत इति गोपालाः शनैः स्वगृहे समागत्य स्त्रीभ्यः
एवोक्तवन्तः तासामपि सर्वथा भगवत्परत्वाय. तथा सति तत्सङ्गदोषो न
भवेदिति तेषां विमर्शः. प्रसङ्गाद् वृद्धानामपि श्रवणम् ॥१॥

SRI SUBODHINI: The Gopas came back to Vraja and they told, to their wives, mothers and others, the most wonderful Divine Leelas of our Lord, which none had ever seen or heard before viz. drinking the forest fire and the killing of the demon Pralambha. As they began to recant the Divine Leelas of our Lord, the glory and greatness of our Lord began to get firmly established in their hearts. Due to this, with a peaceful mind, they described the Divine Leelas of our Lord, very slowly. They also thought, that if their women-folk also become fully devoted to our Lord, on hearing about the Divine Leelas of our Lord, then they will not have any opposition for singing the glory and greatness of our Lord's Divine Leelas. Otherwise, during the night, as they were eager to do the singing the glory and greatness of our Lord, their own women-folk may come in their way, due to the men-folk being awake! Even the old Gopas, who were always home-based, enjoyed the hearing of the singing of our Lord's glory and greatness.

On hearing about the wonderful Divine Leelas of our Lord, from the Gopas, after their coming back to Gokulam,

all the people of Vraja now got the knowledge about the greatness and glory of our Lord. This is described in the next verse.

ततः सर्व एव गोकुलवासिनो भगवन्माहात्म्यं ज्ञातवन्त इत्याह गोपवृद्धाश्चेति.

गोपवृद्धाश्च गोप्यश्च तदुपकार्यं विस्मिताः ।

मेनिरे देवप्रवरौ कृष्णरामौ व्रजं गतौ ॥२॥

VERSE 2 Meaning: "The old among the Gopas and the women-folk on hearing about our Lord's Divine Leelas, began to get wonder and surprise. Due to this, they began to understand and regard our Lord Shri Krishna and Shri Balarāma as the best among the celestial Devas (gods)".

श्रीसुबोधिनी : चकारादतिमूढा बालाश्च गोप्यश्चकारादन्याः सर्वास्तदुपाकर्ण्य भगवन्माहात्म्यं श्रुत्वा विस्मिता जाताः. तस्मिन् कर्मणि श्रुते भगवति यद् ज्ञानं जातं तदाह मेनिरे देवप्रवराविति- देवानामपि प्रकृष्टा वरा वरणीया देवानां मध्ये प्रकृष्टा इन्द्रादयस्तेषामपि वरणीयौ पुरुषोत्तमरूपावनुपचारादित्येतदर्थं कृष्णरामाविति नामग्रहणम्. दृष्टानुपपत्तिं परिहरति व्रजं गताविति, व्रजं समागतौ, यथा महाराजः कदाचित् क्वचिद् गच्छत्येवं भगवानपि व्रजमागत इति ॥२॥

SRI SUBODHINI: The old among the Gopas and the womenfolk, on hearing about the exploits (Divine Leelas) of our Lord, became wonderstruck. In the verse, the meaning of the twice used word "cha" (and) denotes that not only the illiterate, small children, and the Gopas, but also other ladies got astonished, on hearing these Divine Leelas.

In this verse, it is mentioned, that, on hearing the Divine Leelas, the people of Vraja got wonderstruck and

due to this, they got the knowledge, that these brothers (Shri Krishna and Shri Balarāma) were greater than the celestial gods, such as Indra and others. In other words both of them, they thought, are the forms of Shri Purushōttama or the supreme Lord. Did any one of them have a lurking doubt, that these two brothers, were not really, the Divine forms of Shri Poursushōttama, although for the sake of right outward behaviour, they told, that these two brothers were indeed the forms of Shri Purushōttama? Not at all. There was no question of entertaining any doubt at all, in their minds, as they said, *"we should never have any doubt on this. we certainly regard these two brothers as the real Divine forms of Shri Purushōttama"*. With a view to remove the doubt, if any, in the minds of doubting persons, in this verse, the names of these two brothers have been given as "Krishna-Rāma" - i.e. these were indeed Lord Shri Krishna and Shri Balarāma - being the "best among the Divine celestial gods". (DEVŌTHAMĀ) - and hence they are the Divine forms of Shri Purushōttama.

In this verse, the preposition "Pra" (special) has been used to denote the "special" nature or their glorious nature - denoting that, these two brothers are not like, other Gopas, but they are worthy of worship (POOJYA) as they are the "Best" among the celestial gods. Just like a king, who lives in his palace, always is seen present there, in his own regalia, but, with a view to do good to his people and to understand the actual fate of his people, also changes his dress and behaviour and visits the houses of his poor citizens - in the same way, our Lord, the Supreme Purushottama, has now come to visit Vraja!

In this way, when the Gopas and others got the knowledge about the glory and greatness of our Lord's

real Divine form and being, then the rainy season came, so that our Lord can play His Blissful games with His devotees. This is described in the next 22 verses.

एवं तेषां ज्ञानानन्तरं भगवत्क्रीडार्थं प्रावृट् समागतेत्याह तत इति द्वाविंशत्या.

ततः प्रावर्तत प्रावृट् सर्वसत्त्वसमुद्भवा ।

विद्योतमानपरिधिर्विस्फूर्जितनभस्तला ॥३॥

VERSE 3 Meaning: "Afterwards, the rainy season set in - the rains which originates all the Jivas (creatures) and which illumines all the four quarters. This also brought about huge configuration of cloud-formations, near the Sun and the Moon, leading to the roaring of thunder in the sky."

श्रीसुबोधिनी : आदौ स्वयं प्रावृट् समागता. ननु प्रावृष्ट्यागतायां का भगवल्लीला भविष्यतीत्याशङ्क्याह सर्वसत्त्वसमुद्भवेति- सर्वेषामेव सत्त्वानां सम्यगुद्भवो यत्रेति. सर्वजीवेष्वेव हि भगवत्क्रीडा तदर्थं वा सर्वसत्त्वगुणोद्बोधाद् वा, तदा भगवान् सत्त्वेन सात्त्विकैः सह क्रीडिष्यतीति. कार्यतस्तस्या भगवत्क्रीडौपयिकत्वमुक्त्वा स्वरूपतोपि क्रीडौपयिकत्वमाह विद्योतमानाः परिधयो यत्रेति- परिधयः परितो वेष्टनदिशस्ताः सर्वा एवान्यदाप्रकाशमाना अपि वर्षास्वागतास्वेव विद्योतमाना विशेषेण प्रकाशमाना भवन्ति, विस्फूर्जितं नभस्तलं च भवति. अनेन भगवत इयं सम्भृतिरूपा निरूपिता, यस्यामागतायामुपर्यधः सर्वतश्च सर्वे गुणा उद्बुद्धा भवन्तीति; यथा महाराजसम्भृतौ समागतायां सर्वो ग्राम उद्बुद्धो भवति. भूमेर्गुणाः सर्वे जीवा, दिशो विद्युद् गर्जितान्याकाशस्य- एतान्येव तमःसत्त्वरजांस्यपि ॥३॥

SRI SUBODHINI: For the purpose of aiding our Lord's Divine Leelas and games, the rainy season, came by itself. But due to the flow of water and dirt, which happen during the rainy season, how can our Lord play His Divine games or what type of games can He play?

Mitigating this doubt, it is said, that, this rainy season, through it's nature and action, became, very useful and aided in our Lord's Divine games - as our Lord had desired to play with all the created beings (and creatures) and these Divine Leelas will occur only, when the entire atmosphere was converted into a place, wherein all the harmonious attributes and qualities, were manifested. This rainy season made both these possible and hence, this season was seen as aiding in the enactment of our Lord's Divine Leelas.

Through it's "form" also, the rains became useful for our Lord, as this season, made all the four quarters fully illumined and in the sky also, due to lightening, there was a powerful illumination, along with it's thunder. *That is why it is said that, this rainy season, had come first, and made all the necessary arrangements for the enactment of our Lord's Divine Leelas, due to which there would not be any delay or difficulty for our Lord's Leelas. The rains ensured that our Lord played His Divine Leelas with great Relish or Rasa and full Ānanda or Bliss.* When the rains come, the rising of the quality of earth, the origination of the Jiwas, the improvement in the quality of all the quarters, the roaring of the lightening, the thunder in the sky etc. take place. Just like on the impending arrival of the emperor, all the arrangements are in their due pace and place, spick and span! Now everything seemed as "supernatural" and symbolized our Lord's own Gunas or attributes.

[LEKH: During the rainy season, there is the origin of Bliss or joy among the Jiwas. This is the "Ānanda Dharma" (quality of Ānanda or Bliss). The presence of "lightning" shows the principle of "existence" - hence shows the Divine quality of "sat" (TRUTH). The "roar-

ing" in the sky, symbolizes the Divine principle of "consciousness" (CHETANA) - hence shows the Divine quality of "CHIT" "consciousness". In this way, the three principal spiritual Divine qualities of our Lord viz. "SAT", "CHIT" and "ĀNANDA" were, symbolically shown. Hence they exhibited the qualities of Tamas, Satwa and Rajas, in this way.

TIPPANI: The rainy season had come only with a view to make all types of salubrious preparations, so that, our Lord can enact His Divine games. Hence this particular rainy season, was "supernatural" in character, and out of this world, similar and comparable to the supernatural heaven, which is secured through the Vedas. *This season also had all the qualities of our Lord's three Divine attributes of Sat, Chit and Ānanda.* With a view to convey this only - that there are 21 types of heaven - this rainy season has been described in 21 verses!

YOJANA: The "heavens" are 21 types. Hence, in 21 verses, this rainy season of Vraja is being described. *Through this, the rainy season has been termed as equivalent to the "Lord's heaven" viz. His triad Divine form of SAT, CHIT and ANANDA. Just like the souls which have done good deeds (PUNYA) enjoy the bounties of heaven, in the same way, the devotees of our Lord's Grace (PUSHTI) enjoyed the supernatural Bliss of our Lord, during the rainy season].*

तस्यामागतायां सर्वा भगवच्छक्तयः क्रीडौपयिक्यः समागत इति ज्ञापयितुं दिव्यानेकविंशतिधर्मानाह सान्द्रेत्यादि तावद्भिः श्लोकैः. "एकविंशो वा इतः स्वर्गो लोक" इति श्रुतेः "एकविंशतिवै देवलोका" इति च, एतेष्वेव सर्वप्रतिष्ठा "द्वादश मासा पञ्चतर्वस्त्रय इमे लोका असावादित्य एकविंश" इति च. तत्र प्रथममादित्यवत् प्रकाशमानं सगुणं ब्रह्म दृष्टान्तेन प्रावृट् स्पष्टयतीति प्रावृट्कृतं ब्रह्मदृष्टान्तमाह सान्द्रेति.

सान्द्रनीलाम्बुदैर्व्योम सविद्युस्तनयितुभिः ।

अस्पष्टज्योतिराच्छन्नं ब्रह्मेव सगुणं बभौ ॥४॥

VERSE 4 Meaning: "The sky, covered with lightning and illuminated dark clouds, now resembled like Supreme Brahman, with the qualities, although not very clearly illumined."

श्रीसुबोधिनी : "आकाशशरीरं ब्रह्मे"ति श्रुतावाकाशस्य शरीरत्वं श्रूयते, तत् प्रसिद्धकृष्णस्वरूपतुल्यं न भवतीति श्रुतिबाधायां प्रावृट्कालेन तत्समर्थनं क्रियते, सत्यमियं श्रुतिराकाशो भगवद्रूपतुल्य इति. तल्लोकाः प्रत्यक्षविरुद्धं नाङ्गीकुर्वन्तीति विद्यमानानेव गुणान्, समयान्तरे गुप्तान्, प्रकटीकरोति. तान् गुणानाह सान्द्राश्रिक्कणाः किमीरिता ये नीलाम्बुदाः सजलजलदा अवयवप्रायास्तैः सहितं व्योम. तथापि न शरीरतुल्यत्वं वर्णमात्रणैव साम्यादिति विशेषमाह सविद्युस्तनयितुभिरिति. विद्युत् पीताम्बरस्थानीया आभरणस्थानीया च, नानाभूषणगीतवेणुनादादिरूपशब्दसिद्ध्यर्थं स्तनयितुसहिताः, गर्जितानि नानाविधानि भवन्ति; तेन "आकाशशरीरं ब्रह्म" भवति. ननु शरीरं ह्यन्तस्तेजोमयं बहिराच्छन्नतेजो भवति, यथा भगवाँल्लोकव्यामोहनार्थं जात इव दृश्यते, तदभावात् कथमाकाशस्य भगवद्रूपतुल्यतेत्याशङ्क्याहास्पष्टज्योतिरिति, न स्पष्टानि ज्योतींषि सूर्यादीनि यत्र. तथाप्यनेकविधवस्त्रगृहगोपिकाभिर्वेष्टितो भगवान् भवति, तदभावात् कथं तुल्यतेत्याशङ्क्याहाच्छन्नमिति, तदप्यवान्तरमेघैराच्छन्नं भवति. अतः सगुणमनन्तगुणपरिपूर्णं ब्रह्म भगवद्रूपं यथा तथा व्योम बभौ, अतः श्रुतिः प्रमाणमिति भावः. सत्त्वरजस्तमोगुणपक्षेप्याकाशेऽप्यभ्रतमः प्रकाशा भवन्ति भगवत्यपि लोकव्यामोहनं गोपिकालीला प्रबोधनञ्चेति ॥४॥

SRI SUBODHINI: One of the Vedic verses says, "From here, the 21st world is the heaven". Another says, "the heavens are 21 in number". The third says that "12 months, 5 seasons, three worlds and one sun" - all these add up to 21. In this way, on these 21 principles only, our Lord's attributes (qualities) and the attributes of harmony, are based.

In the first instance, we are made to understand the true nature of the Supreme Brahman with the qualities (SAGUNA BRAHMAN), which shines like the sun, by giving the example of the rainy season. With a view to make us understand this comparison of the Supreme Brahman with the rainy season, in this verse, it is described that *"the scriptures (Vedas) say that the body (the real self) of the Supreme Brahman is the space (Ākāśa). But, on seeing our Lord Shri Krishna, they realize that, the space (Ākāśa) does not look like our Lord. They thought, as to whether, the saying of the scriptures is not correct as the form of space does not compare, with the most beautiful form of our Lord! But,* with a view to prove this saying of the scriptures, the rainy season came, and exhibited the hidden qualities, which are in the space (sky) - like the space with clouds, fully laden with water, exhibiting the dark blue colour - *in the same way our Lord is also of a beautiful dark blue colour (GHANASHYĀM) - hence, it can be very easily said that this "space or sky" is comparable to the body of Brahman!*

Even after proving as above, a doubt may arise that, it is not fully appropriate to regard the sky (space) as the "body" of Brahman, just because there are thick dark blue clouds in the sky. Answering this, our Shri Mahāprabhuji replies that we are not treating the space (sky) as the "body" of Brahman just because, it resembles the colour of our Lord, but there are many other similarities - like (1) The sky is ornamented with illuminating and brilliant lighting - in the same manner our Lord Shri Krishna is adorned with the brilliant Pitamber dress; (2) Like the sky is full of the roaring sound of thunder, our Lord makes His beautiful sound (calling His devotees)

through His flute! Thus it can be said that the sky can be referred as the body of the Para Brahman.

In one's body the "brilliance" is hidden inside oneself and in the outside, it is usually hidden or covered. *Our Lord also has hidden His "brilliance" inside His self and with a view to create illusion in his world, He shows Himself in such a way that "I have taken a human birth".* But, due to the absence of this particular factor in the sky, how can the sky (space) be compared to our Lord Shri Krishna? Our Shri Mahāprabhuji removes this doubt by saying that the rainy season proves, that the sky is also like our Lord (who has hidden his brilliance) when the clouds cover up the brilliance of the sun and the moon (i.e. when these cannot be seen clearly).

Even after these similarities, we cannot conclude, that the sky is like the body of our Lord Shri Krishna, as our Lord is always surrounded with countless vestments, homes and the Gopis. The sky is not like this at all. For this, it is replied, that the space also is covered with thick dark clouds and hence the space can be thought of as the body of Brahman - in other words, as the sky is also like the Saguna Brahman (Brahman with the qualities of Name and Form) which is invested with unlimited auspicious divine qualities, the saying in the holy scripture that "the space is the body of Brahman" is indeed truthful.

In Brahman, there are the three qualities of Satwa (Harmony), Rajas (dynamism) and Tamas (ignorance). In the same way, in the space, there are the three qualities of the clouds, darkness and brilliance. *In our Lord Shri Krishna also, there are three qualities viz. (1) His power creating of illusion. (2) The Divine Leelas enacted with the Gopis. (3) His spiritual wisdom (Jnana).* {YOJANA:

Clarifying this further, it is said that the power to create illusion in this world is the task of Tamas or ignorance; the Divine Leelas enacted with the Gopis represents the dynamic quality of Rajas; our Lord's Divine spiritual wisdom is the task of quality of Harmony. In this way, our Lord symbolized the Brahman with all the auspicious qualities (SAGUNA BRAHMAN).]

Of course, we should never treat these qualities of our Lord as "natural" (i.e. human) but they are all "supernatural" or ALOUKIK.

In this manner, the rainy season exhibited the real form and nature of the space and now the nature of the "sun" in this rainy season is being explained.

एवं वर्षाकृतमाकाशं निरूप्य तत्सम्बन्धिनं सूर्यं निरूपयत्यष्टौ मासानिति.

अष्टौ मासान् निपीतं यद् भूम्याश्चोदमयं वसु ।

स्वर्गोभिर्मोक्तुमारोभे पर्जन्यः काल आगते ॥५॥

VERSE 5. Meaning: "The sun, which was drinking, for the last eight months, the water form this earth (considered as "wealth") now, (on the advent of the rainy season), took the form of rain-laden rays, as the appropriate time had come to give back this wealth (rain)."

श्रीसुबोधिनी : अयमेव सूर्यः पर्जन्यो, "याभिरादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षती"ति श्रुतेः. सूर्यस्याध्यात्मिकं रूपं पर्जन्य, आधिभौतिक आदित्य, आधिदैविकः संवत्सरः स प्रजापतिः. अतोऽयं सूर्य एव पर्जन्यः स्वरश्मिभिरेवाष्टौ मासान् निरन्तरं मासाष्टकपर्यन्तं नितरां पीतं यदुदमयं जलमयं वसु धनम्. साद्रा हि भूमिः सर्वमन्नादिकमुत्पादयति, अतो जलं वस्वेव वसुप्रधानं वा. जलेनैव सस्यादिना धनोत्पत्तिः, अतो दत्तं ग्राह्यमिति पक्वं कृत्वा तदेव प्रयच्छति. तस्य किरणा एव मेघा अतो मोक्तुमारोभे प्रावृष्यागतायाम्, अन्यथा स कालस्तस्याप्युपद्रवहेतुः स्यादत

आह काले समागत इति. अतो यथा ब्रह्मशरीरत्वं सम्पादयति तथ सूर्यस्यापि जगत्कर्तृत्वरूपं सवितृत्वं सम्पादयति ॥५॥

SRI SUBODHINI: This sun is called as "Parjanya" - as the scriptures say "through which rays, the sun is heated up, through these rays only the Rasa of Parjanya (relish of life giving water) is showered by the sun". it is said that the sun has three forms. (1) The spiritual form which is called as "Parjanya". (2) The physical form, which is the sun we see (ĀDITYA) and (3) The celestial form, which is called as the "year". This "year" is the "Prajāpati" (the celestial being invested with the responsibility to further the cause of creation). *The sun through it's "Parjanya" form, has been drinking the wealth of this earth viz. water, continuously for eight months, and it now gives this wealth back and makes this earth wet and soft, through which, earth is enabled produce grains and other produce.* Hence, water is considered as "wealth" as water is essential for the origination of vegetation etc. and this production leads to the creation of wealth.

The sun accepted the wealth of water from earth, with a view to prepare this water, by putting in this water, the power to grow vegetation, and return this water to the earth. The rays of this sun only are the clouds. The sun, as Parjanya, through the clouds, which are it's rays, return back this water, duly fortified, during the rainy season. If it does not return this "wealth" of water, then, the rainy season, who symbolizes the celestial deity of Time (Kāla) becomes a factor for the trouble and problem for the sun itself (i.e. for the factor of Parjanya). *This rainy season proves the fact of the space being the body of the Brahman and in the same way, the rainy season also proves the sun as the originator of all actions in this universe and also the principal factor for all production and growth.*

In this manner, after describing this rainy season as the exhibitor of the true nature of the space and the sun, in the next verse, the rainy season is described as the "illuminator" of the real nature of the space world.

एवमाकाशसूर्ययोः स्वरूपसम्पादकत्वमुक्त्वा सूर्योपरिलोकयोर्मध्यमलोक-
स्याप्यन्तरिक्षस्य स्वरूपसम्पादिका प्रावृड् जातेत्याह तडित्वन्त इति.

तडित्वन्तो महामेघाश्चण्डश्चसनवेपिताः ।

प्रीणनं जीवनं ह्यस्य मुमुचुः करुणा इव ॥६॥

VERSE 6. Meaning: "Like a compassionate person, on seeing the sorrow of a suffering being (person), with a view to remove this suffering, gives up his own resources, including life, in the same way, the strong wind, with swiftness makes the clouds, with huge lightning, tremble, and on seeing this world heated up, the clouds began to pour water, with a view to make this world happy and revive all lives."

श्रीसुबोधिनी : अन्तरिक्षदैवत्या मेघा वाय्वधीनाः, बलकार्यं स एव, तद्भेदा एव सर्व इन्द्रादय- इति त्रिदेवातापक्षे निर्णयः, अतो मेघानां वाय्वधीनत्वमिन्द्राधीनत्वमिति न विरुध्यते. इन्द्रो देवता वायुरात्मा मेघा भूतानीति त्रयाणामेकरूपत्वं वा. यथा पुरुषप्रयत्नेन शरीरचेष्टा तथा वायुप्रेरणया मेघानां कार्ये स्थितिः. ते हि मेघाः सर्वस्व लोकेभ्यो जलरूपं प्रयच्छन्तोपि नावैदिकन्यायेन प्रयच्छन्ति, तथा सति फलं न स्यात्. न हि वृष्टिमात्रं फलं किन्तु ततोन्नोत्पत्तिस्तदग्नौ होमव्यतिरेकेण फलजनकं न भवतीत्यग्निर्होमार्थं विद्युद्रूपो गृहीत इत्याह तडित्वन्त इति, "विद्युदग्निर्वर्षं हविः स्तनयितुर्वषट्कारो यदवस्फूर्जति सोनुवषट्कार" इति श्रुतेः. महामेघा इति सम्यक्शास्त्रार्थकर्तारः. चण्डश्चसनेन च वेपिताः कम्पिताः— प्रचण्डो हि पवनो देहमर्यादां न मन्यते, अतस्तेन कम्पिताः. प्रीणनमाप्यायनजनकं तापनिवर्तकं च, जीवनमग्रेऽन्नाद्युत्पत्त्या प्राणधारकः; तदपगमे तेषां रिक्ता भवन्तीति कथमात्मविरोधि दानमित्याशङ्क्याह करुणा इवेति. दध्यङ्शिबिप्रभृतयः

परार्थं स्वप्राणानपि ददुः; न चैते करुणया प्रयच्छन्ति किन्तु कालवायुप्रेरिता
इति करुणा इवेत्युक्तम् ॥६॥

SRI SUBODHINI: The space and wind are the same. Hence, as the space is the deity of the clouds, the clouds are under the control of the wind (VĀYU). The-power in the clouds (for moving here and there) is also derived from the wind only. These two viz. the space and wind are different from the celestial deities like Indra and others. There are three main deities, as described in the Shāndilya Brāhmaṇa portion of the Brihadāranyaka portion of the Vedas. *It is specified that fire, wind and the sun are the celestial deities of the three worlds and in these three, are seen the coming together of all the other deities.* Thus, the clouds are under the control of wind, or under the control of Indra also. Indra is the deity, wind is the soul and the clouds are their body - thus all these three are one and united fully. *Like, due to the presence of the Divine soul, the activities in the body are taking place, in the same way, inspired by wind, the clouds undertake to do their actions.*

The clouds offer their water according to the rules and regulations of the scriptural injunctions only, through which food and other materials are produced, on this earth. If this water was offered, in any other way, this water would not have the ability to produce food and other materials.

It is not just "rain" which the clouds pour. *But, when the food produced by this rain is offered into the Fire, then and then only, the real "phalam" or result of this "rain" takes place.* Hence, Fire has taken the form of lightning in the clouds and the Vedas describe this, in this way *"lightning is the Fire (Agni), the rains are the offering*

(HAVI), the clouds chant the sacred chantings (VASHAT) and the roaring thunder of these clouds constitute the "ANUVASHATKARA" (or repeated sacred chanting of Manthrams or invocations)."

These clouds are hailed as "great clouds" as they follow the injunctions of the Vedas and scriptures. Strong wind makes the clouds tremble. These clouds, in turn, with a view to remove the suffering caused by heat, pours water on this earth, with a view to give strength to everyone, revive all species and to produce food of all types.

By pouring this water, the clouds, will become empty.. and why did they do this? (i.e. which makes them empty). Removing this doubt, our Mahāprabhuji says that, *like compassionate and kind persons act, when they see sorrow and suffering, these clouds also act in the sameway. The sage Dadhichi and the king Sibi gave up their own lives for others, out of compassion.* But through the use of the word "EVA" (like), it is said, that these clouds do not give up this water, out of compassion, but these clouds are inspired by the wind (representing the spiritual principle of Time) to do this act.

In the next verse, the effect of the rainy season on mother earth, is being described, after describing it's role in bringing out the qualities of space, the sun and the sky.

क्रमप्राप्तां प्रावृद्धतां भूमिं वर्णयति तपःकृशेति.

तपःकृशा देवमीढा आसीद् वर्षीयसी मही ।

यथैव काम्यतपसस्तनूः सम्प्राप्य तत्फलम् ॥७॥

VERSE 7 Meaning: "Like an individual doing penance, for the fulfillment of his desire, at first, experiences loss of strength in his body (i.e. becomes thin) and later

on, enjoying the result of his penance, becomes healthy and strong, in the same way, mother earth, due to the heat of the summer season, having become weak and dry, as it's water has been dried away (by the heat), became, once again healthy and strong, on being showered with rains, by Indra."

श्रीसुबोधिनी : पूर्वं तपसा सन्तापेन सर्वजलहरणात् शुष्का कृशा जाता. देवेनेन्द्रेण मीढा 'मिह सेचने' सिक्ता. वर्षीयसी स्थूलोच्छूना वर्षाकालसम्बन्धिनी च क्षुद्, भोजने हि पुष्टो भवति. नन्वस्य देवस्य किं प्रयोजनं? ग्रहणत्यागाभ्यां भूम्यर्थमिति चेद् भूम्या अपि न किञ्चित् फलं पश्याम इत्याशङ्क्याह यथैवेति. तपसा शोषिते देहे तत्तपसा या विशेषसम्पत्तिः फलत्वेनायाति तेन सुखं पुष्टिश्च भवति, प्रथमपुष्टिस्तु न सुखं जनयति. अतस्तस्या दूरीकरणं पुनःकरणमिति युक्तमेव भूमेस्तथात्वं, तदाहकाम्यतपसः सम्बन्धिन्यस्तनूस्तत्फलं सम्प्राप्य यथा वर्षीयस्यो भवन्ति. तनुरिति वा पाठः, प्रथमार्थे द्वितीया वा. अथवा तपस्वी तपसः सम्बन्धिनीस्तनूः स्वर्गादिदेहान् प्राप्य तत्फलं प्राप्नोति तद्वत् पृथिवी फलमपि सस्यादिकं प्राप्तवतीत्यर्थः. ननु "न यत्र चण्डांशुकरा विषोल्बणा भुवो रसं गृह्णन्त" इति पूर्वमुक्तमिति तपः कृशत्वोक्तिस्तद्विरुद्धेति चेन्न, दृष्टान्तेनैव तन्निरासात्. तथा हि - यथाग्रिमफलार्थमसहजमपि तपः करोति कामी, तेन विना तदसम्भवात्, तथाग्रिमसस्यार्थं तदुत्पत्तिस्थले रसं गृह्णन्ति नान्यत्र, पूर्वं सारस्यवति देशे उत्पत्त्य बीजस्यापि नाशात् तत्र रसग्रहणस्यावश्यकत्वात्. अत एव जलादिपदं हित्वा 'रस'पदमुक्तम्. सस्योत्पादनाशक्तेः रसपदार्थत्वाद् तत्र विषादप्युल्बणत्वेन तामपि ज्वालयितुं सामर्थ्यमप्यस्तीति ज्ञापितम्. जीवितविरोधित्वाद् विषस्य तादृशैरपि रसाग्रहणं यत् तद् वृन्दावनमाहात्म्यम्. एतेन कालादयोपि व्रजवासिविरुद्धं कर्तुं न शक्नुवन्तीति ज्ञापितम्. अत्र काम्यतपःफलस्य दृष्टान्तीकरणेनात्रत्यसस्यादेस्तद्भिन्नत्वं ज्ञाप्यते; तदेवत्पूर्वमेवोक्तं "तत आरभ्ये"तिश्लोके ॥७॥

SRI SUBODHINI: Firstly, due to the drying up of water, caused by the heat of the summer season, mother

earth had become weak and dry. Now, due to the rains caused by the clouds, at the behest of Indra, she became, once again, healthy and strong. Like an individual who is hungry, desires for food and becomes strong and happy, after his desire and need for food is met and satisfied; in the same manner, due to it's water being sucked away, by the heat of summer, mother earth had become feeble and weak. She was desirous of getting the food in the form of rains, and now as she got the rains, she became happy and strong.

What was the purpose or necessity for Indra (in the form of clouds) to have dried up all waters, during summer and then releasing it during the rainy season? In fact, there is no benefit for mother earth also for these, obviously, unnecessary actions! (Why take away first, just to give it back?) Removing this doubt, our Mahāprabhuji says that, like a person, at first becomes weak and thin, through the penance, which he does, but, on getting the result of his penance, he becomes strong and healthy. His penance enables him to enjoy the comforts of heavens also.

The joy and strength, which one gets as a result of one's penance is much higher and more valuable than the joy and happiness, which one has, before doing a penance. (i.e. there is a difference between the two types of joy and happiness i.e. before and after penance). If the mother earth had got the rains, without at first doing the penance of getting dried up, through the heat of the summer season, her joy would not be as intense or fulfilling in comparison to getting the rains after being dried up during the summer. The rains which come after a summer, are full of heavenly nectar, pure and appropriate/useful for the origination of all types of vegetables and grains. Hence,

mother earth becomes really strong and pleased after getting such rains.

Hence, the purpose of Indra drying up the waters and pouring it later (as rains) is this only - that mother earth is enabled to originate grains etc. and remove the hunger of everyone on this earth.

The individual who does penance, for the fulfillment of a particular desire in his mind, becomes happy on getting this desire fulfilled, on the completion of his penance and the result thereof. In this verse, the word "TANOOHU" (bodies) has been used. Our Shri Mahāprabhuji says that, if in the place of "TANOOHU" (bodies), only "TANU" (body) had been used, it's meaning will be "the body of an individual, who does penance, with a desire in mind, becomes strong and healthy, after getting the result of the penance". By using this word, in the plural form, the meaning becomes "the one who does penance, with a desire in his mind, attains those bodies which are usually connected with penance (viz. heavens etc.) and enjoys the happiness of the heavens etc. on getting the result of his penance." In the same manner, mother earth, also, gets the benefits of being able to originate vegetables, grains etc.

Through verse 6 of chapter 65 of the tenth Canto, it has been mentioned that the rays of the sun cannot dry up the waters of Sri Brindavanam. How can the opposite viz. the drying up of the waters in Vraja be told now? There seems to be a contradiction. Really there is no contradiction, and this is removed through the example given in this verse only. He who is happy in every way, he, with a view to ensure, that in the coming births also, he continues to be happy, does penance (motivated by this desire). If he

does not do this penance, then, he will not be entitled to get happiness in the coming births. In the same way, in Brindavanam, there was "water" which is full of Rasa or Relish and which is considered as "special" (VISESHA). Here emphasis has been made on the word "Rasa" or relish and not "JALA" or water. *In other words, in Brindavanam, the hot rays of the sun are incapable of drying up this special "water" (Rasa) and hence, mother earth in Brindavanam could not be heated up, through the rays of the sun (as even the water could not be dried up). This is the greatness and glory of Shri Brindavanam. From this, we learn that the divine factor of Time etc. also cannot do anything against the desires of the people of Vraja.*

In this verse, by giving the example of the description of doing penance, with a desire in mind, it is explained, that through this type of penance whatever grains etc. were produced (after getting rains) these grains (food) is considered as different from the self-generated grains (food) at Brindavanam. The former "material" food, at best, can only produce Veerya or strength, *but the "food" self-generated or produced in Brindavanam blesses an individual with Bhakti or devotion to our Lord.* This has been already described by verse no. 18, chapter 5 of Canto 10.

In this way, in the above verses, after explaining the nature of the sky, space, earth, the sun and the other worlds, now a description is made of the seasons etc. The "seasons" are established in the path of righteousness (Dharma) and the "months" are established in the "Dharmi". Firstly explaining the "seasons" in five verses, the establishment of the seasons in "Dharma" is being explained.

[TIPPANI: Our Shri Mahāprabhuji, in his Sri Subodhini commentary for the 4th verse of this chapter, has explained to us, through reference to the Vedas, that there are 21 Divine entities by way of 12 months, 5 seasons, three worlds and 1 sun ($12 + 5 + 3 + 1 = 21$). From this, four entities viz. the three worlds and one sun, have been described firstly. Now the 5 seasons are being dealt with. In the Abhas portion for the verse 8, our Shri Mahāprabhuji says, that the 5 seasons are firmly established in Dharma or righteousness and the 12 months are established in the "Dharmi" - i.e. the one who is the symbol and practisant of Dharma or righteousness. Shri Gosainji is explaining this further here. In a year, there are 12 months and each of the season has 2 months each. In this sort of division, there should be 6 seasons. Why did the Vedas speak of 5 seasons only? With a view to remove this doubt only, our Shri Mahāprabhuji has said that, the seasons are firmly established in Dharma or righteousness. In other words, the seasons have been decided on the basis of it's main work or Karma and there are as many number of seasons as required to perform, the many types of actions/works which are necessary to be performed. viz (1) Agnihotra. (2) Darsa. (3) Pournamāsyā. (4) Chāturmāsyā and (5) Pasusoma. In this manner, there are 5 Vedic "actions" or sacrifices (Dharma). The permission to undertake to do these "actions" (sacrifices) have been given, in the Vedas, as per the seasons e.g. in the spring season, the "establishment of fire" is done etc. Thus it is specified, that all other actions, as specified above, should also be done, as per the seasons and as provided for in the scriptures. In the same manner, the actions to be performed by the 4 divisions (Varna) of the people, also follow the Vedic injunctions made on the four seasons e.g.

the holy thread ceremony (UPANAYANAM) for a Brahmin is usually performed, during the season of spring. Thus, we can conclude that the Vedas have spoken of only 5 seasons, due to the particular division of action or work connected with it (Dharma as Karma).

The 5 "Dharmas" and 1 Dharmi becomes 6. Again these are divided into two principal divisions viz. the doers of actions with desire and the doers, who do the actions (Karma) without any desire or motive (SAKAMA and NISHKAMA). These are 12 numbers in aggregate; and each of them has also a part, thus totally the parts are also 12 in number. The "Dharmi" (the one who does the righteous action) acts on the basis of Dharma or righteousness and the instrument of his actions or basis is "longevity" or "Āayu" (life-span). How much, one lives or has his life-span, can be determined by the number of years of his life. Each year also has 12 months, and due to this, it is said that, these months are based and established in the "Dharmi" or the "doer" of the action.

After these 4 verses, there will be the description about the "Jivas" or beings (souls) in the next 12 verses. We should know that these Jivas also are integrated and included in the "Dharmi" or the "performer/doer" of actions.

एवं लोकत्रयस्यादित्यसहितस्य स्वरूपमुक्त्वा शिष्टानां स्वरूपं वक्तुमृतवो
धर्मे प्रतिष्ठिता मासा धर्मिष्विति प्रथममृतुवर्णनायां धर्मप्रतिष्ठामाह
निशामुखेष्वित्यादिपञ्चभिः.

निशामुखेषु खद्योतास्तमसा भान्ति न ग्रहाः ।

यथा पापेन पाषण्डा न हि वेदाः कलौ युगे ॥८॥

VERSE 8 Meaning: "Like, due to the growth and rise of sins in this Kali Yuga, the Holy Vedas do not shine

as bright as before (i.e. their value gets declined), in the same way, in the beginning of the night, due to darkness, the fire flies illuminate, but not the stars."

अर्थः शब्दः फलं चापि त्रिविधं परिकीर्तितम् ।

अन्तर्बहिस्तथा चाङ्गमान्तरञ्चेतिभेदतः ॥ (४) ॥

KĀRIKA 1 Meaning: "In three verses, the meaning, the sound and the result have been explained. In two verses, both the inside and outside division of the "result" (Phalam) have been described".

[**TIPPANI:** In this Kārika, our Shri Mahāprabhuji has given the meaning of the verses from verse 8 to verse 12. (1) the root of Dharma (righteous action/living) is Vedas, wherein, the actions/duties have been prescribed for the main 4 divisions and the 4 stages of life of an individual. The word "Artha" or "meaning" refers to the "meanings" given in the Vedas, as it is the Vedas, which have prescribed the institution of the 4 divisions and the 4 stages (VARNĀSHRAMA DHARMA) in an individual's life. (2) The study of the Vedas is "the cultivation of "sound" (SABDA) - as through learning the Vedas, the right import and spirit of "sound" is imbibed by an individual and this "imbibing" (GRAHAN) is the most important role and function of "sound" or SABDA. (3) The result of 'bad' and "wrong actions". (4) *By doing wrong and prohibited actions and getting their results an individual gets the "outside" wealth (the wealth which makes an individual forget our Lord or takes him away from our Lord).* (5) *This "outside" wealth makes one very proud and egoistic.* In this manner, through 5 verses, examples of lower category of materials have been given. The purpose and reason given for these examples, have been described in the next Kārika as per the path of Grace (or Pushimārga).

पुष्टिमार्गे हि मर्यादामार्गस्तत्र न शोभते ।

अतः पञ्चविधस्यापि हानिरत्र निरूप्यते ॥ (५) ॥

KĀRIKA 2 Meaning: "Where the path of Grace is present, there, the path of Maryāda (or the spiritual path of following the scriptural injunctions and regulations properly) does not shine fully. Due to this reason only, the decline of the 5 types of Dharmas are being referred to here".

[TIPPANI: Reference of five types of lower category of materials have been made in these five verses. The purport of this reference is made clear in this Kārika and also to point out, that the path of Grace (PUSHTIMĀRGA) is different in qualities and nature, in comparison to the path of Maryāda or leading the spiritual life according to the scriptures. If there is difference between these two paths, why then, our Shri Mahāprabhuji has said, in the Abhas for the 8th verse, that, these 5 seasons are based and established in Dharma only? On clearly thinking about this, it is right to say, that both of the above statements are appropriate. Like, in this world of creation, when the factor of sin increases, then, Dharma gets declined and non-scriptural practices begins to gain acceptance and spread, which results in the disappearance of the Vedic Dharmas or practices. In the same way, here, the darkness, which usually, the rainy season brings along, is of the nature of sin. In fact, during this season, even the self-illuminated Moon and sparkling stars are hidden but the fire-flies begin to flaunt their petty lights! This spilt-second light, is comparable to the temporary prominence, which the non-scriptural practices, attain, for a temporary period, when the sin of people gets increased (like the darkness caused by the rainy season). In the same way, the

disappearance for a temporary period, the glory and brilliance of the moon and the stars, is compared to the temporary disappearance of the Vedic Dharma or practices. *Really speaking, just like the Moon and the stars are self-illuminated always, the Vedic practices also, really do not decline or disappear - but as the Moon and stars, are temporarily covered, these holy Vedic practices also look like having disappeared temporarily!*

This rainy season, at Vraja, has come to illumine everything and from this, it is said, that, at Vraja, the Vedic Dharma was fully and properly observed. *In other words, this rainy season has come to announce the glory and the Divine nature of creation of our Lord, who creates this world as part of His Divine Leela.*

The glory and greatness of the path of Grace (in comparison to the path of Maryāda) is also seen here - *that in Vraja even the smallest of living beings, which were considered by our Lord, as being useful in His Divine Leela, now exhibited their brilliance. But even higher classes of people, who are not found useful by our Lord, in His enactment of His Divine Leelas, are not able to show or exhibit their "Prakash" or brilliance.]*

In this path of Grace, "deep humility" only brings out the brilliance in the "Jiva". "Ego" prevents brilliance from being manifested and it is one's "humility" which makes the Lord use this Jiva, as being useful for the enactment of His Divine Leelas.

श्रीसुबोधिनी : तत्र प्रथमतो वेदार्थहानिमाह. वसन्ते हि ब्राह्मणानामुपनयनान्याधानादि, तस्याभावे वसन्तव्यवस्थोक्ता भवति. ब्राह्मणानामन्यशेषत्व उपनयनानन्तरं यदध्ययनादि ग्रीष्मर्तौ तदन्यार्थमिति तत्स्वरूपमप्युक्तं भवति. ततः कर्मफलं यद् वर्षाकार्यं तदप्यसङ्गतमिति

तस्यापि स्वरूपं विवृतं भवति. अल्पफलं बाह्यं क्लेशसाध्यं शरत्फलमिति दोषदुष्टत्वात् तस्यापि स्वरूपमुक्तं भवति. ततोल्पसन्तोषस्तदभावश्चेत्यवशिष्टस्य द्विरूपस्य. प्रावृषि निशामुखेषु खद्योताः कीटविशेषा लोकानां प्रकाशका इव भवन्ति, स्वयमपि प्रकाशन्ते. तत्र हेतुस्तमसेति- कालकृतं यत् तमो मेघवृष्ट्यादिकृतं तेनैव तेषां प्रकाशस्तदपि प्रथममेव, अग्रे वृष्ट्या तेषामेव मरणसम्भवात् कस्य प्रकाशका भवेयुः? ग्रहा ये नित्यप्रकाशास्ते न भान्ति. एवम्भावे यो हेतुस्तं दृष्टान्तेन स्पष्टयति यथा पापेनेति. यथा यथा पापाधिक्रयं तथा तथा वेदविरुद्धमार्गे रुचिः; धर्मे पुष्टे तु रुचिर्न भवत्येव. न ह्युपनयनादिसंस्कृतः पूर्ववद्व्यवस्थां कर्तुं वाञ्छत्यतोत्रापि पापेनैव पाषण्डाः. ननु विद्यमाने वेदे जागरूके कथं पाषण्डप्रवृत्तिः? तत्राह न हि वेदाः कलौ युग इति- त्रियुगो धर्मस्तत्प्रतिपादको वेदोपि तावत्काल एव भवितुमर्हति. तदाह हीति; वेदान्तः कलिर्यतः. युगपदप्रयोगादनुल्लङ्घ्यत्वम् ॥८॥

SRI SUBODHINI: Let us first consider, the various factors, seen here, which are against the practices of the Vedic injunctions. During the spring season, the Brahmins are supposed to undertake the "Upanayana" (sacred thread ceremony) ceremony, and also "establish fire" at home, for the daily worship of "Agni or Fire" (AGNIHOTRA). During this spring season, if these are not done, then this "spring season" is wasted. Thus the true "meaning" of the Vedic stipulations are affected by not following them.

In the summer season, one is supposed to do the study of the Vedas. *This study should not be undertaken for the sake of oneself only - but usually the Vedas are studied, for the sake of others, (as explained in the 9th verse).* If this is not done, during the summer, by the Brahmins (although it is their scripturally ordained duty), but, instead, they, with a view to earn wealth, do the study of the Vedas, then, true meaning of the summer season also is lost.

(In the autumn season, the Brahmins are supposed to do the study of the Vedas, for the sake of people who are in the darkness caused by the rainy season). In the same way, the

The nature of the rainy season also is inappropriate (10th verse). The real work or task of the rainy season is to accord the fruits of one's actions. But as the people practice their rituals, without due care to the rightness of the path chosen (i.e. done haphazardly without due care for religious injunction/rules), this rainy season also is not useful and is wasted.

The winter season is full of "blemish" (DOŚHA) and is of the nature of conferring only diminished and petty results. The other two seasons viz. spring and autumn seasons give the message that "one should be satisfied with little" i.e. whatever is got, one should become cheerful and happy with that. Even here, it has been described, that these seasons deprive the persons of this 'little' happiness also. In these words, the "uselessness" of all the seasons have been described.

In the rainy season, when the night begins, due to the clouds and rain, there is darkness everywhere. At this time, the fireflies begin to exhibit their petty and momentary light and others are able to see, that there is some sort of a flickering light! But these fireflies get destroyed through the force of these rains. At this time, the ever-illuminated Moon and the stars, look, as though they have lost their power of brilliance. *In the same way, during this Kali Yuga, due to the darkness created by the sins of people, the eternally illumined Vedic practices, get declined, giving rise to the temporary brilliance of non-Vedic practices. People will get more interest and attachment only to the non-Vedic practices.*

Our Shri Mahāprabhuji has written clearly that, "YATHA YATHA PĀPĀDHIKYAM TATHA TATHA VEDAVIRUDHAMĀRGE RUCHIHI. (As the factor of sins increase, interest in non-Vedic systems will increase.)

वेदमार्गविरोधेन येषां करणमण्वपि ।

ते हि पाषण्डिनो ज्ञेयाः शास्त्रार्थत्वेन वेषिणः ॥६॥

KĀRIKA 1 Meaning: "We should consider, that person, as non-Vedic (against the Vedic injunctions) whose actions are against the Vedic practices and stipulations, even to a slight extent. These persons have equipped themselves, with the knowledge of the scriptures only with a view to give the wrong meaning of the scriptures".

SRI SUBODHINI: When the path of Dharma or righteousness, becomes strong, no one will like or get attached to the non-Vedic practices. An individual, who has undergone the thread ceremony (Upanayana) in the proper scriptural (Vedic) way, does not want to follow or observe the non-Vedic way of living or practices. *Hence, due to the rise of sins only, the rise of the non-Vedic practices take place.* How does this happen, when the Vedas are present in this world? To remove this doubt, it is said, that *"in this Kaliyuga, there will not be the brilliance and significance for the Vedas"*. (NAHI VEDAHA KALAU YUGE) - why? Because Dharma or righteousness, remain strong and significant, only in the first three Yugas (aeons) viz. Satya, Treta and Dwāpara Yugas (TRI YUGO DHARMAHA). Hence, the basis and root of Dharma viz. the Vedas also remain valuable and accepted by all, only in these three Yugas. With a view to explain this factor only, in the verse, the word "HI" (yes, indeed) has been used - to denote very clearly and emphatically, *that, during this Kaliyuga, the importance and significance of Vedas will decline and disappear. In other words, the Vedas will lose it's hold on the people.*

Where our Lord and the universe are present, that time is called as a "Yuga" (or aeon). Hence, no one can

break the rules (prescribed by our Lord) as "Yugadharmā" or "rules for a particular aeon". *Because, it is our Lord's will and desire to have a particular system or behavior, which will prevail, in all times and Yugas. Hence the "Dharma" (way of life) and "Karma" (actions) are decided by our Lord only. It is our Lord's will that determines the Yuga and Kāla Dharma.*

In the above verse, it has been stated, that all the religions and sacramental rituals and actions, as per the Vedas will not be properly observed, as per rules, in this Kaliyuga. Hence, the real purpose and meaning of the Vedas are lost or not properly understood, during this Kaliyuga. Now in the following verse, it is said, that, during this Kaliyuga, even the study of the Vedas is not done properly or as per the prescribed rules. Hence the Vedas will not be established, in this Kaliyuga, even by way of "sound" i.e. through the Vedas being chanted, through the "word". In other words, it is mentioned that both the "meaning" (ARTHA) and "sound" (SABDA) of the Vedas, are lost, in this Kaliyuga. *Ipsa facto in this Kaliyuga, the Vedas are lost.*

एवमर्थतो वेदनिराकरणमुक्त्वा शब्दतोऽप्याह श्रुत्वा पर्जन्यनिनदमिति.

श्रुत्वा पर्जन्यनिनदं मण्डूका व्यसृजन् गिरः ।

तूष्णीं शयानाः प्राग् यद्वद् ब्राह्मणा नियमात्यये ॥९॥

VERSE 9 Meaning: "Like the peacefully sleeping Brahmin, breaking all the prescribed rules and discipline, on hearing sounds, begins to chant the Vedas, in the same way, on hearing the thundering sound of the clouds, the frogs begin to croak".

श्रीसुबोधिनी : मण्डूकाः सर्वप्राण्यनुपजीवनीया, "एष वै पशूनामनुपजीवनीयो न वा एष ग्राम्येषु पशुषु हितो नारण्येष्वि"ति श्रुतेः.

तथा चेद् ब्राह्मणाः सर्वोपद्रवकारिणो भवन्ति ततः कथं वेदस्तत्र प्रतिष्ठितः स्यात्? तेषां च मण्डूकानां च वचनं सर्वोपद्रवकर्तृकालाधीनं, तदाह **पर्जन्यनिनदं श्रुत्वा मण्डूका गिरो व्यसृजन्नि**तिपर्जन्यनादव्यतिरेकेण न तेषां सहजा प्रवृत्तिः, तदैव तेषामुद्गमात् अनेनोत्तमा वाणी तस्मिन् काले लुप्ता, गर्जनशब्दो वा मण्डूकशब्दो वा. उपर्यधश्च ब्राह्मणानां विद्यमानत्वात् कथं नोत्तमशब्द इत्याशङ्क्य दृष्टान्ते ब्राह्मणान् निरूपयति **तूष्णीं शयाना** इति. पूर्वं कलिस्था **ब्राह्मणाः प्राक्शयाना** एव भवन्ति. ततो **नियमस्याप्यत्यये** मर्यादायां गतायां प्रभोर्दानादिकं श्रुत्वा तदा **गिरो व्यसृजन्**, तथा चक्[॥] “ब्राह्मणासः सोमिनो वाचमक्रत ब्रह्म कृण्वन्तः परिवत्सरीणम् अध्वर्यवो धर्मिणः शिश्विदाना आविर्भवन्ति गुह्या न केचित्.” सोमपानप्रवणाः ब्राह्मणाः यथासुखं वाचं मक्रत[॥] कृतवन्तः; ‘परिवत्सरीणं’ संवत्सरसाध्यं ‘ब्रह्मा’नादिकं ‘कृण्वन्तः’ कृष्यादिपरा यथासुखं वेदशब्दान् पठन्तीत्यर्थः. ‘केचित्’ पुन[॥] रध्वर्यवो ध्वरयाजका ‘धर्मिणः’ प्रवर्ग्यकर्तारः ‘शिश्विदानाः’ प्रकाशमाना ‘गुह्याः’ सन्तो ‘नाविर्भवन्ति’ यज्ञा धर्माश्च न वर्षासु प्रभवन्ति. अतो बहिर्मुखा एव कृष्यादिपरा यथासुखं ‘वाचमक्रत’. अस्यैवार्थस्य भूयसे निर्वचनायापरा ऋक्— “देवहितं जुगुपुर्द्वादशस्य ऋतुं नरो न प्रमिणन्त्येते संवत्सरे प्रावृष्यागतायां तप्ता धर्मा अश्नुवते विसर्गम्.” ये ‘नरः’ पुरुषा ‘देवहितं’ भगवतः शब्दरूपं मृतुं जुगुपुर्द्वादशस्य संवत्सरस्य सम्बन्धी ऋतुमुख्यो वसन्तस्तं ‘न प्रमिणन्त्येते’ न जानन्ति, अतोऽज्ञानात् तूष्णीमेव तदा स्थिताः. ‘संवत्सरे’ संवत्सरमध्ये ‘प्रावृष्यागतायां’ पूर्वं ‘तप्ता धर्माः’ ‘वि’विधमेव ‘सर्गमश्नुवते’, न तु मूलभूतां वाणीं वदन्ति, यत्किञ्चिद् वदन्तीत्यर्थः. यतो ‘धर्माः’ परतापकाः स्वयं च ‘तप्ताः’ तेषां यत्किञ्चिद्वचनान्याहापरा ऋक्— “गोमायुरदादजमायुरदात् पृश्निरदाद्धरितो नो वसूनि गवां मण्डूका ददतः शतानि सहस्रसावे प्रतिरन्त आयुः.” वर्षायामुत्पन्नं फलं प्राप्य केनैतत् फलं दत्तमिति पृष्ट्वा आहु[॥] गोमायुरदात् सृगालो दत्तवान्, ‘अजमायुर्वृकः’ ‘पृश्निर्भूमिर्हरितो’ मेघा ‘नो’स्मभ्यं ‘वसूनि’ दत्तवन्तः. किञ्च ‘गवां शतानि मण्डूका ददतः सहस्रसावे’ सहस्रवर्षपर्यन्तं मायुश्च ‘प्रतिरन्तः’ प्रयच्छन्तो जाताः. किञ्च वृष्ट्यर्थं मण्डूकस्य पत्नीं च प्रार्थय[॥] न्त्युप प्रवद मण्डूकि वर्षमावदतादुरि मध्ये हृदस्य प्लवस्य

विष्णु चतुरः पदः." हे 'मण्डूकि', 'उप' समीपे 'वर्ष' प्रवद', 'आ'समन्ता'दुरि' मण्डूको 'ऽवदतात्'. तस्यावस्थां चाह 'मध्य' इति. एवं ब्राह्मणाः यथा तेषामुपजीव्या मण्डूकास्तथैव ये ब्राह्मणा मण्डूकोपजीविनस्तैः कथं वा वेदरक्षा भवेदिति शब्दतोपि वेदनिवृत्तिः सूचिता ॥९॥

SRI SUBODHINI: As told in this particular Vedic reference, it is said that the sound made by the frogs, do not lead to any benefit either for the persons living in the villages or in forests. On the contrary, the sound made by these frogs, during the rainy season, is under the control of the divine factor of Time (Kāla), which gives trouble and problems to everyone. In this way, if a Brahmin also becomes, troublesome for everyone, how can the Holy Vedas get properly established and become useful, in such a Brahmin? In other words, how can such a Brahmin propagate the values of the Vedas or achieve the goal of understanding the real purport of the Vedas? Hence, it has been said in the Vedas and the scriptures, that like the frogs, on hearing the thundering sounds of the clouds, make their unpleasant croaking sounds, in the same way, the Brahmins, during the performance of rituals, do not chant the Vedic Manthrams properly - in fact they sleep at this time, instead of chanting the verses - but when they hear the voice of householder, who can give a lot of money - then, these Brahmins come alive suddenly and begin to chant the Vedic verses - this sort of Vedic chanting leads to harm only to everyone, instead of doing good!

The Holy Vedas further specify that the Brahmins, who are desirous of drinking the consecrated 'soma' juice, do read and chant the Vedic verses properly. But those, who are engaged in the cultivation of grains during the rainy season, these people chant the Vedic verses, in a

most improper way (as their mind pleases). The other Brahmins, who conduct the fire sacrifices (Yagna), who are fully aware of the rules and regulations of Soma Yagna and who are full of spiritual luster - these Brahmins live hiding themselves away from public gaze (unknown). They seldom are seen by everyone - in the same way, like the sun and the moon are not seen, during the rainy season. Hence, during this rainy season, fire sacrifices and other rituals are not properly performed. But, like the frogs croak constantly, during this season, the illiterate Brahmins, who are engaged in farming, do make incoherent sounds by way of improper "Vedic" chanting.

The Vedas further state, that he who remains peaceful during the spring season, during which the celestial deities prosper and attain great welfare, will also attain welfare, and auspicious events will visit him, if he studies the Vedas. But those, who do not understand the glory of this season (i.e. this season is good for studying the Vedas), as the best among all the seasons, refrain from the study of the Vedas, remain peaceful and when the rainy season comes, they begin to chant the Vedas, in an improper way. They create trouble not only to others but also suffer themselves.

The Vedas also state, in another verse, the nature and the way the "outward" looking Brahmins chant Vedas, in an incoherent way. When the rainy season comes, the grains are grown in the fields. When someone asks these Brahmins as to how much yield has come from a particular farm, they reply, most incoherently like this. "The vultures have given, the goats have given, the earth has given, the clouds have given and the frogs have given 1000 cows and we have got also a long life of 1000 years!"

Through another Vedic verse, a prayer is made for more rains and for this, a prayer is made to the female frogs. The frog leaps with it's four legs and goes and tells the female frog, in the lake or stream asking her to tell that, "the rains will come in a very short time". In this manner those Brahmins, who are dependant like these frogs, cannot be expected to protect the Vedas. *This also proves, emphatically, that, in this Kaliyuga, the Vedas do not remain, even in the form of "sound" (SABDA) i.e. properly chanted with correct intonation and understanding of it's meaning.*

Thus, in the Kaliyuga, if Vedas do not exist even in a "sound" form, or its meaning is not known at all (or understood), it will become necessary for the people to follow the non-Vedic rituals and behavior, for one's living. *Answering this, it is said, that these non-Vedic practices, create fear and despondency, in the minds of true Mahātmās or noble persons. This also creates delusion and illusion in the minds of the ordinary people. In this manner, the non-Vedic systems lead to one's destruction. This is described in the next verse.*

तर्हि मास्तु वेदः पाषण्डैरेव कार्यं भवत्वित्याशङ्क्य महतां तु ते
क्षोभका भवन्त्यल्पानां तु व्यामोहका भवन्तीत्याहासन्निति.

आसन्नृत्यथवाहिन्यः क्षुद्रनद्योनुशुष्यतीः ।

पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः ॥१०॥

VERSE 10 Meaning: "Just like a person's wealth, body (health) and earnings, who is attached to his senses, get destroyed, through a life of sin and wrong doing, in the same way, small rivulets, going in a wrong direction, get dried up very soon".

श्रीसुबोधिनी : उत्पथवाहिन्यः क्षुद्रनद्यो वर्षासु जाता अकस्मादेव निषिद्धं फलं बह्वेव प्राप्नुवन्त्यमर्यादत्वात् तद्रक्षणाशक्ता उत्पथवाहिन्यो भवन्ति. ततोऽनु तत्क्षणमेव शुष्यतीर्भवन्ति. प्रकृतोपयोगाय दृष्टान्तमाह यथास्वतन्त्रस्येन्द्रियपरवशस्य देहेन्द्रियसम्पदोमार्गवाहिन्योपि भवन्त्यनुशुष्यतीश्च भवन्ति ॥१०॥

SRI SUBODHINI: Small rivulets, on getting, during the rainy season, copious water in a sudden way, due to their inability to carry this water in the right direction, go haywire and flow on all sides and get dried up very quickly (due to this directionless approach). *In the same way, the person, who is attached and under the control of his senses, loses his health and property (wealth), by going into wrongful ways (sin and wrongdoing).* [TIPPANI: In this verse, it is mentioned, that the Brahmins in Vraja, at this time, were fully Dhārmic or leading a righteous life. Here there are only frogs, who are comparable to the Brahmins, whom we shall see in Kaliyuga. Here, there are no individuals, also, who are attached to and under the control of their senses. *Everyone in Vraja is an intimate devotee of our Lord, and intimate and loving devotees (Bhakta) of our Lord are not attached to their senses or controlled/dominated by them.*]

In the following verse, a description is made on the "outside" wealth.

बाह्यसम्पत्त्याः स्वरूपमाह हरिता इति.

हरिता हरिभिः शष्पैरिन्द्रगोपैश्च लोहिता ।

उच्छिलीन्धकृतच्छाया नृणां श्रीरिव भूरभूत् ॥११॥

VERSE 11 Meaning: "The earth now exhibited the wealth of the humans (Laxmi) due to greenery, caused by the newly grown green grass, with reddish hue caused by

the red worms and with shade caused by the white hue of flowers."

श्रीसुबोधिनी : इयं सर्वैव भूस्त्रिगुणा सती नृणां यथा राज्यसम्पत्तिर्धनसम्पत्तिर्वा भवति तथा जाता. हरिभिर्हरिद्वर्णैः शष्पैर्घासैर्हरिता श्यामवर्णा भूरिन्द्रगोपैः कीटविशेषैर्लोहितवर्णा उच्छिलीन्द्रैश्छत्राकैः श्वेतवर्णा कृतच्छायेवैवं लोहितशुक्लकृष्णा. इन्द्रगोपो राजेव छत्रमिव छत्राकं सेनावत् शष्पाणि; अनेन भूमिरपि युद्धसामग्रीव वर्णिता. अतो यथा खड्गजीविका मरणपर्यवसायिन्येवमियं कृष्यादिजीविकापि मरणपर्यवसायिनी ॥११॥

SRI SUBODHINI: This entire earth in Vraja, now became brilliant as though with the three qualities of the wealth of the humans, the wealth of the Nation and the wealth of the emperors. Due to green grass, she was looking green; due to the reddish hued worms/insects she was looking red; due to the white flowers, the earth was looking white.

The red worms/insects were the king, the white flowers were like the umbrella of the kings and the green grass is compared to the army. From this description, it is said, that, the earth also was resembling, ready for a battle, with all the required ingredients. Like the sword, which is useful for a livelihood, through participation in battles, ultimately becomes an instrument for killing, in the same way, livelihood derived through farming, also will bring death, in course of time. In other words, as there is constant fear of death for the one, whose vocation is participation in battles, in the same way, there is fear of death for the one, who does farming also (*i.e. both have fear and certainty of death*).

The happenings in the winter season also is same as above. In the following verse, the happiness of the inner mind and it's absence are being explained.

शरत्कालीनो धर्मस्तथैव च भवत्यन्तस्तोषतदभावावाह क्षेत्राणीति.

क्षेत्राणि सस्यसम्पद्भिः कर्षकाणां मुदं ददुः ।

मानिनामुपतापं च दैवाधीनमजानताम् ॥१२॥

VERSE 12 Meaning: "The fields, due to the bountiful production of grains began to give joy and happiness to the farmers. "Everything (both victory and defeat) is under the control and purview of the Divine" - Those persons, who do not understand this principle, and who are aggressive by nature and egoistic by temperament, got sorrow and unhappiness."

श्रीसुबोधिनी : सस्यानां सम्पत्तिभिः कृत्वा कर्षकाणां कृषीवलानां क्षेत्राणि मुदं ददुः. मानिनामभिमानवतां शत्रुवधार्थं प्रवृत्तानां वर्षा सस्यादिभिः प्रतिबन्धं ज्ञात्वा क्लिष्टानामुपतापं च ददुः. जयादिकं सर्वं भगवदधीनं; न हि वर्षाप्रतिबन्धाभावे सर्वथा तेषां जयो निश्चयाभावात्, तदाह दैवाधीनमजानतामिति. जये पराजये च दैवमेव प्रयोजकम् ॥१२॥

SRI SUBODHINI: The fields afforded immense joy to the farmers, by giving good production of grains and other wealth. Those aggressive and egoistic persons, who were eager to attack their enemies, now got bogged down, on the slushy mud, caused by the rain, on their way. The farms caused misery for these persons, due to the high growth of vegetation, as they could not easily pass these areas. *These egoistic persons, never could understand, the scriptural stipulation of both victory and defeat being in the hands of the Divine. If the Divine Grace is favourable, then despite the stumbling blocks, victory is assured. But when there is no Divine Grace, then, even without the stumbling blocks, victory is not assured.*

In this way, after describing the nature of Dharma, through the various events which take place, due to the

seasons, now in the next 12 verses, the same is explained, through the "months". These months cause the attainment of the form of "Dharmi" (i.e. the one who symbolizes Dharma). Hence, the primary qualities of the important "Dharmi" are being described.

जीवा नद्यः पर्वताश्च मार्गाः कामिन्य एव च ।

विद्यावांश्चन्द्रमा बर्ही भक्ता वा तापसास्तथा ॥ (७) ॥

गृहिणो वैदिको मार्गा राजानश्चेति कीर्तिताः ।

त्रिविधाः सर्व एवैते मासभोग्याः प्रकीर्तिताः ॥ (८) ॥

सर्वेऽप्येते वृष्टिकाले सुखं दुःखं च लेभिरे ।

पुष्टिमार्गस्थिताः सर्वे सुखं प्रापुर्न चापरे ॥ (९) ॥

KĀRIKAS 1, 2, and 3: "The Jivas, rivers, mountains, paths, loving ones, academicians, moon, peacocks or Bhaktas, the person who practices penance, the householder, the path shown by the Vedas and the rulers - all these are entitled to enjoy in these three types of the "months".

All of the above, during the rainy season, began to enjoy pleasure and happiness and also suffer sorrow. *Happiness and joy were the lot of those who were following the path of our Lord's Grace (PUSHTIMĀRGA) and those who did not follow the path (surrender and Grace), suffered unhappiness.*

एवमृतुन्यायेन वर्णनामुक्त्वा मासन्यायेन द्वादशधा धर्मानाह जलस्थलौकस
इति द्वादशभिः मासा हि निमित्तं धर्मिणोऽत्र प्रधानगुणा वाच्याः..

तत्र क्रमेण सुखदुःखे निरूपयन्नादौ भगवदीयेयं प्रावृडिति ज्ञापयितुं
सर्वेषामेव प्राणिनां सुखजनिका जातेत्याह जलस्थलौकस इति.

जलस्थलौकसः सर्वे नववारिनिषेवया ।

अबिभ्रद् रुचिरं रूपं यथा हरिनिषेवया ॥१३॥

VERSE 13 Meaning: "Like, the devotees attain beautiful and auspicious forms on serving and worshipping our Lord Sri Hari, in the same way, those who were living on this earth and in water, attained beautiful and attractive forms, due to the fresh waters of the rainy season."

श्रीसुबोधिनी : जलं वा स्थलं वौको येषां, भूचरा जलचराश्च राजसास्तामसाश्च. सात्त्विकास्त्वनुक्तसिद्धाः सुखिनो दृष्टान्तार्थं भिन्नतया स्थापिताः. सर्व एव नववारिसेवया नवजलसेवया रुचिरं मनोहरं रूपमबिभ्रत्. दोषादपि रूपवैलक्षण्यं भवतीति तद्व्यावृत्त्यर्थं दृष्टान्तमाह यथा हरिनिषेवया- भगवत्सेवया चतुर्भुजादिरूपं प्राप्नोति तेजोविशेषं वा. हरिपदेन तदानीमेव गजेन्द्रस्य रूपान्तरसम्पत्तिः स्पष्टार्थं ज्ञापितेति प्रदर्शितम् ॥१३॥

SRI SUBODHINI: Who are the persons got joy and pleasure and who else got pain and sorrow during this rainy season? Explaining this, it is said, that this rainy season gave joy and comfort for everyone, as these rains are Divinely caused and due to our Lord's Grace. *Our Lord's Grace or blessings (or anything from Him or given by Him or belonging to our Lord) never gives sorrow or pain to anyone. In fact, our Lord's Grace, always confers bliss and joy only. This is described in this verse.*

The "Rājasik" persons, living on this earth, and the "Tāmasik" beings living in water, on getting the benefits of the fresh water of this rainy season, attained joy and comfort - in other words, they attained "new and auspicious" forms. The "Sātwik" persons were of course, full of joy and Bliss (as there is no necessity to specify here, that these Sātwik persons were also happy and full of joy).

An example is given, in this verse, to emphasize the glory of the special nature of joy for the Satwik devotees.

Although "blemish" (DOSHA) also can create a "new form or appearance" in persons, (due to suffering and sorrow in the mind), the "new form or appearance" referred to here, is caused by the Grace and blessings of our Lord's seva or worship. From this reference, it is proved, that, all the people in Vraja got their new and auspicious forms, not due to their "blemish" but, this happened due to; their seva or worship of our Lord; Like, due to sincere and devoted seva or worship of our Lord, a devotee attains extraordinary brilliance in his body (TEJA) or gets blessed with a four-armed form (like our Lord Himself). The proof and evidence cited here is of the king elephant (GAJENDRA), who attained, a new beautiful form, after worshipping and remembering our Lord.

The so called "big" usually are egoistic. They get into infatuation and delusion. To enable us to understand this, in the following 14th verse, the example of the "ocean" is described.

सरिद्धिः सङ्गतः सिन्धुश्चक्षोभश्चसनोर्मिमान् ।

अपक्रयोगिनश्चित्तं कामाक्तं गुणयुग् यथा ॥१४॥

VERSE 14 Meaning: "Like the mind of the unripe Yogi, is seen as wavering and full of sorrow, due to it's attachment to desires and worldly objects/materials, in the same way, the ocean gets wavering (and full of sorrow) due to the constant inflow of waters from the rivers and the rising of waves, due to the force of wind."

श्रीसुबोधिनी : अभिमानी तु महान् मोहं प्राप्नोतीति समुद्रं निरूपयति. सरितो हि तस्य स्त्रियः; सर्वाभिरेव ताभिः सङ्गतः सिन्धुः समुद्रश्चक्षोभश्चक्षोभं प्राप्तवान्. वर्षाकालो हि कामिनां क्षोभकः सुतरां स्त्रीसङ्गिनाम्. किञ्च श्वसनेन कृत्वोर्मिमांश्च जातः तरङ्गाश्च गर्भस्थानीयाः वायुश्च रजोगुणः. एवं तस्यानर्थो निरूपितः. महतः कथमनर्थ इत्याशङ्क्य दृष्टान्तेन

परिहरत्यपक्वयोगिन इति, न पक्वो योगः फलपर्यवसायी यस्य. चित्तवृत्तिनिरोधो हि योगः, स चेत् पक्वो भवेत् कुर्यात् चित्तवृत्तिनिरोधम्, अपक्वत्वात् निरोधो जात इव प्रतिभाति, परीक्षायां न सङ्गच्छते. तदाह कामाक्तमिति, स्वभावतो गुणयुग्ं गुणसम्बन्धी स चेत् कामेनाक्तो भवेद् विषयसम्बन्धी भवेत् तदा क्षोभं प्राप्नुयात्. कामलक्षणदोषयुक्तं वा गुणयुग्ं विषयसम्बन्धि. अतः स्वभावदोषस्यानिवृत्तत्वात् महानपि क्षुभ्यति ॥१४॥

SRI SUBODHINI: The rainy season gives sorrow and misery in the minds of persons, who are full of desires (Kāma), especially to those who are deeply attached to women (LUSTFUL). Here an example is given. The rivers are considered as the "women" of the ocean. They come and mingle with the ocean. There is also the force of the wind, at this time, which causes the raising of waves. These two factors cause sorrow to the ocean. The waves exhibit the "pride" of the ocean. When the wind is forceful, it conveys the message, that, the Rājasik forces are rising in the ocean. From this, we have been made to understand, that the so-called "Big" (MAHĀN) have big problems of sorrow and difficulties, although the real "Mahān" (great and noble persons) should not have defects or difficulties. How come then, here, a description of the "Big" having difficulties and defects has been given? To remove this doubt, in the verse, the example of an "unripe Yogi" (APAKWA YOGI) has been given.

The Yogi who has been able to calm his mind completely and all the thoughts of his mind completely is considered as an ideal Yogi. Thus, if this goal in Yoga is attained by the Yogi, then, he gets rewarded with the result, appropriate to his practice. Due to the freedom from desires, this Yogi never meets with sorrow or wavering in his mind.

But, if a Yogi has not been able to completely calm down his thoughts, then, his mind is made wavering, due to the mind's natural attraction to material objects and seeking the fulfillment of desires. This "unripe" Yogi, meets with the failure in this test. *Due to his attachment to worldly desires and objects, he gets into sorrow and pain. In other words, unless the natural "blemish" (of getting attracted to material objects and the rise of endless desires, seeking pleasure of senses) of the individual, is completely destroyed, from it's deep roots, even the "big" and "glorious" persons exhibit defects and experience difficulties/sorrow.*

Even among these, those Mahātmās who are fully devoted to our Lord, with devotion, sincerity and highest love, although do not exhibit the "sameness" attitude, which the Devotees of spiritual wisdom (JNĀNI) have and they are compared here to the mountains which are able to put up with the sorrow and pain, caused by the rainy season (but not the ocean). *The purport of this, is that, the Devotees of our Lord also put up, and silently suffer all the miseries and difficulties, which they encounter in their lives. This is described in the following verse;*

तत्रापि ये पुनर्महान्तो दृढा उच्चा भगवन्निष्ठा, न तु ज्ञानिन इव सर्वसमाः, समुद्रविलक्षणास्तेषां वर्षाकृतोपद्रवमाह गिरय इति.

गिरयो वर्षधाराभिर्हन्यमाना न विव्यथुः ।

अभिभूयमाना व्यसनैर्यथाधोक्षजचेतसः ॥१५॥

VERSE 15 Meaning: "Like the Devotees, whose minds are firmly established in our Lord, do not get subjugated by sorrow, in the same way, the mountains, although constantly lashed by the rains, do not feel any sorrow or pain."

श्रीसुबोधिनी : निरन्तरं वर्षधाराभिर्हन्यमाना अपि गिरयो न विव्यथुर्व्यथां न प्राप्तवन्तो यतस्तेनतःसाराः. हेतुं दृष्टान्तेन स्पष्टयत्यभिभूयमाना व्यसनैरिति. यथा व्यसनैः स्यादिभिरापद्धिर्वाऽभिभूयमाना वशीक्रियमाणा अप्यधोक्षजचेतस इन्द्रियातीते भगवति स्थापितचित्तं न क्षोभं प्राप्नुवन्ति तथा. तदा कन्दरादिष्वन्तर्भगवानस्तीति तत्र वृष्टिधारास्पर्शनिवारकत्वं स्वस्य सम्पद्यत इति तदानन्देन च पूर्णा धाराकठिनस्पर्शमपि सुखत्वेन मानयामासुर्जलद इवातपस्पर्शमित्यर्थः अधोक्षजपदेनान्याविषयत्वोक्त्या रहःशयनं सूच्यते. यत्र जडाः कठिनं अप्येतादृशास्तत्र चेतनाः किमु वाच्या इति भावः. समुद्रस्तूद्धतरत्नादिरित्यसारः ॥१५॥

SRI SUBODHINI: The mountains, although incessantly got lashed by the pouring rains, did not get or feel any pain or sorrow. Why? Because, our Lord was present in the caves of these mountains. *These mountains felt that, by preventing our Lord from experiencing any difficulty caused by the rain, they too have rendered seva or worship of our Lord. This bliss and joy of rendering loving service or seva to our Lord, made them feel, that, the lashings of rain, were indeed joyful and full of bliss (i.e. no sorrow or pain at all), like the clouds, always, feel the touch of sunlight as joyful and conferring bliss.*

In the same way, the great and noble Mahātmās, in whose mind, our Lord, who is beyond all the senses (i.e. the senses cannot make a devotee attain our Lord, as He is beyond all the senses), is magnificently present, did not experience, any pain or sorrow, although they were subjected to the humiliation by the sorrows of this world (by women and through other dangers).

Here, in this verse, our Lord has been hailed as "ADHŌKSHAJA" - meaning that, no one can go near to Him as He is lying down and asleep! *When the hard opaque mountain can get attached to this Divine form of*

our Lord, what is the wonder for the conscious and animate humans and other Jivas getting fully loving and attached to our Lord? As regards the ocean, due to the taking away of the precious stones from it, it was rendered without any substance and hence, due to this, it's mind is not attracted to our Lord. (In other words, the mountains are considered better than the oceans, for the reasons explained above).

After explaining, in the above two verses, the Rājasik and the Sātwik situations, in the following verse, the "Tāmasik" situation (state of affairs) is being explained.

एवं राजसीं सात्त्विकीं व्यवस्थामुक्त्वा तामसीमाह मार्गा बभूवुरिति.

मार्गा बभूवुः सन्दिग्धास्तृणैश्छन्ना अ(ह्य!)संस्कृताः ।

नाभ्यस्यमानाः श्रुतयो द्विजैः कालहता इव ॥१६॥

VERSE 16 Meaning: "Like the Brahmins experience difficulties in learning and reading the Holy Vedas, in a clear manner, due to lack of practice and lapse of time, in the same way, the travellers found difficulty in using the pathways, due to disuse (non-use) of the pathways, thick growth of grass, which had covered the paths, as this has not been cleared or cleaned at all."

श्रीसुबोधिनी : सर्व एव मार्गाः सन्दिग्धा जाता यतस्तृणैराच्छन्नाः. युक्तश्चायमर्थः, प्रत्यक्षत एव सन्देहदर्शनात्. पूर्वं ये तेन मार्गेण सञ्चरन्ति तान् प्रति सन्दिग्धा अन्येषां तु ज्ञानमेव न, यतस्तृणैश्छन्नाः. तर्ह्यग्रे मार्गप्रवृत्तिः कथमित्याशङ्क्याहासंस्कृता इति, संस्कारपर्यन्तं सन्देह एव- संस्काराभावे तु मार्गस्य लोप एव. बहुधा दृष्टस्य कथं सन्देहजनकत्वमिति शङ्कां दृष्टान्तेन वारयति नाभ्यस्यमाना इति यथानभ्यस्यमानाः श्रुतयस्तैरेव द्विजैः पुनः स्मृताः सन्दिग्धा भवन्ति. आम्लायश्छन्दसां दण्डः, तदभावे सन्देहः सहजस्तस्य. कालेन महता कालेन हताश्च भवन्ति ॥१६॥

SRI SUBODHINI: The pathways were covered by the thick growth of grass caused by the rains. The travelers got doubts as to the correct and proper pathways. The ignorant, of course, could never find out the proper pathway. Unless these pathways were cleared up, there will be difficulties in using these paths. In fact, if these pathways are not cleared for a long time, then, there was the possibility of losing these paths for ever. Why did the travellers get doubt on these paths, which they have been using for so much time, in the past? This doubt is removed, by the use of an example. If a Brahmin leaves the study of the Holy Vedas for some time, then he is bound to lose the memory of these scriptures. On resuming their studies, once again, after a lapse of time, he does get the doubt, as to whether these scriptures are the same, which he had studied earlier, or not? In the same way, the travellers, as they were not using these pathways, got doubts. About them

Hence, it is said that, Vedas should be always practiced, through constant chanting, as this will only, lead to correct memory of these scriptures. If this practice is not done, then, one gets doubts as to whether, the chanting is done properly or not. If this practice is not done, for a long time, there is the possibility of this Holy chantings also being completely forgotten!

In this moment, the nature of the rainy season has been described, in four ways, based on the divisions of "with attributes or qualities" (SAGUNA) and "without attributes or qualities" (NIRGUNA). Now this 4-fold nature or "Dharma" of the rainy season is being explained. Firstly the Rājasik nature, then the Sātwik nature, then the Tāmasik nature and lastly the "quality-free" (NIRGUNA) nature are described. Later, the 4-fold Tamasik nature of this season will also be described.

लोकबन्धुषु मेघेषु विद्युतश्चलसौहृदाः ।

स्थैर्यं न चक्रुः कामिन्यः पुरुषेषु गुणिष्वपि ॥१७॥

VERSE 17 Meaning: "Like wayward women do not keep their mind stable even in a noble person of good qualities, in the same way, during the rainy season, the "lightning" does not stay stable among the clouds, which are friendly to the people". (As they bring rains).

श्रीसुबोधिनी : एवं गुणातीतसगुणभेदेन चतुर्धा वर्षाकृता धर्मा उक्ताः, पुनर्विपरीततया चतुर्धा निरूपयति- द्वितीये राजसाः प्रथमास्ततः सात्त्विकस्ततस्तामसो गुणातीतश्चेति. तामसभावेन चतुर्धाग्रे निरूपयिष्यति, तत्र स्त्रियो राजस्यो मुख्यास्तासां राजसस्तामसो वा चेद् भर्ता तदा स्थिरता. सात्त्विकत्वे तु न स्थैर्यं, विद्युतामस्थैर्यं हेतुर्नेनोच्यते. लोकबन्धुषु लोकानां सर्वेषां बान्धवा मेघाः; यदि सर्वमेव जलं विद्युत्स्वेव प्रयच्छेयुस्तदा विद्युतः स्थिरा भवेयुस्ते तु लोकहितैषिण इति सर्वेभ्यो दाने तेषु चलसौहृदा जाताः, सौहार्दं तत्प्रकाशकत्वं तत्र शोभाजनकत्वं वा, यत एताः कामिन्यः. अतो लोकेपि कामिन्यः परोपकारनियतेषु स्थिरतां न प्राप्नुवन्ति. कामिनीपदात् कुलवधूव्युदासः. युक्तश्चायमर्थः. सर्वस्वे दत्ते किं ता भक्षयेयुरिति चेत् तत्राह गुणिष्वपीति. ते हि गुणवन्तस्ततोऽप्यधिकं सम्पादयिष्यन्ति, तथापि प्रत्यक्ष एव पर्यवसितमतित्वात् न स्थैर्यं चक्रुः. मेघा अपि गर्जनेन गुणवन्तः ॥१७॥

SRI SUBODHINI: Through the nature of qualities, there are, mainly, three types of Jivas or souls. Among these three, the "Rājasik" (dynamic, desire oriented) nature is seen predominant among women. Hence, although their husband may be Sātwik, being Rājasik by nature, the women are unable to have stable and one-pointed love to their Sātwik husbands. They invariably turn to love either Rājasik or Tāmasik persons, inspired by their own inherent Rājasik nature. In the same way, the

"lightning" cannot stay stable, with a particular cluster of clouds, which are considered as friendly to the people. The "lightning" just makes the show of brilliance and light and quickly disappears or goes away! Through this "light", the lightning exhibits it's "love" for the clouds. But the lightning, realizing that the cloud, which is it's husband, is a friend of the people and will eventually shower it's wealth of water (through rain) to the earth, through which, it gets afraid that it will remain poor and hungry! (i.e. being bereft of wealth of it's husband). This type of thoughts do pass through the minds of wayward women, full of endless desires. That is why, in this verse, the words "desireful" is used. The lightning is compared to these women. This also explains the nature of women of bad character in this world. But women of noble character do not indulge in this, as they have stable love for their husbands. These noble women always understand that their husbands are more interested in their welfare (i.e. the welfare of the wives), than their own. They also appreciate the charity done by their husbands, as they are fully aware, that our Lord will bless their "giving and charitable" husbands, with plentiful of prosperity, through His Grace. They, thus, remain content and happy, that they will always be protected by their husbands. But the wayward women, always see, what is offered or appearing before them (wealth etc.) and do not love or be attached to their Sātwik and noble husbands. The words "full of good qualities" (GUANVĀN) have been used, in this verse, to denote that, these noble persons, who are Sātwik, *are always aware, that charity and "giving" increases one's prosperity and welfare.* The clouds, who are considered and compared to these noble men of charitable disposition, do the "roaring" to announce and declare

their charitable nature. [TIPPANI: But in Vraja, only the "lightning" is compared to the wayward women. *All the women at Vraja were Sātwik as they had stable and unalloyed love for our Lord.*]

During this rainy season, even the "opposite" natures (VIJĀTĪYA) get "brilliant". This is described in the next verse.

विजातीया अपि विजातीयेषु शोभां प्राप्नुवन्तीति प्रावृट्कृतधर्ममाह धनुरिति.

धनुर्वियति माहेन्द्रं निर्गुणं च गुणिन्यभात् ।

व्यक्ते गुणव्यतिकरेऽगुणवान् पुरुषो यथा ॥१८॥

VERSE 18 Meaning: "In this world of multifarious qualities (and it's conflicts), the one, without any "attribute or quality" is seen as "brilliant" and wholesome. In the same way, in the sky (or space), full of various types of qualities and attributes, the quality-free Rainbow, began to give great brilliance."

श्रीसुबोधिनी : वियत्याकाशे माहेन्द्रं धनुर्निर्गुणमपि गुणिन्यपि विद्यावत्यपि विषयाभावात् प्रकाशं प्राप्तवत्. महेन्द्रोऽपि वृत्रवधात् "महान् वा अयमभूद् यो वृत्रमवधीदिति तत् महेन्द्रत्वमि"ति श्रुतेर्भगवत्सम्बन्धो महेन्द्रे निरूपितः. तस्य सम्बन्धाद् वज्रं निर्गुणमपि सगुणे शोभां प्राप्नोति तथा भगवदीयोऽपि सर्वत्र शोभां प्राप्स्यतीति फलितम्. जीवास्तु त्रिविधाः— स्वभावतो भगवद्गुणवन्तो दोषवन्त उभयरहिताश्च. तत्र देवा गुणवन्त दैत्या दोषवन्तो मानुषास्तूभयरहिताः. तेऽपि भगवत्कृपया देवा इव गुणवन्तो भवन्ति. तदभावेऽपि कर्मणा व्यक्ते गुणव्यतिकरे संसारे त्रिगुणयुक्तेऽगुणवानपि पुरुषो योनिबीजवर्णधर्मान् प्राप्य भासते. अगुणत्वाद् गुणातीतो वा भगवत्सेवकः. भगवद्धर्मान् दृष्टान्तीकुर्वतेन्द्रधनुषो माहात्म्यं निरूपितं, भगवदीयैव सम्पत्तिर्गुप्तं भगवदीयं प्रकटीकरोतीति. पुरुष इति गुणातिरिक्तत्वख्यापनाय, प्रकृतिस्तु गुणमयैव ॥१८॥

SRI SUBODHINI: The rainbow is quality-free and the sky or space is full of qualities or attributes. The quality-free rainbow is seen, now in the sky, which is full of qualities (we term the sky or space, as full of attributes; as, in the Holy Vedas, the sky or space is regarded as the "body" of the Supreme Brahman). The nature of the "indweller" in the body, is known, through the nature of the body itself. Through knowledge one attains wisdom. Hence, this space - Brahman is full of wisdom - thus with this "quality" or attribute (of having wisdom), although the "rainbow" has no aim or goal (as it is just present), being quality-free, is now being seen as "brilliant".

In the same way, the "beyond - the - quality 'Vajra' (the Vajra weapon of Indra is compared to this rainbow. Moreover, the Gita says that our Lord regards His "Vajra" weapon, as the best among all His weapons and this "Vajra" weapon is a symbol of our Lord's power) shines, in the hands of "quality-full" (SAGUNA) of Indra. The Holy Vedas say, that, Indra regained his power after killing the demon Vritrāsura. Here, the Divine connection of our Lord, with Indra is referred to like, being related to the "quality-full" Indra, the "quality-free" Vajra, became brilliant (although the quality-free nature of Vajra usually has no "brilliance" which is considered as a "quality"), as Indra was connected to our Lord. *The purport of this is that, those devotees who are connected or related to our Lord, always are seen as brilliant, at all places. In other words, their "quality-free" nature is seen as brilliant, due to their attachment and love for our Lord. (The devotee who has become quality-free only can have motive-less and choice-less Prēma or love for our Lord, as he has risen above the three qualities of Satwa, Rajas and Tamas. Having no "desire" even of an "auspicious" nature, he gets the Grace of our Lord, which*

enables him, to love our Lord, without the disturbance of a desire or want. The Lord is also desirous for such love and is said to respond to this type of exalted love of a devotee.)

The Jivas (or souls) are of three kinds. (1) By their very nature, having the Divine qualities, like the celestial beings (DEVA). (2) By nature, being full of blemish like the demons. (3) The human beings, who are without blemish or the divine quality. These human beings can become full of the Divine qualities, with the Grace of our Lord. Without this Divine quality, this world, exhibits, the qualities of Satwa, Rajas and Tamas, and those, who have none of these qualities also shine in this world through their births as the Male, the seed (for human life) and also through undertaking the duties allotted as per their caste or status, in this world. *In other words, due to their attaining the state of being free from all qualities (NIRGUNA), the devotees of our Lord, achieve the exalted state of being "beyond the control of all the qualities" (GUNĀTĪTA).* In this way, in the description of the brilliance of the rainbow, *the example of our Lord's Divine nature is given with a view to bring out the glory of our Lord's Divine nature, as anything connected with our Lord only, can manifest the Divinity of the recipient of our Lord's Grace (Bhagavadiya).* The word "Purusha" (Primordial spiritual principle) has been used with a view to differentiate it from the qualities (GUNA) as the "PRAKRUTI" (Nature) is full of qualities and attributes. [Explanation: (1) *In this world of the play of the three qualities of Nature, the Devotee of our Lord, who is beyond the control of the three qualities, shine brilliantly, like the shining rainbow.* (2) The rainbow is considered as belonging to our Lord (i.e. a devotee of our Lord) as it

has manifested itself, during this rainy season, for being useful, in the enactment of the Divine Leelas of our Lord.]

In the following verse, a description is given on the "moon" which is considered as "Tāmasik" and which is the only quality left, for being dealt with.

गुणेष्ववशिष्टं चन्द्रमाह न रराजेति.

न रराजोऽप्युपशृङ्खलः स्वज्योत्स्नाभासितैर्घनैः ।

अहम्मत्या भासितया स्वभासा पुरुषो यथा ॥१९॥

VERSE 19 Meaning: "The moon's brilliance was blocked by the clouds, although the clouds were lit up by the brilliance of the moon only and this lack of brilliance resembled the blocking and covering of a person's intelligence and brilliance, through his own egoistic intellect, although the brilliance is due to one's Self (or Ātma) only".

श्रीसुबोधिनी : उडुपः क्षुद्रपोषको नक्षत्राधिपतिः स्वज्योत्स्न-
यैवाभासितैरपि घनैर्न रराज. तत्र भगवदीयव्यतिरिक्तं पुरुषं साहङ्कारं
दृष्टान्तिकरोत्यहम्मत्या भासितया स्वभासा पुरुषो यथेति.
अहम्मतिरहङ्कारोहमिति या बुद्धिः सापि स्वभासात्मभासैव भासिता तथापि
तया पुरुषो न शोभते ॥१९॥

SRI SUBODHINI: In this world, a non-devotee (worldly person) does not shine, with spiritual brilliance, due to his own egoistic intellect (which is nourished and made brilliant by one's own Ātma only), in the same way, the moon gives it's own brilliance to the clouds, but the clouds, in turn, hide and cover the moon, thus preventing the moon from being seen as shining and brilliant - although the moon is the king among the small stars and heavenly objects.

In this manner, after explaining the nature of the qualities, during the rainy season, in the next verse the happiness and welfare of those devotees of our Lord, who have put efforts to go beyond the three qualities (NIRGUNA) are explained and they are compared to the peacocks.

एवं त्रिविधानुक्त्वा ये केवलं भगवदीया यथा मेघोन्नत्यभिकाङ्क्षिणो
बर्हिणस्ते सुखिनो भवन्तीति वर्षाकृतं तेषु सुखमाह मेघागमोत्सवानिति.

मेघागमोत्सवान् दृष्ट्वा प्रत्यनन्दन् शिखण्डिनः ।

गृहेषु तप्ता निर्विण्णा यथाच्युतजनागमे ॥२०॥

VERSE 20 Meaning: "Just like a householder, having suffered much at home and being dispassionate, becomes cheerful, on the advent of a true devotee of our Lord and with great joy welcomes this devotee with appropriate words and service, in the same way, the peacock, suffering much, with the heat of summer, on seeing the veritable festival of the advent of rain-bearing clouds, welcomes them, with it's noise laced with joy."

श्रीसुबोधिनी : मेघानामागमे य उत्सवः स येषां सस्यवृक्षलतादीनां तान् दृष्ट्वा, मेघोत्सवान् वा वृष्टिविद्युदादीन् शिखण्डिनो मयूरा प्रत्यनन्दन्, भगवता विचित्राः कृता एव भगवदीयोत्सवं मन्यन्त इति. एतन्निरूपणं यदर्थं तदाह गृहेषु तप्ता इति. गृहेषु स्थिता गृहादिचिन्तया तप्ता दुःसङ्गैरसदिन्द्रियैश्चात एव गृहा बहुविधाः उक्ताः. तथाभूता अपि यदा निर्विण्णासतापेनैव वा निर्विण्णा. अच्युतजना जितेन्द्रियाः परमहंसा त्रिदण्डिनो भगवज्जनास्ते हि परिभ्रमन्तो वर्षासु गृहस्थस्य गृहे गच्छन्ति तदा तेषां समागमो भवति. तेषु समागतेषु ये निर्विण्णास्ते प्रतिनन्दनं कुर्वन्ति न त्वनिर्विण्णाः. अतः प्रावृट् सर्वेषामेव तप्तानां सुखदायिनी ॥२०॥

SRI SUBODHINI: It is only the peacock, which is devoted to our Lord, that celebrates joyfully the festival

due to the advent of clouds, among all the types of animals, who have suffered by the heat of summer. (Like the trees become brilliant with green leaves, creepers, flowers and fruits and brilliance is caused by the rains along with lightning). On seeing all this, the peacock becomes very cheerful and with it's peculiar joyful noise, the peacock praises the clouds which bring the rain. In the same way, the householder, suffering either due to bad company or uncontrolled senses, becomes frustrated due to anxiety and sorrow, on the advent of our Lord's devotees to their home - the devotee of our Lord who has visited the house is a Tridandi Sannyāsi (one of the 10 main sects of Sādhus or those who have renounced the worldly life), is also a Paramahansa (a Sadhu or devotee of our Lord, who has no fixed abode and moves about in the world, as per the guidance which he receives from the Lord), is one, who has conquered all his senses, is one, who has merged his mind in our Lord - such a devotee, who has visited this suffering householder, makes the latter very joyful and cheerful. By coming into contact, with such a noble Mahātma, the householder attains joy and bliss, on the mitigation of his sorrow. But, he, whose mind does not suffer any sorrow and is also attached to his house (i.e. worldly and materialistic), does not attain any joy or happiness and neither he welcomes the noble Mahātma or the devotee of our Lord. The divinely blessed rainy season mitigates the sorrow and pain of devotees of our Lord, who have suffered the miseries of this world

"In the following verses" we are summarizing the "Bhāva" expressed in "LEKH" and "TIPPANI" on this. Although it is described in the verse, that, the peacocks got very happy, after the advent of the clouds, the real inner meaning is that the Beloved Gopis, on seeing the

clouds, become happy and thankful to them - as during this rainy season only our Lord roams this forest and mountains and the Gopis visit such places and they are able to meet their beloved "specially" when the rains are on, they can meet their Lord for more time as, otherwise they had to return home quickly. Due to this rainy season, they got an excuse and their people will not complain at all. Hence, the Gopis thank and welcome the advent of the rainy season.

In the following four verses, the four types of Tāmasik situations, arising out of this rainy season, are being described individually.

प्रकारान्तरेण चातुर्विध्यमाह पीत्वाप इति.

पीत्वापः पादपाः पद्भिरासन् नानात्ममूर्तयः ।

प्राक्क्षामास्तपसा श्रान्ता यथा कामानुसेवया ॥२१॥

Verse 21 Meaning: "Just like a person, who had become weak and tired, due to undertaking of penance, becomes healthy and strong, through the attainment of the desired results, in the same way, the trees, which were dried up due to the heat of the summer, now, began to show themselves in a new green form, after consuming the desired water, through their roots."

श्रीसुबोधिनी : पादपाः सर्वे वृक्षास्तामसेषु सात्त्विकाः नानात्ममूर्तिर्येषां तादृशा जाताः. पानमप्रत्यक्षसिद्धमिति पद्भिरित्युक्तं, पादपशब्दो रूढो वा भवेदिति. तेषां नीरस्यैव जीवनत्वेन पदयोरेव तत्पानसाधनत्वेन स्वच्छाययैवोग्रतापशीतादिभ्यः स्वपादान् पान्तीति वा तथा. नानामूर्तयस्तु स्वभावत एव भवन्ति वृक्षाणामनियतरूपस्योक्तत्वात्, तन्निराकरणार्थमात्मपदं; यस्य ग्रीष्मर्तौ या मूर्तिः स्थिता ततो विलक्षणा नानामूर्तिर्जातेति. एतदपि निरूपणं यदर्थं तदाह प्राक्क्षामा इति. पूर्वं क्षामा दुर्बलास्तपसा न केवलं देहदौर्बल्यमपि तु तपसा श्रान्ताः इन्द्रियशक्तिरपि कुण्ठता भवति. ये तदा

तपःफलरूपं काममनुसेवन्ते तदा प्रत्यहं नानात्ममूर्तयो भवन्ति. ते वर्षायामेव पुष्टा भवन्तीति प्रकृते निरूपितम्, अन्यदा शोषकबाहुल्यात् न शीघ्रमुपचयः ॥२१॥

SRI SUBODHINI: The "gross" objects are Tāmasik by nature. But among these "Tāmasik" objects, the trees are considered as "Sātwik". The trees have their own individual forms and they consume water, through their roots only, and due to this, none can see or observe, when they consume this water. The word "PADAPA" is used in the usual meaning given to this word as "trees". The words used here viz. "those who consume water through their roots" has a spiritual purport and meaning, which is its second meaning viz. the trees, which protect their own roots, through their shadows, the intense heat of the sun, and the coldness of the winter season, are called as "PADAPAS".

The trees are not of one variety only as they are seen in a large number of types and kinds. Here, in this verse, the word "Ātma" (soul) is used, to denote, that the trees, due to the heat of the summer, had taken their form of being dried up (without water), now, they were seen, in a variety of forms, after changing themselves, due to the green nature of their entire form. This is compared to a person, who does penance and this leads to a weaker body and due to the heat of penance, even his senses have become very weak. Now, on attaining their desired material (water), and drinking/consuming it, they look like having got many forms, due to the greenery all around, seen through the leaves, branches, flowers, fruits etc., like the person's senses and body, become very strong, after consuming wholesome food. Without the consumption of this much desired water, the tree will continue to remain

dried up (sorrow) and will not attain strength, quickly. In the verse, the comparison is made to a person who does penance and whose body and senses become feeble and weak after the penance. Then, when he gets the desired results for which he was doing penance, then, he becomes, once again, stronger and healthy, after enjoying the fruits of his penance. The "Rājasik" forces among the "Tāmasik" ones are being explained in the verse below. [TIPPANI: When one has faith in one person only, then he gets the desired results always; like the trees, which desire intensely for its life-giving water but is unable to get this desired water, by themselves. So the trees protect the roots which only can attract water for its sustenance. The trunk of the tree and all its branches get dried up due to the heat of the summer and it is completely dependent only on the rainy season. This "dependency" brings the result of rain and water, through the rainy season and the trees become satisfied with this. *In the same manner, if a devotee depends fully and surrenders to an ideal devotee of our Lord, he attains the "Rasa" or relish of our Lord, through this devotee.* The divinely-based rainy season also, originates and causes beautiful bowers (NIKUNJA) to grow everywhere, and in these places, the devotees, attain the Bliss and joy of deep loving relationship with our Lord. Thus this rainy season becomes the cause for the Divine Bliss and joy of the devotees.]

तत्र राजसानामाह सरस्स्वति.

सरस्स्वशान्तरोधस्सु व्यूषुरङ्गापि सारसाः ।

गृहेष्वशान्तकृत्येषु ग्राम्या इव दुराशयाः ॥२२॥

VERSE 22 Meaning: "Oh! Great king! Like the worldly person, with a corrupt and cruel inner-mind,

filled up with undesirable actions, lives in the house, in the same way, the sarasa birds (the cranes) dwell, on the banks of the lakes, which are not uniformly peaceful at all times."

श्रीसुबोधिनी : सारसा हि सरस्येव रसवन्तः, तानि वर्षाकाले पूरितानि भवन्ति. उपरि बहुदूरे जलं गच्छति ततश्च नीडं कृत्वा स्थिताः कूले. तत् कूलं जलेन प्लावितं भवति, तदुपरि कृते तदपि कदाचित् कूलं पतति. एवमनेकविधदोषदुष्टेष्वपि सरस्सु सारसास्तद्रसाविष्टा व्यूषः, समीपसप्तमीविशेषणवशादशान्तरोधसि तिष्ठन्तीति गम्यते. एतद् यदर्थमुक्तं तदाह गृहेष्विति. न शान्तं कदाचिदपि कृत्यं कर्तव्यं येषु, न ह्यामरणं गृहचिन्ता कदाप्यपगच्छति. तेपि ग्राम्या ग्राम एवोत्पन्ना रता इन्द्रियग्रामपोषका वा. तादृशा अपि दुराशया अन्तःकरणदोषयुक्ता अपि. बहिर्निर्गतानां खेदेन भगवत्स्मरणं तीर्थदर्शनं सत्सङ्गो वा भवेत् क्रियाव्यापृतौ चिन्ताभावो वा, वर्षायां तु सर्वाभावः ॥२२॥

SRI SUBODHINI: Those birds, which are happy only when they dwell very near to the lakes, (i.e. their "Rasa" or "Ānanda" is due to the place only), these birds are called as "saras" (dwelling near or liking the lakes). In the lakes, usually, water is scarce except during the rainy season, when the lakes, are filled with water and the lakes, often, overflow. When this water rises, the birds make their nests, on the banks of these lakes and sometimes, when the banks also get filled up with water, then, these nests also get drowned in water resulting into sorrow and pain for these birds. But, despite such difficulties, as they have the desire to live on the banks of these lakes and due to their infatuation to this "Rasa" or Relish of the banks of the lakes, these birds continue to dwell there only.

In the same way, the worldly householder lives in the house, where there is never-ending duty and work-burden

for him. In fact this householder has anxiety and worry about the house and family, till his death. Even then, being originated in the village, he gets attachment and joy only, in living in his particular village. *In other words, the one, who nurtures only his senses, and with various defects in his inner mind, would love to live only in his house or village and he would not like to leave this.* If he were to step out of his house, he may get into sorrow and pain and this situation perhaps, may lead him to think and remember our Lord and he may also visit holy places and also enjoy the bliss of the companionship of the holy persons (satsangha) and due to the stoppage of his usual medley of actions (Karma) he also becomes free from worry and anxiety. But this rainy season prevents them from attaining all these good results as it prevents them from going out of the security, howsoever fraught with pain and problems, of their own homes!

After describing the Sātwik and the Rājasik among the Tāmasik, the Tāmasik nature is being described in the following verse.

एवं राजासानुक्त्वा तामसानाह जलौघैरिति.

जलौघैर्निरभिद्यन्त सेतवो वर्षतीश्वरे ।

पाषण्डिनामसद्वादैर्वेदमार्गाः कलौ यथा ॥२३॥

VERSE 23 Meaning: "Like the destruction of the Vedic path and its practices, during the Kali Yuga, caused by the untrue arguments of the atheists, in the same way, the torrential rain caused by Indra, broke open the dams."

श्रीसुबोधिनी : जलसमूहैः सेतवो नितरामभिद्यन्त भिन्ना जातास्तत्र च प्रतीकारो न शक्यः ईश्वरे वर्षति. पर्जन्य ईश्वरः स हि सर्वसुखार्थं वर्षति. ततोऽशक्यप्रतीकारात् सेतवो भिन्ना एव. एतदपि यदर्थं तदाह पाषण्डिनामसद्वादैरिति. कलौ बुद्धावतारं भगवति तेन प्रवर्धिताः

पाषण्डास्तेषामसद्वादैः क्युक्तिभिः सर्व एव वेदमार्गाः कर्मज्ञानभक्त्यु-
पासनादिप्रतिपादकाः सर्व एव निरभिद्यन्त कलौ तेषां प्रयोजनाभावात्
॥२३॥

SRI SUBODHINI: The dams got broken, due to the torrential rains caused by Indra. There is no remedy for this, as the rains are caused by our Lord and whatever is done by our Lord, is conducive of leading to the benefits for all. If rains are there, there will be breaking of dams also. There is no remedy for this. This example has been given to describe the truth, as given, in the second part of this verse. It is said, that, in Kali Yuga, our Lord had taken the manifestation of the Buddha, and spread the religion and practice of atheism, through dexterous arguments, based on untruth. This action of the Buddha, made the path of the Vedas (i.e. the Vedic path, which speaks of the practices of Jnana, Karma, Bhakti and worship) break up and decline, as during this Kaliyuga, these Vedic practices are not useful or do not serve their purpose. [TIPPANI: But here in Vraja, as our Lord was present, only those simple banks/dams, which were used to cross waterways, got broken. But the "dams" protecting the Vedic practices did not break. *In other words, in Vraja, the Vedic Dharma and practices, flourished gloriously as before.*]

The ones who had crossed all the "attributes" (GUNĀTĪTA) among the "Tāmasik", are now being described.

गुणातीतस्थानीयमाह व्यमुञ्चन्निति.

व्यमुञ्चन् वायुभिर्नुन्ना भूतेभ्योथामृतं घनाः ।

यथाशिषो विश्पतयः काले काले द्विजेरिताः ॥२४॥

into the same way. The worldly householders live in the house, where there is never ending duty and work-burden

VERSE 24 Meaning: "Like the kings, prompted by the Brahmins, give away wealth and other materials in charity, from time to time, to the poor, in the same way, the clouds, inspired and guided by the wind, give the nectarian water, from time to time, to all the Beings."

श्रीसुबोधिनी : वायुभिः प्रेरिता घना भूतेभ्योऽमृतं हस्तादिजलं मघादिजलं वा मुमुचुः. अन्यत् तु जलं गच्छति मघादिजलं बध्यत इति दृष्टान्ते कालपदवीप्सया यदा यत्र जलमपेक्षितं तत्रैव तदैव वृष्टिरिति ज्ञाप्यते. भूतेभ्य इति चतुर्थी. एतदपि यदर्थं तदाह यथेति. विश्वपतयो देशाधिपतयो ब्राह्मणैः प्रेरिता आशिषो धनादिकं प्रयच्छन्ति. पुरोहितप्रेरिता हि ते दीनेभ्योऽन्नादिकं प्रयच्छन्ति. वर्षासु दीनानां स्वतः कार्यसामर्थ्याभावाद् यस्तु वर्षासु दाता स दातेति ब्राह्मणप्रेरणा प्रत्यक्षकृतोपयोगिता ॥२४॥

SRI SUBODHINI: That water, which is equivalent to the Divine nectar (AMRUT) and is also beneficial to all, is given, from time to time (i.e. whenever it is required by all the Beings) by the clouds, as inspired and guided by wind. (The rains which occur on the days when the stars Hasta and Magha are on the ascendant are considered as equal to nectar and are very useful and efficacious for agricultural purposes). This action is compared to the action of charity given by the kings, who give in charity, to the poor, wealth and food etc. as prompted by their Brahmin advisers or priests. In this way, these kings make the poor very happy. During this rainy season the poor people are unable to go out and eat / eke out a living through either work or accept charity. *That is why, it is said that' one should do more charity during the rainy season and he alone is a real "giver" who gives in plenty, when and where, it is needed.* This also proves that the prompting or the advise of the wise Brahmins is always beneficial. [TIPPANI: (1) Shri Gosainji explaining the

meaning of the word "Nectar" (AMRUT) says that, at first, it was told that the clouds poured the rains. Then why this has been said once again for a second time? To remove this doubt only, the word "nectar" or "AMRUT" has been used, in this verse. It was not "water", which now came as rains. Why? The rains, which fall on earth during the ascendancy of the stars such as Hasta etc. these rains help in the bountiful growth of grains and other products. If rains do not come at this particular time then, the grains do not grow properly. In fact this water will be wasted. Hence, these rains, which fall on this earth, on specific days, are hailed as "nectar" instead of merely as "water" only, as these rains enable the farmer to have a very rich harvest, which in turn leads to the removal of hunger, thirst and death of all Beings. So there is no repetition at all as this "water" is called as "nectar" in comparison to the earlier reference to "water" only.

(2) Our Lord had given all types of wealth to everyone at Vraja. Hence, there was no necessity for the people of Vraja to get any more of wealth etc. Hence, this rainy season is useful only for the enactment of the Divine Leelas of our Lord at Vraja and this reason made all the required preparations for our Lord's Leelas.

(3) Like a king does not give, by Himself, anything to anyone, without being prompted or told by someone else, in the same way, here in Vraja, the clouds gave rains as prompted by the wind. *But Nandagopa, who was a chieftain of repute, gave away wealth and other materials to everyone, without being prompted by anyone else.]*

After having described the "rainy season" in 21 ways and forms, now, in the following 7 verses, a description is given as to the ways, with which, our Lord Himself and

His attributes, enacted the Divine Leelas and played, during this time. In the first instance, the next verse, describes, the entry of our Lord, into the forest, with a view to enact His Leelas and play games.

एवमेकविंशतिप्रकारेण स्वरूपेण च प्रावृड् वर्णिता, तस्यां प्रावृषि भगवतो गुणानां च रमणमाह सप्तभिः. तत्र प्रथमं रमणार्थं भगवतः प्रवेशमाहैवमिति.

एवं वनं तद् वर्षिष्ठं पक्कखर्जूरजम्बुमत् ।

गोगोपालैर्वृतो रन्तुं सबलः प्राविशद् हरिः ॥२५॥

VERSE 25 Meaning: "In this way, our Lord along with His brother Baladeva entered, into this forest, which was rich in vegetation and wealth and where the Jamun and date palms were laden with ripe fruits, along with the cows and His cowherd friends."

श्रीसुबोधिनी : एवं पूर्वोक्तप्रकारेण सर्वगुणसम्पन्नं वनं तत् प्रसिद्धं वर्षिष्ठं सर्वोत्तमं जातम्. नन्वत्र वने क्रीडायां शीघ्रं गृहगमनं न सम्भवति, भुक्त्वा गमनेपि महद् दिनमिति मध्ये क्षुद् भवेदाम्रादिफलानि तु निवृत्तानि; ततः कथं रमणमित्याह पक्कखर्जूरजम्बुमदिति, पक्कानि खर्जूरफलानि जम्बुफलानि च यस्मिन् वने. भगवान् गुणातीतः, सत्त्वस्थानीयो बलो, रजःस्थानीया गोपाला, गावस्त्ववशिष्टाः; तैः सर्वैरेव भगवदीयैरावृतः प्रकर्षेण क्रीडां कर्तुं, स्वसम्पादितनिर्दुष्टैर्जीवैः सह, वनं प्राविशत् ॥२५॥

SRI SUBODHINI: The forest, which was full of auspicious attributes and qualities has been previously described. Now this famous forest began to look as the very best. Playing here would mean that no one will like to return to their homes early. If they were to go, after having their food, then as the day was long, they are bound to get hungry in between. Due to the rainy season, they will not also get the mango fruit for their food as they were all lost due to the incessant rains. Then how can

they play while experiencing hunger at the same time? Removing this doubt, it is explained in this verse that in this forest, there was no mango fruit available but ripe dates and jamun fruits were available in plenty, to be eaten. Hunger can be satisfied with these fruits.

The "Sātwik" Shri Baladeva, the Gopas who were Rājasik and the cows who were Tāmasik, now surrounded our Lord, who is beyond these three attributes or Gunas. *Our Lord had removed all their blemish (DOSHA). Our Lord now, surrounded by the blemish-free Divine Jivas or beings, entered the forest, to enact His finest Divine Leelas.*

At first the beauty and brilliance of the cows is described.

धेनवो मन्दगामिन्य ऊधोभारेण भूयसा ।

ययुर्भगवताहूता द्रुतं प्रीत्या स्नुतस्तनीः ॥२६॥

VERSE 26 Meaning: "Due to the weight of the filled up udders, the cows were walking slowly; but when our Lord, called out to them, these cows, came running very fast near to our Lord, due to their love and milk was seen oozing out of their udders due to their running fast."

श्रीसुबोधिनी : तत्र प्रथमं धेनूनां शोभामाह. प्रवेशो वीर्यशक्तिरिव वैराग्यशक्तिर्वा. ऐश्वर्यशक्तिमाह मन्दगामिन्यो धेनवो जाताः. गर्भेणापि तथा भवन्तीति तद्व्यावृत्त्यर्थमाहो धोभारेण भूयसेति, क्षीराशयस्यैव महान् भारः. तादृशयोपि भगवताहूता ऐश्वर्यवशाद् द्रुतमागताः. निर्बन्धेनाप्यागमनं सम्भवतीति तद्व्यावृत्त्यर्थमाह प्रीत्येति, प्रीत्याहूताः प्रीत्या च ययुः प्रीत्यैव च स्नुता स्तना यासाम्. डीप्टापौ व्यत्ययेन भवतः ॥२६॥

SRI SUBODHINI: The entry of our Lord, into the forest, signifies the preponderance of His two Divine attributes of Valour (VEERYA) and "detachment"

(VAIRĀGYA) - as this entry manifests these two Divine attributes. This entry also denotes our Lord's Divine attribute of "AISWARYA" or opulence. The cows due to the weight of their milk-filled udders were walking very slowly. By describing like this, it is said that the cows were not pregnant and their slow movement was not due to their pregnancy. *But when our Lord called out to them, they came running to Him, very swiftly, and milk was seen oozing out of their udders, due to their love for our Lord. This running to our Lord, was not due to their fear of our Lord or due to their own desire but as the Lord had called out to them, with great love, they also responded with the same intensity of love to our Lord and went near to Him.* [Shri Laloo Bhatji in his "YOJANA" says that our Lords entry into this forest exhibits His Divine attribute of "VEERYA" or "valour" as it was in this forest, our Lord had killed demons such as Pralambha and others, and also drank the forest fire. Such a dreaded forest, it was.

TIPPANI: Shri Gosainji has said in his commentary on the 8th verse, that this Divine Leela has been termed as a "secret" Divine Leela, from the point of view of spiritual realization (PAROKSHA). *Our Lord is always interested to perform "secret" Divine Leelas.* Even then, our Lord has now come out, in the open, along with Baladeva, cows and the Gopas, into this forest, for enacting His Divine Leelas "openly" (APAROKSHA). *This clearly denotes the preponderance of our Lord's Divine attribute of "detachment" (VAIRAGYA) - that our Lord, although very fond of enacting His Divine Leelas, in a secret way, has now, given up what he really liked and decided to perform His Divine Leelas, in the open, with a view to make everyone else happy. This clearly denotes His "detachment".]*

In the following verse, the happiness of the Gopas is described.

गोपानां सुखमाह वनौकसः प्रमुदिता इति.

वनौकसः प्रमुदिता वनराजीर्मधुच्युतः ।

जलधारा गिरेरासन् आसन्ना ददृशे गुहाः ॥२७॥

VERSE 27 Meaning: "The people who were residing in this forest were very happy. The row of trees literally was showering honey; the small streams of water were flowing from the mountains; the caves were situated very near to them. Our Lord saw all of these."

श्रीसुबोधिनी : वनवासिनां हि कालान्तरे तापो भवतीदानीं शीतलत्वात् सर्वे प्रमुदिताः अनेन दोषाभाव उक्तः सहजं च सुखम्. भक्ष्यसम्पत्तिमाह— वनराजीर्वनपङ्क्तयः सर्व एव वृक्षा नानाजातीया, मधुच्युतः पूर्णं मधुनि, ततोपि प्रवाहमधुयुक्ता जाताः. पेयसम्पत्तिमाह जलधारा गिरेरासन्निति. पर्वतसम्बन्धिन्यो जलधारा अकलुषिताः शीतलाः पानयोग्यधाराश्च भवन्ति. वृष्टौ स्थातुं शयनं च कर्तुं स्थानमाहासन्ना ददृशे गुहा इति, आसन्ना निकटस्था गुहा विश्रामस्थानानि. एतत्त्रिविधसामग्रीयुक्तान् वनौकसो गोपालानन्यांश्च ददृशे ॥२७॥

SRI SUBODHINI: Due to this rainy season, the people who resided in these forests, who usually were miserable due to heat, now became happy and cheerful due to the cold weather. By describing like this, it is said that the blemish and difficulties of these forest residents were removed completely and they became very happy. Not only they were made happy by this cold weather, but they were joyful also due to plentiful supply of food items - that all types of trees now literally showered honey and various types of drinking materials were also available - like there was cold and crystal clear water flowing down the mountains. Together with all these, there were also

caves also situated nearby, so that these residents, can take rest or sleep. In this way, all the three types of materials were now available. And our Lord now saw this forest, along with His Gopa friends. [PRAKĀSH: *Our Lord's Divine attribute of "Jnana" or spiritual wisdom is indicated, through the use of the word "He saw" (DADRUSE).]*

In the next verse, the Divine Leela of Shri Baladeva is being described.

बलभद्रस्य तत्र रमणमाह क्वचिद् वनस्पतिक्रोड इति.

क्वचिद् वनस्पतिक्रोडे गुहायां वाभिवर्षति ।

निर्विशन् भगवान् रेमे कन्दमूलफलाशनः ॥२८॥

VERSE 28 Meaning: "Shri Baladeva, while playing, saw the rains, and went inside the hole of a tree or into a nearby cave of the mountain and He ate here, inside the cave, roots and fruits."

श्रीसुबोधिनी : वृक्षस्य क्रोडे कोटे गुहायां वाभिवर्षति देवे निर्विशन्तत्रोपविशन् भगवान् रामो मूलकन्दफलान्येवाशनं यस्य; वनस्थानि सर्वाणि दिव्यानि स्वादिष्टानि च. रेमइति पदाद् रामो ज्ञायते. विशेषं च वक्ष्यति- भगवति क्रोडे पुनर्निलीयोपवेशनं फलाहारश्च न सम्यक् सम्पद्यते ॥२८॥

SRI SUBODHINI: When the rains came, Shri Baladeva (who is hailed here as "Bhagawān") took refuge inside the hole of a big tree or went inside the cave of the nearby mountain. Staying here He ate fruits and roots, as his meal. The fruits and roots of the forest are always very tasty. In the verse, the word "Bhagawān" has been used. But the word "REME" (played) used in this verse denotes Shri Balaram only and it is His Divine Leela, which has been referred to. In fact, this will be specifically explained, a little later. It is not, however, appropriate for

our Lord to eat, while hiding inside the hole of a tree or a cave. [PRAKĀSH: Through this meal of fruits and roots, the Divine attribute of "detachment" (VAIRĀGYA) of Shri Balarāma is indicated. TIPPANI: Eating his food, while hiding in a cave is not appropriate for our Lord. Hence this verse pertains to the Divine Leela of Shri Balarāma only.]

The next verse described the Divine Leela of our Lord as enacted by Himself.

भगवतो लीलामाह दध्योदनमिति.

दध्योदनमुपानीतं शिलायां सलिलान्तिके ।

सम्भोजनीयैर्बुभुजे गोपैः सङ्कर्षणान्वितः ॥२९॥

VERSE 29 Meaning: "Our Lord, along with Shri Balarāma and the Gopa boys, sat on a stone, situated near a source of water and ate curd rice, which was brought by the Gopa children from their homes."

श्रीसुबोधिनी : गोपैर्गोपिकाभिर्यशोदया रोहिण्या वा तदानीमुपनीतं दध्योदनं शिलायां पर्वतसानुनि स्थूल आच्छन्नमेघे वर्षति सति सलिलसमीप एव, जलार्थमन्यत्र गमनाभावाय, सम्भोजनीयैः सजातीयैर्गोपैः सङ्कर्षणेन चान्वितो बुभुजे. एतद् भोजनं प्रावृषि तस्याः स्वसम्पत्तित्वख्यापनार्थम्, अन्ये च गोपाला भिन्नतया बुभुजुर्बलभद्रेण सह फलाहारो वा ॥२९॥

SRI SUBODHINI: When our Lord was playing along with His brother Shri Balarāma and the other cowherd boys, at that time, curd rice was brought by the Gopas, or the Gopis or even mothers Yasodha or Rohini. Our Lord went along with His whole group to the peak of the nearby mountain, where water was easily available, due to rains - as He did not want to go to another (different) place to drink water. He sat on the rocks, and along with His Gopa friends, began to eat His food. At

this time Shri Balarāma was also with our Lord. Our Lord ate His food, at this specific place, because He thought that *"the wealth created by the rains is Mine and for Me only"*. Those Gopas, who were not our Lord's devotees, sat in a different place and ate their food, or they ate fruits and roots along with Shri Balarāma.

Our Lord ate food along with His Gopa friends. But He had brought along with Him, cows and other cattle. What about their food? This is answered in the next verse.

ननु गोषु विद्यमानासु ताभ्योऽदत्त्वा कथं भगवान् बुभुज इति शङ्का वारयति शाद्वलोपरीति.

शाद्वलोपरि संविश्य चर्वतो मीलितेक्षणान् ।

तृप्तान् वृषान् वत्सतरान् गाश्च स्वोदोभरश्रमाः ॥३०॥

VERSE 30 Meaning: "Satisfied bulls and calves, sat on the green grass and began to re-masticate their food, with their eyes lowered. The cows in turn, weighed down by their filled up udders, got tired and they now sat down and began to re-masticate."

श्रीसुबोधिनी : शाद्वलं हरिततृणवद्देशस्तत्र संविश्य चर्वतो रोमन्थं कुर्वाणान् तृप्तान् वृषान् वत्सतरान् गाश्च ददृश इति सम्बन्धः. रोमन्थसमये न तेभ्यो देयम्. त्रिविधा गणिताः, तत्र गोग्रासो देय इत्यधिकशङ्कायामाह स्वोदोभरश्रमा इति, स्वस्योदसो भरेण श्रमो यासाम्. एवं सर्वेषां भोजनपानशयनविहारानिरूपिताः ॥३०॥

SRI SUBODHINI: Our Lord saw that the bulls, calves and cows, fully satisfied and having sat on the green grass, were doing their re-mastication. When this was being done by them, there was no necessity to give them any more grass to eat, as they had sat down, fully satisfied. In fact they were enjoying the taste of the food already eaten by them, through re-mastication. Although

it is necessary to give grass to cows and others, but as they were already fully satisfied, the cows were seen with filled up udders and due to this, they were tired. In this way, a description of the provision made for food, drink and sleeping for all has been made.

[PRAKĀSH: That the udders of the cows were full - this is a sign of their full satisfaction. Through this, our Lord's Divine attribute of YASH or fame is denoted. *Due to our Lord's presence and grace, the cows got fully satisfied and their udders get fully filled up, that they get tired* and there arises no necessity to give them, any more grass.]

Our Lord greeted and honoured such a beautiful forest and this is described in the following verse.

एतादृशस्य वनस्य भगवत्कृतमभिनन्दनमाह प्रावृट्श्रियमिति.

प्रावृट्श्रियं च तां वीक्ष्य सर्वभूतसुखावहाम् ।

भगवान् पूजयाञ्चक्रे आत्मशक्त्युपबृंहिताम् ॥३१॥

VERSE 31 Meaning: "Our Lord honoured this forest, which was seen bountiful with all the materials required for the joy and Bliss of everyone, caused by the rains - *all of these arising due to His own power.*"

श्रीसुबोधिनी : आधिदैविकी प्रावृट्श्रीः स्वकीया तत्र समागता. आधिदैविकीमपि तां वीक्ष्य भगवान् पूजयाञ्चक्रे. पूजायां हेतुत्रयं- सर्वभूतसुखावहत्वमात्मनो यावत्यः शक्त्यस्ताभिरुपबृंहितत्वं चकारसूचित- माधिदैविकरूपत्वञ्च. तस्यां क्रीडित्वा तस्या अभिनन्दनं कृतवान् ॥३१॥

SRI SUBODHINI: In Vraja, the Divinely blessed rains came and our Lord, on seeing this, honoured and welcomed it, as this rainy season deserved to be honoured, due to three reasons. (1) These rains benefited everyone and everything. (2) The rains led to, due to the

power of our Lord, for the creation of every type of wealth for the welfare of all. (3) It had come with the Blessing of our Lord and was celestial in character. Our Lord honoured this rainy season, with these three qualities, by playing and enacting His Divine Leelas. If our Lord had not enacted His Divine Leelas, it would have been a waste for the rainy season to have manifested itself with these three attributes or Gunas. In fact, the rainy season would have construed this as an affront or insult to her. But our Lord, being full of auspicious attributes (GUNĀS) and being the indweller of everyone, our Lord clearly appreciating the loving service done by this rainy season, responded to her, by accepting her seva or service. How gracious is our Lord?!

After completing the description of the rainy season, now a beginning is made to describe a different Divine Leela of our Lord, enacted during the autumn season. Hence in the next 18 verses, this season is being described. In this following verse, after describing the onset of the autumn season, in the remaining 17 verses, a description of this season is being dealt with.

इदानीं पूर्वलीलामुपसंहरन् लीलान्तरकथनार्थं शरद्वर्णनमाहैव-
मित्यष्टादशभिः- सामान्यतः शरत्प्रवृत्तिरेकेन सप्तदशभिश्च तत्कार्याणि. तत्र
प्रथमं तस्याः प्रवृत्तिमाह.

एवं निवसतोस्तस्मिन् रामकेशवयोर्व्रजे ।

शरत् समभवद् व्यभ्रा स्वच्छाम्बपरुषानिला ॥३२॥

VERSE 32 Meaning: "The Autumn season set in when our Lord Shri Krishna and Shri Balarāma were in Vraja, due to which the clouds got cleared, the waters became clean and clear, and the wind began to blow quietly."

श्रीसुबोधिनी : एवं लीलां कुर्वाणयोस्तस्मिन्नेव वने निवसतो रामकेशवयोः सतोर्व्रजे च निवसतोः शरत् समभवत् वर्षासु भगवान् रेम इति ज्ञात्वा शरदपि समागता, मय्यपि रंस्यत इति. तस्या वर्षातो वैलक्षण्यमाह व्यभ्रेति. वर्षाया गुणत्रयमुक्तं "मेघा विद्युत् स्तनयित्व" इति तथास्या अपि गुणत्रयमाहाभ्राभावो जलगतमलनिवृत्तिर्वायोः परुषस्पर्शनिवृत्तिश्चेति. अनेन तदपेक्षया अस्या उत्तमत्वमुच्यते- सा हि प्रवृत्तिधर्मरूपेयं निवृत्तिधर्मरूपा, उपर्याकाशनैर्मल्यमधो जलनैर्मल्यं परितो वायुनैर्मल्यमिति. यथा प्रवृत्तावुत्पत्तिर्मुख्या तदपेक्षयोत्पत्त्या नैर्मल्यं मुख्यं; भूम्यपेक्षया जलं महत् परिध्यपेक्षया च वायुः अत एवास्यां भगवान् रतिं करिष्यतीति, स्त्रीणामानन्दस्तत्र प्रतिष्ठित इति ॥३२॥

SRI SUBODHINI: Our Lord Shri Krishna and Shri Balarāma, playing like this, lived in Vraja and also in the forest. On seeing their games being played in the rainy season, the autumn season also got a desire that she should go to Vraja so that our Lord will enact His games during her time also. With this keen desire in her mind, the autumn season, with a different hue and nature, but having three very special attributes, came to Vraja. The three special attributes were; (1) She made the sky, clearing all the clouds, neat and clear. (2) During the rainy season, the waters in the rivers etc. usually are seen dirty and muddy. The autumn season made all the waters clean and clear. (3) During the rainy season, the wind blows with such a force that it becomes difficult to put up with its force. This autumn season, changed all that, and began to blow the wind very slowly, blended with tolerable coldness. In this way, the autumn season, through its cleaning and clearing nature, performed her seva or service to our Lord. It looked as though, she followed the spiritual discipline of "NIVRUTHI" (or getting rid of all actions) whereas the rainy season had followed the spir-

itual discipline of "PRAVRUTHI" (or ceaseless actions). On the onset of this autumn season, the "Pravruthi" Dharma of the rainy season, was ended. The sky was made clear in the upper region; the waters were made clean and clear in the lower region and on all the sides and quarters, purity and cleanliness were ensured, through soft blowing of clean air.

In the path of action (Pravruthi), origination and creation of things is seen as very important and in the path of Nivruthi (or ceasing from actions), it is important that all the materials originated or created during the "Pravruthi phase", are cleaned and made pure. Water is considered more important than this earth; air or wind is more important than the quarters of the firmament (sky). Hence, during this autumn season, our Lord will play all His games (Divine Leelas), as during this season, the Gopis of Vraja, will experience immense Bliss or Ānanda.

The autumn season, which followed the path of Nivruthi (of withdrawal from actions), set in, with a view to purify everything. Hence, a description is being started about the purification of the Jivas, who is known as "with 17 qualities) (SAPTADASĀTMA), (16 qualities + 1 "GUNI" or the one who has these 16 qualities = 17).

जलानां सर्वभूतानामभ्राणां ज्ञानिनां तथा ।

कुटुम्बिनां दरिद्राणां विरक्तानां विमुक्तिनाम् ॥ (१०) ॥

योगिनां गोपिकानाञ्च शरत्सम्बन्धो हरिः ।

दशदोषान् निवार्याथ चित्तस्यापि निवार्य च ॥ (११) ॥

सर्वानशोभयद् देवः षड्गुणैश्चन्द्रमानवाः ।

गावः पद्मानि भूमिश्च वर्णाश्चैव विभाविताः ॥ (१२) ॥

शरदः कार्यमेतावद् भगवानविशद् यतः ॥

KĀRIKA 1 to 3 ¾ Meaning: "Our Lord, through this autumn season, removed the 10 types of blemish which were seen in the waters, in the elements, clouds, Jnānis (sages with spiritual realization), householders with families, poor people, men of detachment, yogis and Gopis of Vraja. He also removed the blemish of their minds. *In this way, our Lord Shri Hari made everyone pure and brilliant, by removing all their blemish.*

All this was done by this season of autumn as our Lord had entered into this season, by Himself.

In these Kārikās, all the items/persons referred to above, as having been purified by our Lord, are the items/persons, described as the summary or essential topic of verses. In other words, each of the above items has been referred to in each of the verses. E.g. in the 33rd verse, a description is given about the removal of the blemish in water.

शुद्धयर्थमस्याः प्रवृत्तिरिति षोडशकलासहितजीवस्य सप्तदशात्मकस्य शुद्धिरुच्यते—

तत्र प्रथमं जलानां दोषं निवर्तितवतीत्याह शरदेति.

शरदा नीरजोत्पत्त्या नीराणि प्रकृतिं ययुः ।

भ्रष्टानामिव चेतांसि पुनर्योगनिषेव्या ॥३३॥

VERSE 33 Meaning: "Just like the yogis, who die without reaching the goal in their yoga, take another birth and attain Nirodha, by putting efforts, (i.e. they attain their goals by getting purified through their yogic practices), in the same way, due to the rainy season, the waters, which were seen as dirty and unclean, created beautiful lotus flowers in their midst, got purified and attained their original pure and clear form."

श्रीसुबोधिनी : अद्धिः सर्वशुद्धिस्ताश्चेत् निर्मलास्तदा सर्वमेव शुद्धं भवेत्. शुद्धौ प्रकार उच्यते शरदेति. कमलोत्पत्तिः शरदैव. निर्गतं रजो यस्मादिति नीरजः; सर्वमेव जलरजो भौतिकं भूमौ विलाप्याध्यात्मिकं स्वरूपभूतं कृत्वाधिदैविकं शुद्धं मकरन्दात्मकं स्वस्मिन् कृत्वा सर्वमेव रजो दूरीकरोत्यतो नीरजमित्युच्यते. तानि चेदुत्पन्नानि तदा दोषस्य निवृत्तत्वाग्रीराणि प्रकृतिं ययुः. नीरे जातानीत्यपि व्युत्पत्तिरतः पुत्रे जाते स्वयमपर्णो भवति तदा प्रकृतिं प्राप्नोत्यन्यथा ऋणेन पीडित एव स्यात्. न केवलमेतद् भौतिकदोषनिवृत्त्यर्थं शरदेवं करोति किन्तु भगवत्क्रीडार्थमन्तरपि हृदयकमलविकासेन हृदयं गुणातीतं भवति. तत्र शरद् योगमुत्पादयन्ती तथा करोतीति योगो दृष्टान्तत्वेनोच्यते. अथ वा शनैः शनैः शुद्धिर्योगे भवतीति तदर्थं दृष्टान्तः. तदाह भ्रष्टानामिव चेतांसीति, भ्रष्टा योगभ्रष्टास्तेषां चेतांस्यपि भ्रष्टानि भवन्ति, तानि पुनर्योगसवेया वृत्तिरूपस्य रजसो निरोधं प्राप्नुवन्ति ॥३३॥

SRI SUBODHINI: Water purifies every material, but when the water itself becomes impure, how can it purify any other material? Hence the autumn season came and firstly purified all types of waters. In what way these waters were purified? The autumn season, firstly, settles the dust and dirt seen in the surface of the waters, on to the earth and then it makes these dirt and blemish pass through the purifying stages by making them, spiritual and celestial in nature, like the pure honey - In this way all the blemish and dirt is removed from the waters. Thus these waters become "devoid of dirt or blemish" (NĪRAJA). Hence, lotus flowers grow in this water, due to which, these waters attain their natural purity and clearness. Like human beings after originating children, get released from the debt to their ancestors, and attain joy and Bliss, after the mitigation of their worry and anxiety. In the same way, these waters also, having originated the lotus flowers, got rid of their dirt or blemish and became full of Bliss, as

they attained their natural state (of being of mind which is pure).

The autumn season does not originate lotus flowers, only with a view to remove the blemish of the outside physical elements, *but they were specially originated for the purpose of our Lord's Divine games*. The heart of this water also becomes "beyond the Gunas" due to the appearance of these lotus flowers - *In other words, due to the expansion of the lotus flower of our heart, the heart becomes "GUNĀTĪTA"* or one, which has gone beyond all qualities i.e. pure and clean. In this process of the heart going beyond all the qualities, the autumn season gives immense help (YOGA = help). Hence, the example of "YOGA" is given in this verse. Those who are not able to achieve their yogic goals, in this life, they are called as "PATITA" (or fallen) and their inner-mind also becomes "impure". These yogis, in their subsequent birth, through their yogic practices make their mind attain the spiritual quality of Satwa or Harmony, after destroying their "Rajoguna" (or the quality "Rajas" or "action-orientation"). *This mind, which they have made harmonious, becomes deserving of the loving manifestation of our Lord.*

In this way, after describing the purification of everything and everyone, through the instrumentality of inner-mind and external forms, and after describing the purification of the waters, describing the purification of the Primary elements, a description of the ways of purifying the four stages (Āshrama) of one's life follows.

एवं सर्वशुद्धिहेतुभूतस्यान्तःकरणस्य जलस्य च शुद्धिमुपपाद्य महाभूतानां शुद्धिं कथयन्नाश्रमाणां शुद्धिप्रकारमाह. महाभूतानि चेच्छुद्धानि तदा देहः शुद्धो भवेदाश्रमशुद्ध्या धर्मः शुद्धः. तदर्थमाह व्योम्नोद्भूमिति.

व्योम्नोब्दं भूतशबल्यं भुवः पङ्कमपां मलम् ।

शरद् जहारश्रमिणां कृष्णो भक्तिर्यथाऽशुभम् ॥३४॥

VERSE 34 Meaning: "Like unalloyed Bhakti to our Lord Krishna removes the sorrow and sins of the devotees, in all the 4 Āshrams or stages of one's life, in the same way, this autumn season removed the blemish in the primordial elements". (The "blemish" arises due to the mixture of fire and vayu (air); the coming into contact of earth with water and the resultant wetness; the clouds in the sky. In this way, all the four types of "blemish" in these 4 primordial elements.)

श्रीसुबोधिनी : व्योम्न आकाशस्य मेघा एव मलरूपाः भूतशबलताग्निवाय्वोर्मलं, स्पर्शार्थं क्षुदर्थं तत्सम्भवाद् भुवः पङ्क एव मलमपामपि पङ्क एवेति. एवं पञ्चमहाभूतानां शरद् जहार. इयं च शरदाश्रमाणामपि मलं दूरीकरोति, वर्षासु स्वधर्मस्य निरुद्धत्वात् न्यासिनामेकत्रात्रभोजनेन दोषोत्पत्तिसम्भवाद् ब्रह्मचारिणो गुरुसेवायां सङ्कोचसम्भवाद् गृहस्थस्य कालाज्ञानात् कर्मलोपसम्भवाद् वनस्थस्य च सङ्ग्रहादिना दोषसम्भवात् तत् सर्वं निवर्तयति शरत्. तस्या भगवत्सान्निध्यादाधिदैविकवद् दोषनिवर्तकत्वं जातमिति दृष्टान्तेनाह कृष्णो भक्तिर्यथेति. भक्तिश्च हृदयाकाशशोकं दूरीकरोति, नेत्रजलजननादब्दो. भूतानां शबलता त्रिविधजीवानां किम्रीरितत्वं भक्तिर्दूरीकरोति. तस्य प्रवर्तक आसन्न्या वाग्निर्वेत्येको दूरीकरोत्यपरो ज्वालयति. भुवः पङ्कमपि प्रसाददानाद् दूरीकरोति. भक्त्या भावितौ चरणौ भक्तानां हृदये स्नेहेनाद्रौ जलार्द्रतां दूरीकुरुतः. तावेव हि भूः, अपां सर्वासामेव मलं भक्तो दूरीकरोतीति प्रसिद्धमेव. ब्रह्मचर्यं च गुरवे जलदानमस्ति, भक्तिश्च तद् दूरीकरोत्यलौकिकदानसामर्थ्यात्. भूतैः सह शबलता गार्हस्थ्ये भवति, भक्त्या तन्निवृत्तिः स्पष्टैव. भूस्थानीयो वनवासस्तत्र मलधारणं धर्मः, भगवद्भक्तिस्तु भगवत्सेवार्थं तद् दूरीकरोति. अपां बहुदकादीनां मलं परिभ्रमणादिक्लेशं; भगवदायतने नित्यस्थितिसम्भवात्. किञ्चाशुभं पापमपि दूरीकरोति, यदनिवार्यं तत्संस्कारार्थमुत्तरक्रिया ॥३४॥

SRI SUBODHINI: When the Primordial elements get purified, then the body also becomes purified as the body has been made by these Primordial elements. In this way, all the devotees belonging to the 4 Āshrams (stages) will also be purified. There is no other way for Dharma to remain pure.

Hence, a description is given as to how the autumn season made the 4 Āshrams and the elements pure. This season makes each of them pure by removing the "Blemish" in them. "Blemish" is that object which comes in the way for the fruition of a particular task or prevents a proper vision. Like the "clouds" constitute the "blemish" in the sky as we are prevented from seeing clearly the pure and clear sky when the clouds are present. The autumn season clears the sky of the clouds, so that the pure and clear sky can be easily seen. The Primordial elements also get "blemish" by mixing with each other. E.g. fire and air being mixed, although for the purpose of proper hunger and for "touching" (SPARSA) both these are required. [Explanation: In the rainy season, all objects are made wet by water. If they were dry, they could be touched and lifted easily. To enable them to be used, fire and air are required. Again, during the rainy season, problems created by "VĀYU" in one's inner-body are well known. Due to this, many a time, there is no hunger at all. Hence with a view to make the digestive process to be augmented, people take medicines, which will generate hunger and digestion. From this we can understand that both agni and air work together or they are helpful to each other. Now all these "blemish" were removed by this autumn season.]

The wetness of the earth by coming into contact with water is a "blemish". All these "Blemish" were removed with the onset of this season.

In this way this season removed the blemish of the Primordial elements, it removed, in the same way, the blemish of the 4 Āshrams (stages of life) also. It is the duty of Sannyasis (persons who have renounced their lives) to roam around and not stay in one place for a long time, as this is prohibited in the scriptures. But the rainy season prevents the Sannyasi from fulfilling his Āshrama Dharma (duties pertaining to him as a sannyasi), through which, he is forced to remain in one place only. They eat in the same place only and there is a possibility due to this, of "blemish" being getting attached to them. The "Brahmachari" (Bachelor) also is prevented from begging food, during this season. He is also prevented from giving this food to his Guru and eating this food, after getting the approval of his Guru. He cannot fulfill all these duties, as a bachelor, due to the rainy season. Due to the rainy season, the householder also cannot stick to his timely performance of his duties, as proper fixing of time becomes difficult. The "vānaprasthī" (Anchorite) also gathers various items necessary for his livelihood during this season, which can originate blemish and wrongdoing. Thus all the 4 Āshramites viz. the bachelor, the householder, the anchorite and the sannyasi are prevented from observing their respective duties of their own particular stage in life, by this rainy season. The autumn season removes all these problems of these 4 types of people.

As our Lord was present in Vraja, during this autumn season, this season got the same powers to mitigate all the blemish of everyone, like a celestial being. As example is given here, in this verse, as to the way, through which, the autumn season is able to mitigate the blemish of each and every one. *Like pure and unalloyed devotion to our Lord Shri Krishna, removes one's blemish and sins. This Bhakti*

or devotion destroys the tears of sorrow which is compared to "the clouds in the sky" of one's heart. In other words, pure Bhakti to our Lord, removes all sorrow and makes the heart pure and Blissful.

The Jivas are of three natures viz. Sātwik, Rājasik and the Tāmasik ones. The vital air or Prāna and fire make them come together and mixed, through which everyone, seemingly, look alike. The vital air or "Prāna" gives strength and power for all the senses of living beings and makes them, function in this world. The presiding celestial deity of the "word" or VĀNI is fire (AGNI) - fire gives power to the words and makes one get related to the other (i.e. enables one to communicate). In this way, in the world of births and deaths and in all relationships, all of them look similar. This creates "blemish". *But when there is the rise of Bhakti or devotion to our Lord, then all the blemish and sins get mitigated or removed.* The vital air (Prāna) and fire are capable of creating "Blemish" in the living beings, but because of the power of Bhakti, the very same vital air and fire become the instruments for removing the blemish and destroy them. The vital air removes the blemish and Bhakti burns them into ashes.

The Devotee, through his Bhakti to our Lord, gets the grace of our Lord's "Prasad" or Anugraham, through which, the wetness of his heart (here compared to the wetness of the earth) gets mitigated.

Till that time, the devotee, through His one pointed and unalloyed devotion or Bhakti, does not "wet" our Lord's feet, through the wetness of His love, and establish Him in his heart, the "wetness" caused by the sorrow in the heart remains. No sooner our Lord's Holy feet, are

firmly established in one's heart, the "wetness" caused by the sorrow of the heart becomes mitigated, because the Holy feet of our Lord is the "celestial and holy" earth (Bhoomi). The earth usually sucks water. But an ideal and sincere Devotee of our Lord is capable of removing all types of blemish for all types of waters, as our Lord is lovingly present, in the heart of this Devotee. Due to this, this Devotee, becomes a purifying "Thirtha" or sacred purifying place of pilgrimage. His presence enables the destruction of all types of blemish in the waters, situated in Holy places and he makes these waters pure and sacred, through his devotion to our Lord. [PRAKĀSH: In the "Vaishwānara Vidhya, the Holy feet of our Lord have been described as the "celestial earth".]

During the stage as a Brahmachāri, the devotee gives the offering of water to his Guru. Devotion to our Lord removes even this effort on the part of the Brahmachāri (bachelor, who lives with his Guru) as *this bachelor attains, through the grace of the Lord, capacity to give the "supernatural offering" in the form of our Lord's satisfaction (due to his devotion) and Grace, to his Guru.*

In the life of an householder, one has to come into contact with various types of people and beings, which can lead to "blemish" getting attached to oneself. *Ideal Bhakti or devotion to our Lord, removes these attachments, and makes this householder's life pleasant and beneficial. Thus, anyone can see very clearly, that on the rise of pure and ideal devotion (Bhakti) to our Lord, the householders become "detached" from all types of activities and affairs and becomes "attached" to our Lord and leads a contented life of Bhakti to our Lord.*

Like earth gets the "blemish" of being wet, the

Anchorite (VĀNAPRASTHI) also is seen with "untidiness" or "unkempt" (due to his unattended hair, nails etc.), *but on getting Bhakti to our Lord, he begins to do seva or service to our Lord and for the performance of this seva, he has to become clean and pure. It is said that one should perform our Lord's seva or worship only after one becomes "Divine" or a "Deva" (i.e. after getting purity of both inside and outside - "DEVO BHOOTWA DEVAM YAJET" - worship the celestials, having first become celestial) meaning pure and holy.* Hence, true devotion or Bhakti to our Lord removes, in this manner, the blemish of the Anchorite also.

The "renounced sannysis" are of 4 kinds. (1) Kutīchak. (2) Bahūdak. (3) Hamsa and (4) Paramahamsa. In this "Kutīchak" sannyasi have to live in one place only and the other three categories, have to fill up their stomach, only through "begging" (BHIKSHA) for their daily food, by roaming from place to place. Hence, this difficulty caused by repeated "begging" for food, day in and day out, also gets removed, *if they develop pure and unalloyed Bhakti to our Lord, as they will be compelled to stay in one temple or place, when they begin to do seva or worship of our Lord, through their devotion to our Lord.* Here, in these temples, they eat the Prasad (consecrated food offered to the Lord) and fill up their stomach and spend their time in deep concentration and meditation on our Lord. Thus their constant "roaming" and "begging for food" come to an end.

Not only this, the "sins" which cannot be removed, by any other method, get mitigated and destroyed by the power of pure and true Bhakti to our Lord. In the Upanishads it has been said that one should get "Jnāna" (spiritual wisdom) so that, all the sins, which one has, get

destroyed and removed. This "Jnāna" is made possible only through this path of Bhakti or devotion to our Lord. [Bhakti or devotion to our Lord has been hailed as "Jnāna Māta" (mother of Jnāna).]

In this manner, this autumn season, removed the "blemish" of both the Primordial elements and the persons of the 4 categories or stages in one's life. Now, in the following verse, the removal of the "blemish" of the clouds, which causes the origination of food, is being described.

एवमेषां दोषान् दूरीकृत्यान्नोत्पादकानां मेघानां दोषान् दूरीकृतवतीत्याह सर्वस्वमिति.

सर्वस्वं जलदा हित्वा विरेजुः शुभ्रवर्चसः ।

यथा त्यक्तैषणाः शान्ता मुनयो मुक्तकिल्बिषाः ॥३५॥

VERSE 35 Meaning: "Like the peaceful sages, after having given up completely all their desires, become sinless and begin to shine brilliantly due to their purity and Tejas (spiritual aura), in the same way, the clouds, after having entirely given up it's wealth of water, become pure and brilliant."

श्रीसुबोधिनी : यथा मरणकाले न कोपि किञ्चित् नेतुं शक्नोत्येवं शरत्कालेपि मेघाः किञ्चित् स्थापयितुं न शक्ताः, सर्वस्वत्याग एव सर्वप्रायश्चित्तं स्वधर्मवदिति, स्वधर्ममाह जलदा इति, हित्वा ज्ञानपूर्वकं ततः शुभ्रवर्चसो भूत्वा विरेजुः. पापस्य हि रूपं नीलिमा पुण्यस्य शुक्लमतो मेघानां नीलं रूपं गतं शुभ्रं च जातं, तदाह शुभ्रेति- शुभ्रं वर्चस्तेजो येषामिति. केवलं शुभ्रत्वमात्रेण सम्यक्त्वं, केशादिषु व्यभिचारादत आह विरेजुरिति- विशेषेण दीप्तिगता जाताः. कालवशादेवैवम्भूता जाता इति तदा नापि रमणं नापि दीप्तिस्त्याशङ्क्य दृष्टान्तेन तद्दोषनिवृत्तिपूर्वकं शास्त्रतो दीप्तिमाह यथेति. अन्तःकरणं हि चतुर्विधं, तत्र चतुर्विधोपि दोषश्चेद् गच्छति तदा, बहिस्त्यागादिना

दीप्तिमान् भवति, तदभावे न शोभते. तत्र चित्तस्यैषणात्रयं दोषो, बुद्धेर्घोरविमूढत्वं, मनसो बहिर्विषयत्वम्, अहङ्कारस्तु सन्निपातरूपो दोषात्मकएव. तदत्र क्रमेणैव तेषां निराकरणमाह **त्यक्ता ई (ए!) षणा यैः**. ईषणात्रयं- तत्र लोकेषणा द्विविधा भुवनजनभेदाद्, वित्तेषणा सर्वविषयरूपा अर्थेषणा नाम, दारेषणा पुत्रसहिता. अनेन धर्मार्थकामा उक्ताः. त्रिवर्गपरित्याग ईषणात्रयाभावः शान्तिः, सत्त्वादपि भवति, तथा सति गुणान्तरोद्भवे सा निवर्तते. अतः **शान्ताः** स्वरूपेणैव शुद्धसत्त्वरूपेण वा. "मनसैवैतदा(वेदामा!)प्तव्यमि"ति श्रुतेः. आत्मप्रवर्णं मनो येषां ते **मनुयः. मुक्तं किल्बिषमहङ्कारात्मकं यैः**. एवं त्यक्तदोषा बहिः सर्वपरित्यागेन शुद्धा अपि भवन्ति प्रकाशमानाश्च. एतच्छरदैव भवति भगवत्सहितया, अत एवाग्रे वक्ष्यति "सर्वाः शरत्काव्यकथारसाश्रया" इति ॥३५॥

SRI SUBODHINI: Like during the time of one's death, one cannot take anything away with oneself, in the same way, on the onset of this autumn season, the clouds also are unable to keep with them anything. Hence, when the autumn comes, the clouds give up all their wealth of their "water" - as this is the "Dharma" or expected true action of the clouds, *leading a life of Dharma or righteousness and giving away all of one's possessions is the true act of reparation or "Prayaschitta" for one's sins.* These clouds have done this act of reparation, through proper understanding, through which they were now seen with pure brilliance and shining. The form of sin is black and the form of "PUNYA" of good deeds is white or clear. By giving up all of its "water", the blackness in the clouds, got removed and the white and clear hue of the good deed (PUNYA) came to be seen. Not only, the clouds were seen now as white and clear, but they were now seen with special brilliance and shining also. Mere "whiteness" comes even during one's old age, in one's hair - this type of "whiteness" is not the type referred to

as having come to the clouds, but a whiteness, which is very special and lit brilliantly by Kāla or Time, came to be seen.

During the autumn season, one is not able to actually see the brilliance, which has been referred to here. To ward off this doubt, it is said, that the "brilliance" which was seen, in the clouds, was according to the scriptures and our Shri Mahāprabhuji is explaining this further. One's inner-mind (ANTAHKARAN) has 4 divisions viz. chittam (inner-mind), buddhi (intellect), manas (mind) and ahankār (ego). *When the various sins and blemish of all these four divisions are mitigated, then, through the outside "renunciation", the one who renounces, becomes, to be seen as brilliant and full of spiritual aura. If there is no "renunciation" it does not shine at all.*

What are the "blemish" of each of these 4 parts of one's inner-mind? (1) The "blemish" of "chittam" or inner-mind is the three types of strong desires. (2) The "blemish" of intellect is inveterate foolishness. (3) The "blemish" of mind is attraction and attachment to all outside affairs and activities. (4) The "ego" is the repository of every type of "blemish" - hence "ego" is considered as the most dangerous. After describing the "blemish" of the above 4 divisions, our Shri Mahāprabhuji is also describing the way and means of their removal or mitigation.

"Īshana" is of 3 types. (Īshana = strong desire). (1) Lokēshana. (2) Vithēshana and (3) Arthēshana. "Lokēshana" has two divisions viz. (1) desires of the world; (2) desires for people. "Vithēshana" consists of "desires for all types of objects/materials". "Arthēshana" consists of "desire for one's woman and children". The word "Īshana or desire"

has been used to denote the three types of Purushārtha or goals of a human life viz. Dharma, Artha and Kāma and their desires. *By renouncing the desires, pertaining to these three goals of human life, the three types of "Īshana" or desires are ended. This leads to peace of mind for oneself. This also exhibits the virtue and quality of Satwa or harmony.* If the other two qualities of Rajas or Tamas, become more powerful, then, this person loses his peace of mind. *This "peace" can be got only, on the rise of one's Satwaguna or harmony and on attaining pure and true Bhakti to our Lord. He is called (as in this verse) a "MUNI" or sage, who has dedicated his entire mind, completely to our Lord (Paramātmā).*

Those, who have removed and eliminated their blemish of "ego" (Ahankār) and have also, simultaneously, renounced all the external materials/objects, they become pure and develop spiritual brilliance and aura. This happens due to this autumn season only as our Lord is present in the "spiritual" autumn and we will come across the subsequent event, that our Lord enacted His Divine Leelas, during each and every single night of this autumn season.

After describing the way, through which, this autumn season, removed the blemish of those explained, in the following verse, the qualities of this season is being dealt with.

एवं शरत्कृतां दोषनिवृत्तिमुक्त्वा गुणानाह गिरयो मुमुचुरिति.

गिरयो मुमुचुस्तोयं क्वचित् न मुमुचुः शिवम् ।

यथा ज्ञानमृतं काले ज्ञानिनो ददते न वा ॥३६॥

VERSE 36 Meaning: "Like the Jnānis (spiritually wise), teach their spiritual wisdom sometimes, and some-

times, they also do not teach or speak about their wisdom, in the same way, the mountains also pour their water at some places and do not provide at some other places."

श्रीसुबोधिनी : ज्ञानं हि गुणोन्तःसारेष्वेवेति. तच्च ज्ञानं शुद्धं सर्वदोषनाशकं, तदत्र जलं निरूपयन् दृष्टान्तेन निरूपयति. पर्वताः क्वचित् तोयं मुमुचुः क्वचित् न यत्र झरणादिमार्गो भवति तत्र मुञ्चन्त्यन्तःस्थितं जलं न तु वर्षोद्भूतं तदाह शिवमिति, शान्तं शीतलं सुस्वादु, महतां ह्यन्तस्तापाभावात् न सूर्यादिनापि तेषां तापः शक्यते कर्तुम्. तेषामुभयरूपत्वं बुद्धिकृतमाहोस्वित् स्वाभाविकमिति विचिन्त्य स्वाभाविकत्वे शरदो न कापि प्रतिष्ठेति ज्ञानकृतत्वं वदन् शरदस्तत्र प्रयोजकतामाह यथा ज्ञानामृतमिति. ज्ञानमेवामृतं मरणनिवर्तकं काले शुद्धेवसरे पुरुषविशेषे स्वयं ज्ञानपूर्णं अपि देशकालाधिकारिणो दृष्ट्वा ज्ञानयोग्याश्चेदुत्तरत्र सम्प्रदायनिर्वाहका अमार्गरहिता विचार्यैव ज्ञानप्रदाश्चेत् तदा ददतेऽन्यथा तु न ददत इति शुद्धिः सर्वा शरत्कृतेति शरदः प्रयोजकत्वम् ॥३६॥

SRI SUBODHINI: *Those sages have the quality of Jnāna or spiritual wisdom, in whose self is the realization of the spiritual Truth (of our Lord). This Jnana is pure and is capable of removing the blemish of everyone. Here, the example of water is given to explain this point clearly, by comparing it to Jnāna or spiritual wisdom. The mountains, do not provide or pour water on every place. Whichever place, the mountains consider as appropriate and deserving, there, the waters are provided or rained. E.g. the waters get collected at a particular place, high up, in the mountain and these waters, come down, in the form of streams or waterfalls at particular places only. Thus these places are few in number. The waters also do not want to flow through a place, where a stream or waterfall is not possible to be developed. Moreover the mountains also do not desire their waters to become "dirty" and "useless" on being stored for a long time, in a pit or a*

hole, without any onward movement. The waters on the heights of the mountains are known as "Swāmi" (or auspicious) and these waters, usually are cool, sweet and peaceful, like the waters, inside a mountain are always cool and peaceful. *In the same way, the minds of Mahātmās are full of peace and coolness, the heat of sun and others cannot create sorrow (heat) and suffering in them.* Further, through this example, it is also explained that, like the mountains do not cause the rain to fall or it's streams to flow in all places, *in the same way, the Mahātmās also teach their realized spiritual wisdom (Jnāna) only to the deserving devotees.*

Are these two types of behaviour of these Mahātmās natural or have they made these two different types of responses, through their determined intellect? On explaining this issue deeply, we can conclude that, the autumn season cannot act by its own power. Hence the action of division has been done through a determined intellect and through this, the power of autumn season can afford to enact all these actions. In other words, this autumn season, can indeed use its power and achieve results.

The nectator of "Jnāna" (spiritual wisdom) can remove the fear of "death" also. The Jnānis therefore, although by themselves, they are full of their spiritual wisdom (Jnana), when as auspicious time arises, on coming across a fit recipient, as per the place, time and deserving the conferment of Jnāna, they, these Jnānis, after getting convinced that these deserving recipients will further strengthen and augment the path of Jnāna or spiritual wisdom, and also not swerve out of this righteous path (and go into wrong path), and after thinking about all these factors fully and very carefully, initiate these deserving aspirants with Jnāna or spiritual wisdom. Oth-

erwise they do not bless anyone else with this Jnāna.

विद्यया सहितो विज्ञानं प्रियतैवावि चारयत् ॥१३॥

न त्वयुक्तमय तद् दद्यात् कथञ्चिदिति निश्चयः॥

The scriptures have specified that "even at the time of leaving his body, a great Jnāni or Mahātmā, should not give this Jnāna to an undeserving person, at any cost". The autumn season has already purified the Primordial elements and their knowledge or Jnāna also has been purified. Hence the Jnānis decide as to whom they can bestow this Jnāna and on whom they should not bestow this - like this the mountains decide as to which places, they should direct their collected waters. In this manner, the autumn season becomes the cause for the origination of all these types of knowledge.

After describing the role of this autumn season being the cause of knowledge or Jnāna, in the following verse, the autumn season being useful also for the development of "detachment" (VAIRĀGYA) is explained.

एवं शरदो ज्ञानोपयोगित्वमुक्त्वा वैराग्योपयोगित्वमाह नैवाविदन्निति.

नैवाविदन् क्षीयमाणं जलं गाधजलेचराः ।

यथायुरन्वहं क्षय्यं नरा मूढाः कुटुम्बिनः ॥३७॥

VERSE 37 Meaning: "Like the foolish householder, is unable to gauge or appreciate the slow ebbing out of his life-span, day in and day out, in the same way, the living beings who reside in small puddles of scarce water, are unable to gauge or realize the constant drying up of water, day by day."

श्रीसुबोधिनी : जलस्य क्षयकर्त्री शरद्, जलं च गाधं परिमितम्, जलचरा जल एव क्रियाशक्तियुक्ता भवन्ति, जले गते गता एव. तेन जलेन सह यद्यगाधे जले प्रविष्टा भवेयुस्तदा न कापि चिन्ता स्यात्. जलेपि स्थित्वा जलक्षयं न ज्ञातवन्तः, अत एव न प्रयत्नं कृतवन्तः. एतदपि स्वाभाविकं चेत् न शरदुपयोग इति शास्त्रीयत्वसमर्थनार्थं दृष्टान्तमाह यथायुरिति.

आयुषा हि पुरुषार्थाः सम्पादनीयास्तच्चायुः परिमितम्. तादृशेनाल्पायुषा वृथा व्ययस्थानं गृहं परित्यज्य निर्भयं भगवच्चरणं चेद् गच्छेत् तदा न काचित् क्षतिराधिदैविकायुषः पूर्णस्य तत्र विद्यमानत्वात्. सर्वोपीष्टसाधने प्रवर्तत इति प्रवृत्त्यभावे ज्ञानाभाव एव हेतुः, अतोऽज्ञानं निन्द्यत आयुः क्षीयमाणं न विदुरिति. क्षय्यपदेन शक्यता निरूपिता, यद्ययमक्षयं कर्तुं वाञ्छति तदाक्षयमपि भवति. आयुः प्राणविशेष इति पूर्वमुक्तं, “शतायुः पुरुष” इत्यपि, सर्वत्र मृत्यवोप्युक्ताः प्रतीकाराश्च. अत आयुः क्षयमित्युक्तम्. अन्वहमिति पश्चाज्ज्ञाने पश्चात्तापाभावाय. अज्ञाने हेतुत्रयं —नरत्वं मूढत्वं कुटुम्बित्वं च स्वभावतः शास्त्रत सङ्गतश्चेपि ज्ञानाभावो निरूपितः ॥३७॥

SRI SUBODHINI: Usually the water-borne animals or beings, live in the lakes' shallow waters also, the knowledge of which, these water-borne living beings, are not aware of, although, they have lived in this water, for a long time! These beings live, without any care or anxiety, in these ever-drying up waters and move about, go around and play too! They also, due to this ignorance, do not move out of these shallow waters, to more deeper and larger waters, where there is plenty of water available. If they had gone to these deeper waters, they would have continued to live, without further fear or anxiety. But, by not going to these more secure waters, they end up getting destroyed, when the shallow waters dry up soon. If these waters were to dry up naturally without the intervention of this autumn season, then there is no use of this season.

With a view to make us understand this truth, as described and proved by our scriptures, an example is given here, in this verse. Because there is a "life-span" (ĀYU), a person is able to attain all the four goals of his life viz. Dharma, Artha, Kāma and Moksha. But this life span is limited. We also live in such places, where our life span gets wasted/lost through unnecessary pursuits.

निमित्तमात्रं ज्ञानेनाज्ञानं पश्चात्तापाभावाय अज्ञाने हेतुत्रयं —नरत्वं मूढत्वं कुटुम्बित्वं च स्वभावतः शास्त्रत सङ्गतश्चेपि ज्ञानाभावो निरूपितः ॥३७॥

The Jiva also does not put effort, to leave this place and move on to a more safer and secure place, where there is no fear, (move to the new house, in the form of our Lord's lotus feet) or danger. In fact on taking refuge in the lotus feet of our Lord, a Jiva attains the full celestial life span and also the fulfillment of all its wants/desires. Even after knowing this, the Jiva does not move into this place of security of our Lord's feet. The reason for this is one's ignorance only.

In view of the above, ignorance is the cause for this sorrow and our Shri Mahāprabhuji, condemning this ignorance, says, that, due to "ignorance" only, the Jivas are unable to understand this spiritual truth of "our life is ebbing out and declining day by day". The word "decline" (KSHEENA) has been used, with the purport, that, if one is desirous and earnest, this life span can be without "decline" or be "always available without decline" (AKSHAYA). The "life" principle does not speak of months and years, but it emphasizes the importance of life-force or "Prāna" i.e. when we say that, "this person has so much life-span", what we mean really is that, "this person has got so much vital force of "Prāna". In the beginning, everyone says that, "a person has the life span of one hundred years" and in this way "death" also has been mentioned as inevitable for everyone, everywhere. The scriptures have also specified the ways and means of conquering death. The life span declines relentlessly and every day it is on the declining path. When a person, clearly understands, that his life span is declining and ebbing out, everyday, for him, the desire to become "without desire" (AKSHAYA) will arise in him, and he will take refuge in our Lord's Holy feet. Then he need not repent for wasting his life later. But this does not happen

in this manner, the reason being - one's ignorance, which is again caused by three reasons viz. (1) attachment to the human body, (2) foolishness and (3) attachment to the family. Due to these three reasons, Jñāna or spiritual knowledge does not arise. (1) *The human nature* - usually the "human nature" in us does not permit us to seek and be the Divine or undertake spiritual practices and discipline. (2) *The "foolishness"* which we have, prevents us from having the true understanding of the scriptural knowledge and through this, our "ignorance" continue to control us. (3) *Attachment to family* - this makes us get deeply attached to wife, children, wealth etc. and due to this "ignorance" becomes strong and does not get removed.

It is said that this "ignorance" (about our Lord and the need to attain Him) does, indeed, lead to a lot of worldly happiness and joy. In fact, people endlessly seek to continue the joys and pleasures of this world due to this "ignorance" and devoid of "detachment" (Vairagya), people are seen enjoying life ceaselessly. So "ignorance" is seen as a precursor for worldly pleasure and comfort. Removing this doubt, the following verse says:

ननु क्वचिदज्ञानमपि सुखकरं भवति तथा नरत्वादयोप्यतो वैराग्याभाव
ऐहिकं सुखं भविष्यतीत्याशङ्क्याह गाधवारिचरा इति.

गाधवारिचरास्तापमविन्दन् शरदर्कजम् ।

यथा दरिद्रः कृपणः कुटुम्ब्यविजितेन्द्रियः ॥३८॥

VERSE 38 Meaning: "Like a poor, attached and family-oriented person, who has not attained mastery or control over his senses, is made to undergo, the sorrow and miseries of this world, in the same way, the living beings in the shallow waters, are made to suffer the

sorrow due to the heat of the autumn sun and put up with it."

श्रीसुबोधिनी : अल्पवारिचरा विद्यमानेपि जले शरदा कृत्वा खेदं प्राप्तवन्तः. अज्ञानं तदैवोपयोगि यदि कालेन कर्मणा वा न पीड्यते. अतोत्र शरदा मेघा निवर्तिता इति जलशोषकस्य तापजनकस्य सूर्यस्य व्यवधायकाभावाद् जलतापे तप्ता भवन्ति. तत्रापि पूर्ववद् दोषपरिहारायाह यथेति. दोषचतुष्टयाभावे दुःखाभावः प्रत्येकसमुदायाभ्यां तारतम्येन. अन्तःकरणेन्द्रियशरीरविषयाः पुरुषस्य पोषकाः सुखदातारस्ते सर्वे स्वभावदोषसहिताः. तत्र दारिद्र्यं सर्वविषयनाशकं बहिर्मुखस्य दुःखदायि. कार्पण्यमन्तःकरणदोषो लोभात्मकः, दरिद्रोपि भूत्वाऽलुब्धो यदि भवति तदा न प्राप्नुयाद् दुःखम्. तत्राप्येकाकी चेत् न काचित् क्षतिः प्रत्युत कुटुम्बीदेहदोषोऽयम्. तथाभूतोपि यदि जितेन्द्रियः स्यात् न काचित् चिन्ता, न विजितानि विशेषेणेन्द्रियाणि येन ॥३८॥

SRI SUBODHINI: "Ignorance" will lead to welfare and happiness only, when the person, does not experience any sorrow, caused by one's action or the factor of time (Kāla). But this is not the case. Due to this "ignorance", these factors of time and action, do give sorrow to the humans. This sorrow is compared to the misery and sorrow of the ignorant beings that live in shallow waters, which have to undergo sorrow caused by the heat of the sun, during this autumn season, when the sun shines brilliantly as there are no clouds present, in the sky, and dries up these shallow waters.

Where these four types of "blemish" (DOSHA), (viz. (1) inner-mind, (2) the senses, (3) the body and (4) objects/materials) are absent, there is no sorrow present here. Like, it has been explained before, that, Vraja being "blemish-free" there was no atheistic faith prevailing there, which usually leads to one's sorrow and misery. Here also, through this example, we are told that, despite these four human factors (inner-mind, the senses, the body and

the objects) bring comfort and joy to all the persons, on their own or due to getting involved or mingled with other living beings, and, nay, they augment the welfare of all, but they are, by their very inherent nature, full of "blemish". Out of all these "blemish", "poverty" destroys the joy and comforts of all objects/materials, and, bestows sorrow and misery to those, who are "worldly" and oriented towards materialism. "Miserliness" is the blemish created by "LOBHA" (attachment to wealth) of the inner-mind. If a person, despite being very poor is not a "LOBHI" or attached to wealth (seeking it always in the mind), then he does not suffer sorrow or misery. Even if the human being is alone, there is no harm, but when this person has a family-burden, he gets the "blemish" usually seen, due to the attachment to the body. But, despite being a "family person", if he is able to conquer and master his senses, then he will not get sorrow or become anxious. But usually, the case is that, he is unable to conquer or master his senses and despite this "ignorance", he undergoes sorrow, caused by the factors of Time and actions. He does not attain any comfort or joy.

After explaining the three "blemish" with their qualities (GUNA), in the next 11 verses, a description is given on the "blemish-free" qualities of this autumn season.

एवं शरत्कृतं दोषत्रयमुक्त्वा गुणसहितं केवलान् गुणानाह शनैः
शनैरित्येकादशभिः.

शनैः शनैर्जहुः पङ्कं स्थलान्यामं च वीरुधः ।

यथाहम्ममतां धीराः शरीरादिष्वनात्मसु ॥३९॥

VERSE 39 Meaning: "Like a spiritually courageous devotee, gradually renounces his "Meum" and "Ego", pertaining to non-spiritual entities like this body and all

objects/materials, in the same way, the earth and the creepers gave up their wetness and their "raw" nature respectively."

श्रीसुबोधिनी : शनैः शनैः क्रमेणैव स्थलानि पङ्कं जहुः तामसाः स्वतामसदोषं जहुः वीरुधो लतागुल्मादय आममपक्रतां जहुः. चकाराद् वृक्षा अपि सात्त्विका आममेव जहुः. पूर्ववदेवाह यथाहम्ममतामिति. ममता पङ्कस्थानीया, अहन्तामस्थानीया. अहन्ताममतात्यागे यद्यपि शास्त्रं हेतुस्तथापि धैर्याभावात् स्वाभाविकदोषेण पीडिताः शास्त्रीयं न मन्यन्तेऽतो धैर्यमेव हेतुत्वेनाह. महतां ममतैवान्येषामहन्ताप्यतो द्वयमप्युक्तमभेदश्च. केचिदत्रात्मतादात्म्यमात्मसम्बन्धञ्चाहुः अहङ्कारो (ऽ!) ब्रह्मवादे नैयायिकादिसिद्धान्ते च नास्ति, तत्रात्मबुद्धिरेवेति. स्वयमात्मत्वमध्यस्यत इत्यपरे, तादात्म्यमित्यन्ये, सर्वथा त्याज्यमेव. गौणपक्षेपि त्यागमर्हति. करणपक्षे तु ममता कार्यार्थ इति न त्यागः, अत एव धीरा इत्युक्तं न तु भक्ताः. आदिशब्देन पुत्रादयः, तेष्वप्यहन्ता केषाञ्चिद्, वैदिकं त्वहन्तैव पुत्रे भार्यायां च. शनैस्त्यागस्त्यक्तांशस्य पुनरग्रहणार्थम्. त्यागे भिन्नत्वं हेतुरिति तदुपपादयत्यनात्मस्विति ॥३९॥

SRI SUBODHINI: Gradually, as per the prevailing conditions and lapse of time, the earth slowly gave up it's wetness and began to get dried. In other words, it is mentioned that the "Tāmasik" people, were able to renounce or give up their "blemish". The bel trees and other plants also gave up their "raw nature" of wetness. In the verse, the word "cha" (and). has been used and it denotes that, even the "Sāt wik" (harmonious) trees gave up their "unripe raw" nature. Just like, during the rainy season, we were made to understand, through specific examples, here, during this autumn season also, examples are given to make us understand the happenings.

In the human being there is this constrictive and restrictive factor of "Meum" (MAMATA - MERA -

MINENESS) just like the wetness in the earth. In the human being there is "EGO" or "AHAMKAR" (ME - MYSELF - "ME" (HINDI) just like the "unripe rawness" (due to the presense of water) in creepers and plants. The scriptures cause or enable a human being to totally give up this "MAMATA AND AHAMTA" (ME, EGO and MEUM). But due to lack of courage (i.e. being afraid of the unknown and inexperienced spiritual benefits) and inherent blemish in the human being, a person does not regard as truthful, beneficial and useful, the various disciplines (or sadhanas) prescribed in the scriptures. Hence, "true courage" (ABHAYAM) has been hailed as the cause, which is capable of giving up the twin-blemish of "AHAMTA AND MAMATA" (EGO AND MEUM OR MINE).

In this world we see, usually, the Mahātmās do have a harmonious sense of MEUM OR MINE. But all others have both of these "Ego" and "Meum". Hence, it is emphasized that in reality, these two are "one" only. In this verse the words "in the bodies" (SARIRĀDISHU) have been used, with a view to describe, that the word "AADI" (etc.) used in this, denote the inner-mind, the vital air (Prāna) and the senses. The real purport of this reference is the giving up of "Ego" only. Why then is the word "Mamata" (Meum) is joined? With a view to remove this doubt, our Shri Mahāprabhu has said that, in reality, both of these are one and the same only.

(1) Some persons have described the real nature of "Ego" and "Meum" in this manner. Feeling "oneness" with one's own Ātma is "EGO" and a mere feeling of relationship with this Ātma is the idea of Mamata or "Meum". Hence, none can ever hope to renounce one's "EGO" (in fact, should not be done at all). Only "Mamata"

(Meum) can be renounced or sacrificed and it is also necessary to give this up.

(2) The Brahmavādīs (those who say that Brahman is the Truth) and the followers of "NYĀYA" (or pure logical analysis), there is no "EGO" at all which gives rise to the thought of "ME" or AHAMKĀR. But, as the Jiva, thinks that his body is the "Ātma" and acts accordingly - this type of understanding and the resultant action is "MEUM" or "AHAMTA". This is the most widely accepted definition of "AHAMTA" or "MEUM". [Shri Mahāprabhuji also regards this as the true interpretation of "AHAMTA" or "MEUM".]

(3) There arises in one's mind the "nescience" or "wrong knowledge" of regarding the body as the Ātma. "Nescience", (ADHYĀSA means regarding one object as another). In this view, the body is regarded and accepted as Ātma. This wrong understanding is known as "AHAMTA" or "EGO".

(4) "Oneness" with one's Ātma is "AHAMTA" or "EGO" - this is the view of some people - this has been already referred to .

This sense of "AHAMTA" or "EGO" is worthy of being sacrificed and given up, at all times. The "lower" category of thinking about the "EGO" also should be given up. [i.e. regarding the "body" as the "Ātma" is due to the lower category of intellect. As this thought, is never stable and one pointed (and temporary) this type of intellect is called as of "lower" category.] *This "MAMATA" or "MEUM" should not be given up, only when this is kept or becomes useful, for the attainment of our Lord. This "Meum" or "Mamata" becomes an instrument and*

tool, for the enactment of our Lord's Divine Leelas. Hence this "Meum" is not worthy of being sacrificed or given up. That is why, in the verse, the word "courageous people" (DHEERĀHA) has been used to denote, that the courageous people give up and sacrifice this sense of "Mamata" (Meum), but pure and loving devotees of our Lord do not give up this "Meum" (as this will become useful for our Lord's Divine Leelas to be enacted with this devotee).

In the verse, the word "and the like" (Aadi) has been used, to denote that, usually, a person gets "Ego" or "AHANTA" in his wife and children. In the Vedas also, it is said that, one gets "Ego" for one's wife, son etc. - like it has been said in the Vedas - "ĀTMA VAI PUTRA NAMĀSI" (you yourself (Ātma) have taken the form of your son) and "SA PATIHI PATNICHABHAVATAM" (He became both the husband and wife i.e. the wife is half the body of the husband). With a view, not to accept back, whatever has been sacrificed or given up, it is said, in this verse, that through gradual process, this sacrifice of the wife and children is done. The verse also specifies that these are given up or renounced, as they are not the Ātma and as they are separate from oneself. Hence, there is nothing wrong in giving up the "Ego" and "Meum" for them (AHAMTA AND MAMATA). *[The purport is that, as our Lord has become the entire creation (including wives and children) attachment to them as mere bodies is wrong - but love to them as Ishwara or as our Lord will lead to blessedness. "Ego" and "Meum" create morbid attachment and due to this, very seldom, love based on Divinity of those, to whom we are attached to, arises.]*

In this way, after mitigating all the "external sources of blemish", in the following verse, with a view to remove

the "blemish" which is inside oneself, the example of the ocean has been given.

एवं बहिर्दोषं परिहृत्य ततोऽन्तरङ्गदोषपरिहागर्थं समुद्रं निरूपयति निश्चलाम्बुरिति.

निश्चलाम्बुरभूत् तूष्णीं समुद्रः शरदागमे ।

आत्मन्युपरते सम्यक् मुनिर्व्युपरतागमः ॥४०॥

VERSE 40 Meaning: "Like the inner-mind of the sage, on attaining peace (from the attachment and attraction of objects) crosses the dependency on the Vedas, in the same way, on the coming of autumn, the ocean's waters became still and peaceful."

श्रीसुबोधिनी : पृथिव्यपेक्षया जलमुत्तमं जले च समुद्रः. तत्र चाञ्चल्यं दोषो, रजःसम्बन्धस्तत्र स्वभावत एव नास्ति. शब्दश्च दोषश्चलनेनैवोत्पद्यते, उभयमपि राजसं; तामसं पृथिव्यामेवोक्तं च. तदुभयाभावमाह निश्चलाम्बुरिति तूष्णीमभूदिति. तत्र हेतुः शरदेव. पूर्ववद् दृष्टान्तमाह - आत्मन्यन्तःकरणे सम्यगुपरते लयविक्षेपरहिते जाते मुनिर्मनशील उपरतागमोपि भवति निवृत्तवेदार्थानुसन्धानो भवति, यतोयं सम्यग् मुनिर्निष्पन्नमननिदिध्यासनसाधनः. आगमः शब्दश्चाञ्चल्याभावा उपरतिः. सात्त्विकस्तु तथा दोषो न भवतीति पृथिवीजले एव निरूपिते ॥४०॥

SRI SUBODHINI: "Water" is considered more valuable than "earth". The "sea" is considered as the best among the "waters". The main "blemish" of the ocean is its "wavering" nature. In the waters of the ocean the dirt of the dust of earth is not seen as natural. The "blemish" of loud sound is seen in the ocean, due to the waves. These two "blemish" viz. "wavering nature" and "sound" are Rājasik in nature. The ocean, of course, does not have the attribute of "Tamas" which the earth has. On the onset of autumn, both these "blemish" are mitigated due to

which, the ocean is now seen with still waters and peaceful. As explained during the rainy season, here also, an example is given to make us understand, the real purport. *When the inner mind becomes peaceful, without the twin blemish of deep sleep or constant wavering and disturbance (through endless thoughts), then the contemplative sage (MUNI) need not again think and meditate on the meanings and purport of Vedic dictums or sayings. The necessity for the spiritual practice does not arise now, as this sage has successfully completed the spiritual practice of contemplation (MANANA) and making the Vedic truth being firmly established (NIDIDHYĀSANAM) in his inner mind. He has attained the success and goal of his spiritual practice. The word "Agama" denotes "sound" and the absence of "wavering" denotes "uparati" (or peace of mind). The purport of this example is that the sage, does not require to contemplate again on the meaning of the Vedic sayings, as he has already attained the goal of such contemplation viz. "uparati" or ultimate peace of mind, in the same way, during the autumn season, the sea also, becomes calm and peaceful, on the ending of "wavering" and "sound" (which cease, when autumn comes).*

A description of the Tāmasik "blemish" of earth and the Rājasik "blemish" of the sea, have been done. Satwa or harmony never causes any "blemish".

Now, in the following verse, a description of the various kinds of divisions of water, is being given.

जलभेदान् निरूपयति केदारेभ्य इति.

केदारेभ्यस्त्वपोगृह्णान् कर्षुका दृढसेतुभिः ।

यथा प्राणैः स्रवद् ज्ञानं तन्निरोधेन योगिनः ॥४१॥

VERSE 41 Meaning: "Like the yogis, prevent the outgoing Jñāna or spiritual wisdom, through the path of vital air or Prāna, by using the same vital air or Prāna, being controlled or modulated, in the same way, the farmers also, control and gather, the outgoing waters, through strong dams and release these waters to the farms as and when required."

श्रीसुबोधिनी : केदारा धान्योत्पत्तिक्षेत्राणि विभक्तानि तेभ्यो निःसरन्तीरपः कर्षुको अगृह्णन् गमनमार्गमुद्रणेन, तदाह दृढसेतुभिरिति. जलेन सर्वमार्द्रमिति जलगतिनिरोधार्थं दृढत्वमुक्तम्. अस्यापि गुणस्य स्वाभाविकत्वपरिहाराय दृष्टान्तमाह यथेति. शरदि वृष्टिर्दुर्लभेति जलार्थिनां तन्निरोध उचितस्तथाप्यस्य फलसाधकत्वं साधनीयं, जलाभावे सर्वैव कृषिव्यर्था भवेदिति रक्षायां दाढ्यमपि निरूपणीयम्. प्राणादयो वायवो यदा बहिर्निःसरन्ति तदा ज्ञानसहिता एव निःसरन्ति, तथेन्द्रियाण्यपि. ज्ञानक्रियाशक्तियुक्तो हि भगवान् ज्ञानक्रिययोगतयोरपगच्छतीव; प्राकट्यं तु निवर्तत एव. ज्ञानं हि प्रकटमुच्यते शास्त्रतो जातं, "स्रवतीन्द्रियलौल्येन ज्ञानं चैवावकीर्यत" इतिवाक्यात्. ज्ञानार्थमेव हि योगशास्त्रं प्रवृत्तं, प्राणेन्द्रियनिरोधेन स्रवद् ज्ञानमगृह्णन्, तत्र योगमार्गा दृढसेतव इति. केदारेभ्य इति चतुर्थी, तुशब्दोऽग्रहणेपि सिद्धिं व्यावर्तयति. अतः साधनदशायां योगो नित्यः, आसनप्राणायामादिस्थैर्ये ज्ञानं नावकीर्यत एव. योगः शरदि सिध्यतीति च शुद्धिद्वारा च हेतुः ॥४१॥

SRI SUBODHINI: The farmers, with a view to grow grains in the farms, make different fields, with boundaries, and they plant the seeds in them. They require water for these seeds to grow. During the rainy season, these fields become full with water but all of them get dried up on the onset of autumn. Many a time, the rains also do not give enough water. Thus, if water is not available, when the fields have become dried up, production of grains is not possible. Hence, the farmers, at the first instance itself become alert and make dams on the rivers

or on the flow of waters form the mountains and thus store water in such reservoirs. As and when required, they make use of this water in the fields and save the crops. *In the same way, the yogis also, intercept the spiritual wisdom and knowledge, which usually go outside, through their vital air or Prāna and senses, by making "dams" through their yogic discipline and methods.*

Our Lord has two powers in Him viz. the power of Jnāna and the power of Kriya (spiritual wisdom and action). Through the instruments of vital air (Prāna) and senses, these powers are used. If these two powers, get out or lost, through these two instruments of Prāna or vital air and the senses, then, due to their absence, our Lord also does not remain there anymore. Moreover when the senses get attached to the worldly objects, then, the power of Jnāna or spiritual wisdom also gets lost. Thus, with a view to protect this spiritual wisdom (Jnāna) from being lost, and with a view to protect the senses from being attached to the objects, the yoga sastra has been provided by our Lord. *The senses should follow the virtuous path and this only can ensure the protection of Jnāna or spiritual wisdom.*

ऊर्ध्वेन्द्रियैस्तु विक्षेपो ज्ञानस्याधो विनाशनम् ॥ (१४) ॥

निरोधे पुञ्जभावेन स्वकार्यं साधयेद् ध्रुवम् ॥

KĀRIKA: Meaning: "through the raised senses (a "raised sense" is one which is not controlled or tamed) spiritual wisdom (Jnāna) flows out. Then by flowing downwards, it gets lost like water getting lost through flowing out of a pot with many holes. Therefore, the yogi should attentively attain his goal, through control of his senses by Nirodha."

SRI SUBODHINI: The yogis control their "vital air" or "Prāna" and the senses and prevent the out flowing spiritual wisdom or Jñāna, from being lost outside. These yogic methods act like strong binding, which prevents this flowing out of Jñāna. In the original verse, the reference has been made, that, the "waters" are prevented from going out, because they are stored in reservoirs, and ipso facto, waters are blocked for being stored. The word "But" (TU) used in the original verse, also is significant, that, it is not enough to block the outflow of water, like the yogi, who, at the stage of doing his sādhana or spiritual practice, has to do this practice everyday. When the yogic practices of postures, control of breath etc. become stabilised, then his experience of spiritual wisdom (Jñāna) does not flow out. During this autumn season, yogic practices reach their goal and success as this season, purifies the five Primordial elements and all the yogic practices can be done properly, as the season is favourable, comfortable and pure. Success in these yogic practices, becomes easy at this time.

After describing the physical and spiritual purification of water, the "celestial" (ĀDHIDĀIVIK) purification is described in the next verse. [PRAKĀSHI: The "spiritual" purification of water is told through the purification of the vital air or Prāna, as the Vedas say that "Prāna is of the form of water" (ĀPOMAYAHA PRĀNAHA). "Purification" (SUDHI) means that, the relevant object has got the capacity to do the intended task.]

एवमाधिभौतिकीमाध्यात्मिकीं च जलस्य शुद्धिमुक्त्वाधिदैविकप्रकारेण शुद्धिमाह शरदर्काशुजानिति.

शरदर्काशुजांस्तापान् भूतानामुडुपोहरत् ।

देहाभिमानजं तापं मुकुन्दो व्रजयोषिताम् ॥४२॥

VERSE 42 Meaning: "Like our Lord Mukunda, mitigated the sorrow of the Gopis of Vraja, arising out of their pride and attachment to their bodies, in the same way, the moon, mitigated the discomfort arising out of the heat of the rays of the autumn sun."

श्रीसुबोधिनी : शरत्कालीनो योऽर्कः सोऽत्यन्तं खरस्तस्यांशवोपि तथा. तज्जनितास्तापा ज्वराद्युत्पादकत्वेनापि खराः, अतस्तापेषु बहुवचनम्. भूतानां जातानां; चन्द्रो हि जलाधिपतिर्जलप्रकृतिकस्तदात्मिकानि च भूतान्यतस्तत्तापनिवारकत्वं तस्य युक्तम्. उडुप इति नक्षत्रद्वारापि तापहारकत्वमुक्तम्. उभयत्रपि शरदो हेतुत्वं, पूर्ववद् दृष्टान्तः. यथा चन्द्र आधिभौतिकं तापं हतवानेवं भगवानाध्यात्मिकं तापं हतवान्. स तापो देहाभिमानरूपः. स क्रमेण पुष्टिमार्गप्रवेशनाद् हतो; देहादीनां भगवति विनियोगाद् न केनाप्यंशेन तापः. ब्रजयोषितामिति तदा, ता एव स्थिताः चन्द्रसमानतया निवारणाद्, रात्रावेव. देहाभिमानः स्त्रीत्वाभिमानाज्ञाने कामस्तत्कृताश्च तापाः. ननु जात्यादिधर्मनाशकत्वात् कथं तापनिवारकत्वं? तत्राह मुकुन्द इति, मोक्षदानसमये पूर्वावस्था त्याजनीयैव, अत उपयुक्त एव त्यागः, अन्यथा शरदि ता मृता एव स्युस्तत्र विद्यमाने भगवति मोक्षाभावश्च. सर्वभावेन ता गृहीता इति तासां तापाभावः. शरदो विभावकत्वादुपयोगः. केदारदृष्टान्त एव वायोः शुद्धिरर्कचन्द्रमसोर्निरूपण एव तेजसः ॥४२॥

SRI SUBODHINI: The rays of the sun, during the autumn season are very hot and give a lot of discomfort to the people. The diseases caused by this "heat" are also many - as many as the elements themselves. In the verse, the word "TAPAN" (discomfort or difficulties) has been used, in plural, to denote that, very many types of "diseases or discomforts" were mitigated. The moon was responsible for the mitigation of the sorrow caused by the heat of the sun. How come the moon was able to do this? Removing this doubt, it is said, that, moon is the "presiding deity" of water (JALAM) and "water" is one of

the Primordial element. All "beings" (BHĪŌTA) are originated from "water". Hence, being the "presiding deity" of water, the moon is the appropriate agency, which can mitigate the discomforts of the people (Beings). The moon is called, in the verse, as "UDUPA", as it is the moon, which rules and protects the stars. (UDU = star - Pa = the protector or ruler). In this way, the moon, mitigates the sorrow of all beings, through the stars also. For all this, the autumn season is the base and the reason.

Now giving an example, like before, it is said that like the moon mitigated the "physical" discomforts of all Beings, *our Lord mitigated all the "spiritual" sorrow of the (Gopis of Vraja) people. This "spiritual" sorrow consists of the "attachment and pride in the body" (DEHĀBHIMAN). When the Jiva (or the devotee), enters into the practices of this path of Grace, (PUSHTI MĀRGA), then, gradually the "sorrow" caused by the attachment to and the pride of the body, gets mitigated, as everything pertaining to one's "Body" come to be used for the sake of our Lord and His seva or service. This "use" for the sake of our Lord, causes the destruction of the sorrow and no part of this sorrow, remains in the "body" of this devotee.*

Our Lord destroyed the sorrow of the Gopis of Vraja because, at that time, they were the only ones who were there. Our Lord mitigated their sorrow, like the moon does. The moon, during the night, mitigates the heat. *Our Lord also mitigated the three sorrows of the Gopis of Vraja viz. their "pride" as women (i.e. attachment to their body), desires and the "suffering" which is caused by the above two factors, during the nights only as these "suffering" occur only during the nights.*

Our Lord caused the destruction of their suffering, through which their "Dharma of their female nature" also got destroyed. A question may arise now, was it necessary for our Lord, to have destroyed their suffering? (as along with this, their Dharma, as females or women also got destroyed). *This doubt has been solved by calling our Lord as "MUKUNDA". Our Lord is the giver of liberation (MOKSHADATA). When the time for giving liberation comes, then it is necessary to give up all of one's attachments (like, attachment to desires, which binds a Jiva to this samsara). Hence, giving up the Dharma or duty of one's female/woman nature also is appropriate. If this sacrifice was not done, they would have died during this autumn season. They would not have been blessed with liberation, when our Lord Himself was present there at Vraja. But our Lord accepted them, as they had the feeling of oneness with Him (and the knowledge that everything is our Lord only). This acceptance by our Lord, led to the mitigation of their sorrow and suffering. The autumn season was only a "witness" of all these Divine Leelas enacted by our Lord. In the previous verse, by giving the example of reservoirs of water, the purification of air was dealt with. In this verse, by giving the example of the sun and the moon, the purification of "fire" or "heat" also has been explained.*

In the following verse, after dealing with the purification of the sky, its attributes are also explained. Due to the autumn season, the sky began to be seen as brilliant, because of clear stars and the absence of clouds.

आकाशस्य शुद्धिपूर्वकं गुणमाह खमशोभतेति.

खमशोभत निर्मेघं शरद्विमलतारकम् ।

सत्त्वयुक्तं यथा चित्तं शब्दब्रह्मार्थदर्शनम् ॥४३॥

VERSE 43 Meaning: "Like the brilliance seen in the mind, which is full of harmony, caused by the realization of the inner meaning of the Vedas, in the same way, the sky was seen as brilliant due to the absence of clouds, and the clear brilliant stars, seen during this autumn season."

मासाष्टकं तथाकाशे तमस्तापैः कृतं रजः ॥ (१५) ॥

मेघैरपोह्यते सम्यगतः शरदि निर्मलाः ।

सर्वं नभो दिशश्चैव तारकाश्चन्द्र एव च ॥ (१६) ॥

KĀRIKAS 1 and 1 ¾ Meaning: "For eight long months (except for 4 months) due to heat of the rays of the sun, there was the presence of Tamas caused by Rajas - all these were mitigated by the clouds, completely, during the rainy season, due to which, during the autumn season, the entire sky, the four quarters, the confluence of stars and even the moon became clear."

श्रीसुबोधिनी : निर्मेघं खमशोभत, शरदा कृत्वा विमलास्तारका यस्य, तदाह शरद्विमलेति. मेघापगमो दोषाभाव आधिभौतिको, विमलताध्यात्मिकी, तारका गुणाः, आधिदैविकीयं शरदिति ज्ञापयितुं दृष्टान्तमाह सत्त्वयुक्तमिति. सत्त्वगुणेन युक्तं चित्तं शब्दब्रह्मणो वेदस्य दर्शनं यत्र तादृशमशोभत. चित्तस्य रजस्तमसी दोषः सत्त्वसम्बन्धेऽपगच्छति. गुणस्तु सर्वपदार्थानां तत्त्वतो ज्ञानम्. ते च पदार्थाः श्रुत्येकसमाधिगम्याः शुद्धेऽन्तःकरणे वेदभावनया स्फुरन्ति. शुद्धिहेतुत्वाच्छरदुपयोगः, मेघाभावस्थानीयं सत्त्वं विमलस्थानीयं शब्दब्रह्म तदर्थज्ञानं तारकास्थानीयं; एतद्व्यावर्त्या दोषाः आकाशो बाह्य आभ्यन्तरश्च शुद्धो निरूपितः ॥४३॥

SRI SUBODHINI: This autumn season destroyed the physical, celestial and the spiritual "blemish" of the sky. The presence of clouds in the sky, is the "physical blemish". This season caused the clouds to be cleared and this "physical blemish" was mitigated. The dust in the sky is the "spiritual blemish". This season destroyed this dust

and made the sky clean and clear. The stars are considered as a "merit or quality" (GUNA) of the sky and it is considered, that they make the sky "celestial" through their sparkle and presence. With a view to explain this further, an example is given here. *There are two important "blemish" of the inner-mind viz. the Rajoguna and the Tamoguna. These two qualities, disappear, when the quality of harmony (Satwaguna) enters into the inner-mind or gets related. In this mind, full of Satwa, the true meanings of the Holy Vedas get self-revealed, through which, this inner-mind gets illumined and brilliant.* We can call the capacity to understand the proper nature or merit of each and every material, in its core, as the "quality" or GUNA. Many of these materials can be understood, only through the scriptures or the Vedas. The complete realization takes place only when the mind is fully purified with the total understanding of the purport of the various truths, as explained, in the Vedas. As this autumn season purifies several objects/materials, it is considered as useful here. Like, the sky remains clean and clear, when there are no clouds, in the same way, on the advent of harmony or Satwa, in the mind, the qualities of Rajas and Tamas, are expelled or they get away, and the mind becomes pure and sacred. Like, the sky is seen as bright and full of light, when it is clear, in the same way, the mind, purified by the holy chanting of the Vedas, becomes pure and illumined. Like the stars sparkle in the sky, through which the sky looks, as though brilliantly adorned up, in the same way, in the mind, the correct understanding of the wisdom contained in the Vedas, sparkles like the "stars of wisdom" and this person is seen adorned with brilliant knowledge.

Through this description, the various "blemish" worthy of being removed (clouds, dust and darkness) and of the primordial sky and the "sky which is inside" (the mind), have been explained along with their purification.

In the following verse, with a view to describe the beauty and brilliance of our Lord, who shines in the harmonious mind, at first the beauty of the moon in the sky is being described, as the Mind arises only, after the appearance of the Primordial elements.

तत्र हृदये भगवच्छोभां वक्तुं प्रथमत आकाशे चन्द्रशोभामाह, महाभूतानन्तरं मनसः क्रमभावित्वाद्, अखण्डमण्डल इति.

अखण्डमण्डलो व्योम्नि रराजोदुगणैः शशी ।

यथा यदुपतिः कृष्णो वृष्णिचक्रावृतो भुवि ॥४४॥

VERSE 44 Meaning: "Like our Lord Shri Krishna, who is the scion of the Yadava clan, shines on this earth, surrounded by the Yadava clan, in the same way, the Moon, surrounded by the galaxy of stars in the firmament, is seen shining brilliantly in the sky."

श्रीसुबोधिनी : अखण्डं मण्डलं यस्य तादृशः पौर्णमासश्चन्द्रो भगवदीयो वोदुगणैः सह रराज. भगवदीयव्यावृत्त्यर्थं शशी निरूपितः. सोपि चन्द्रो गोपिकादिभिर्दृश्यमान एव तथा, अग्रे वा तस्य प्राकट्यं यथा हृदये. यदुभिः सह यदुपतिः कृष्णो भुव्यखण्डमण्डलो राजते. यद्यपि यदुपतिः सर्वत्रैव राजते, कृष्ण एवावतारान्तरेष्वपि, तथापि वृष्णिचक्रेणावृतोवतीर्णः साक्षाद्भगवानत्रैव शोभते ॥४४॥

SRI SUBODHINI: In this verse, the brilliance of the two types of "Moon" has been described. (i.e. one "Moon" is in the sky and the other one is our Lord whose face was so brilliant and beautiful like the full moon.) Describing the brilliance of one moon in the sky and the other on this earth, it is said, that like the brilliance of

the full moon, in the sky, surrounded by the galaxy of the stars, in the same way, on this earth, our Lord Shri Krishna Chandra shone brilliantly, surrounded by the Yadava clan.

In this verse, the words "AKHANDA MANDALA" (this entire universe consisting of all galaxies or divisions) signify our Lord's innocent full-moon like blemish-free face and the word "SASI" (Moon) has been used to denote the usual "Moon" which we see, with dark spots or blemish. [This interpretation has been given by Shri Gosainji in his TIPPANI.] Like the earthly Moon is made brilliant, in the sky, by the galaxy of stars, in the same way, for our Lord's moon-like beauty and Divine personage, the "stars" are represented by the "Mind" of the Gopis of Vraja. *Thus, when the Gopis of Vraja, through their "star" like minds, have the Darsan or Holy vision of our Lord's Divine full-moon like face, then our Lord's mind also join the minds of these Gopis and shines brilliantly due to this union. This brilliance will be seen manifested in their hearts very soon, caused by the union of their minds.*

In the verse the word "VYOMNI" (in the sky) has been used, which denotes, that the worldly Moon shines in the sky but our Supernatural and Divine Moon (Shri Krishna Chandra), manifests Himself, in the hearts of His Devotees and shines, brilliantly.

Although our Lord, who is the scion of the Yadu clan, shines brilliantly, during His other incarnations also, but in vraja, surrounded by the illustrious Yadavas, our Lord was very specially and brilliantly shining.

In the following verse, the "action" during the second month of this autumn season, is being described.

शरदो मासान्तरकृत्यामाहाश्लिष्येति.

आश्लिष्य समशीतोष्णं प्रसूनवनमारुतम् ।

जनास्तापं जहृर्गोप्यो न कृष्णहतचेतसः ॥४५॥

VERSE 45 Meaning: "This autumn season, embraced all the people of Vraja, through the blowing of breeze, which emanated from the forest which was full of fragrant flowers and was comfortably hot and cold at the same time, and through this, the suffering and heat of everyone got mitigated. But the Gopis of Vraja, whose minds were robbed and taken away, by our Lord Shri Krishna, could not mitigate their sorrow and heat, as this cool and comfortable wind, could not embrace their minds or even touch them." (as their "minds" (CHITTAM) were already taken away by our Lord Shri Krishna).

श्रीसुबोधिनी : सम शीतमुष्णं च यत्र प्रसूनयुक्ते वने मारुतो यस्य तादृशं शीतोष्ण भावमाश्रित्य तापं जहुः. वनमारुतं वा. समत्वान्मान्द्यमपि, प्रसूनसम्बन्धात् सौगन्ध्यम्- एवं सर्वगुणमपि वायुमाश्लिष्य जनास्तापं जहुः. अस्य सहजत्वाभावान्न दृष्टान्तः परं हीनतामाह गोप्यो नेति. तत्र हेतुः कृष्णहतचेतस इति- कृष्णेनैव हतं चित्तं यासाम्. चित्ते हि सुखं भवति तत् कृष्णसम्बन्ध एव देहे तिष्ठति. आश्लेषोपि न कृतः. सामान्यनिषेधात् कृष्णाश्लेषोप्यनेनैव निषिद्धो, हरणशब्दाच्च. अत आध्यात्मिकीयं शरत् सुखदायिनी वृत्ता, आधिदैविकीं तु वक्ष्यति ॥४५॥

SRI SUBODHONI: Due to this autumn season, the wind which was blowing in the forest, was soft and it was fragrant, due to coming into contact, with flowers of the forest. In this way, by having this comfortable, salubrious wind, full of all desirable qualities, the people of Vraja, mitigated all their sorrow and heat. Usually, this is not natural, and hence, this is not used as an example of "every time occurrence". But, describing the "ineffective-

ness" of this wind, it is said, that, the "heat and suffering" of the Gopis of Vraja, was not mitigated by this wind, as this wind could not touch the minds of the Gopis, which were already taken away by our Lord. Their minds were with our Lord, due to which, this comfortable breeze could not "embrace" the minds of the gopis and our Lord also, in turn, did not "embrace" their minds, due to which, the suffering of the Gopis of Vraja did not get mitigated. If their minds were stationed with the Gopis only, then, this air could have embraced their minds. But as these minds were already taken away by our Lord, they were not present in the Gopis and our Lord also could not embrace their minds. When one's suffering ends, then there is great comfort and happiness in the mind. Now "this mind" of the Gopis, was stationed in the body, made up of "thoughts" about our Lord Shri Krishna. Hence, for the Gopis of Vraja, this "spiritual" autumn was not in any way beneficial for their happiness. The description of the "celestial" autumn season, will be done later.

The other benefits of this "spiritual" autumn season, are being described, in the following verse.

आध्यात्मिक्याः प्रसङ्गादुपयोगान्तरमप्याह गाव इति.

गावो मृगाः खगा नार्यः पुष्पिण्यः शरदाभवन् ।

अन्वीयमानाः स्ववृषैः फलैरीशक्रिया इव ॥४६॥

VERSE 46 Meaning: "The cows, the deer, the birds (female) and women, due to this autumn season become wholesome and alluring, through which their husbands become very fond of them. Like a devotee of our Lord, attains his desired result, through the worship of our Lord, in the same way, these female species also attain their desired results."

श्रीसुबोधिनी : गर्भाधानकालोयं, वर्षाभिर्बीजोत्पत्तेः. गावो मृगाः खगास्तामसादिभेदास्त्रय एव नार्यः स्त्रियोपि, स्पष्टार्थं वा ता एव शरदा कृत्वा पुष्पिण्यः, अन्तः प्रविष्टा शरद् रजोविकासं कृतवती, तासामृतुकालो जात इत्यर्थः. अभिव्यञ्जकं तु नारीणामेव नैमित्तिकम्. स्ववृषैः स्वपतिभिरन्वीयमानाः फलैरप्यन्वीयमाना अभवन्निति योजना. फलस्यामोघत्वप्रतिपादनाय दृष्टान्तमाहेशसम्बन्धिन्यः क्रिया इव, ईशसंयोगात् फलयुक्ता अपि भवन्ति. ईशः पतिस्थानीयः, ता अपि फलैरन्विताः. फलमभिलषितं सहजं वा. दृष्टान्तस्त्वभिलषितसिद्ध्यर्थः. भगवत्सम्बन्धाद् शरद एते गुणाः ॥४६॥

SRI SUBODHINI: Due to the rains, the seeds get germinated in the earth and we can safely assume that this period is the time for conceiving and the cows, the she-deer, the female birds and the species of the Tāmasik nature, and other women (of the human kind also) - (these women of the human kind have been referred to separately, with a view to specifically emphasize that, only women of the Tāmasik nature deserve to get pregnant during this autumn season). There is no other sign exhibited by the female species of other animals, except that during this autumn season, the mutual love between the animals get stronger and more attached. As for the human species, there is, of course, the exhibition of "Rajas" by the women, during their period of Ritu Kāla.

That there is always the result or fruits for one's actions - with a view to explain this, an example is given. Like the actions of worship and seva to our Lord, bear the results by way of the fulfillment of one's desires, in the same way, the autumn season also gives its results, due to the reason, that, being related to our Lord (as the Lord was present, in Vraja, during this autumn season, the Divine qualities of our Lord, have got manifested in this

season. Like the results of one's actions are given by our Lord who is the real "Pati" or "husband" (protector) of everyone, here also, we should understand that, in all the above cases of the female species, referred to, their respective "husbands" have to be regarded as "Pati", or Ishwara or our Lord. The results may be "those desired for" (in the case of Devotees the grace and blessing from our Lord) or "natural" (in the case of female species of animals or women) - but the example given here is referring to the certainty of result or effect only.

After describing the "animate" beings, in the following verse, a description about the "inanimate" beings in Vraja, is being made.

जङ्गमानामुक्त्वा स्थावराणामाहोदहप्यत्रिति.

उदहप्यन् वारिजानि सूर्योत्थाने कुमुद विना ।

राज्ञा तु निर्भया लोका यथा दस्यून् विना नृप ॥४७॥

VERSE 47 Meaning: "Oh! King! Like every other subject lives, without fear of the king, except for those who are thieves and robbers, in the same way, except for the lily flower, all the other types of lotuses blossomed, with the rise of the sun."

श्रीसुबोधिनी : सूर्योत्थाने कमलान्युदहप्यन्, कुमुत् कुमुदं तु चन्द्रमसा विना कालेन उदहप्यत्; कुमुदं विना वा, सुब्लोपः. अनेन सात्त्विकाः सात्त्विकाधिपताबुद्धच्छन्तीत्युक्तं न त्वन्ये. सात्त्विकस्य सर्वसुखदातृत्वेपि न सात्त्विकव्यतिरिक्तानां सुखं यतस्तेषां कुत्सिता मुद, केवलभौतिकव्यावृत्त्यर्थं दृष्टान्तमाह- राज्ञा सर्व एव लोका निर्भया न तु दस्यवः, ते कुमुदाः. नृपेति सम्बोधनं तत्सम्मत्यर्थम्. लोका भुवनान्यपि. शरदि चौर्याभावश्च सूचितः ॥४७॥

SRI SUBODHINI: With the rising sun, except for the lily flower (KUMUDINI) all other kinds of lotus

flowers, blossom and exhibit their cheerful countenance and nature. The lily flower, blossoms only, during the night, when the moon has risen. In the same way, the harmonious get attracted to the harmonious ones and not to anyone else, who is not Sātwik or harmonious. Although the harmonious nature, gives great joy and Bliss, but, this is enjoyed only by those, who are Sātwik or harmonious by nature and no one else, as others' (i.e. who are not harmonious) joy and pleasure are centred in petty and fleeting desires. Here, the example of the "animate" (living) example of the king has been given. Like when the king rules, all people and subjects become fearless and cheerful. But the thieves and robbers, are always afraid of the king and hence they are not cheerful or happy. Here, in this verse, king Parikshit has been called as "Oh! King!" to denote that the king would also agree to this statement. In the verse, the word "world" (LOKA) has been used, to denote, that the entire world becomes fearless, due to a good ruler (not only the place where the king's rule is established). It is also denoted that, that, due to the good ruler, there is no robbery or theft during this autumn season and the entire "world" lives, without any fear.

In this manner, after describing the "worldly and the natural" qualities of this autumn season, in the following verse, a description of the "Vedic" or "scriptural" qualities of this season, is being made.

एवं लौकिकं सर्वमुक्त्वा वैदिकमाह पुरग्रामेष्विति.

पुरग्रामेष्वग्रयणैरैन्द्रियैश्च महोत्सवैः ।

बभौ भूः पक्वसस्याढ्या कलाभ्यां नितरां हरेः ॥४८॥

VERSE 48 Meaning: "The earth, seen bountiful with

ripened grains, began to shine brilliantly, due to the performance of the Vedic sacrifices and the daily rituals, in the cities and the villages and due to the joyous celebrations of several festivals; but due to the presence of the two "Divine parts" (KĀLA) of our Lord Sri Hari, the earth shined more specially brighter and brilliant."

श्रीसुबोधिनी : पुराणि सात्त्विकानि, ग्रामा राजसा, आग्रयणानि श्रौतानीन्द्रसम्बन्धीनि स्मार्तानि, महोत्सवा लौकिकाः चकारात्, कुलधर्माश्च. पुरग्रामेष्विति बहुवचनात् त्रिविधा अपि गृहीताः; सर्वैः कृत्वा भूरेव बभौ. तस्या आधिभौतिकीं शोभामाह पङ्कसस्याढ्येति— पङ्कैः सस्यैराढ्या. आधिदैविकीमाह कलाभ्यामिति रामकृष्णाभ्यां सङ्कर्षणकृष्णाभ्यां, भारहरणार्थं हि तावेवागतौ. विशेषमप्याह नितरां हरेरिति— हरेः सम्बन्धिनी भूर्नितरां बभौ पदैरनुभावैर्लीलाभिश्च. अस्मिन् वाक्ये भूप्रस्तावाद्धरिपदात् तस्या एव दुःखहर्तोच्यते, स च पुरुषोत्तम एव. भारहरणद्वारा सङ्कर्षणोपोति तत्कलारूपत्वं च. केशयोरिति भूमेर्वा दुःखहर्तुः केशाभ्यां नितरामित्यन्तःकरणसन्तोषात् चिदानन्दाभ्यां वा, सत् सिद्धैव ॥४८॥

SRI SUBODHINI: The "cities" are considered "Sātwik" and the villages are considered as "Rājasik". In both these places, the earth began to shine brilliantly due to the performance of the "Vedic" sacrifices and other rituals by householders, pertaining to their family tradition or Dharma. This "brilliance" of the earth did not happen in one way only but due to two ways viz. Due to the "physical" nature and also due to the "celestial" reasons. On all the sides, the grains got ripened, and due to this, the "brilliance" due to "physical" forces came to be seen. *Due to the Divine manifestation of our Lord Shri Krishna and Shri Balarāma, for the mitigation of the sorrow of this earth, the earth now got the "celestial" brilliance also.* In this way, after describing the ordinary "brilliance", the special "brilliance" is being described -

the Lily flower (KUMUDINI) all other kinds of lotus

that this earth, on being sanctified by the Holy feet of our Lord, got "brilliant" due to the glory of our Lord and His Divine Leelas. These divine Leelas made the earth shine more brilliantly.

This description is pertaining to the earth only. *Our Lord's Holy Name of "Shri Hari" has been given here - as He has manifested for the mitigation of the sorrow of this earth only and He is the "Shri Purushōttama"* The actual task of mitigation of sorrow was done by our Lord's Form of Shri Sankarshana (as Shri Sankarshana is a "Divine" part of our Lord) and through this "Divine part" also, the Divine Leelas were enacted by our Lord, by way of destroying the demons and Lord Shri Hari mitigated the sorrow of this earth, in this manner.

In the verse, the words "Divine parts of Shri Hari" may give a doubt as to whether Shri Krishna is indeed our Lord or Bhagawan and why He has been called as a "Kala" or "Divine part" only? Removing this doubt, it is said by our Shri Mahaprabhuji that our Lord had manifested now His Divine parts of "consciousness" (CHITH) and "Bliss" (Ānanda) and through this, He has removed the sorrow of this earth. Hence the plural word of "Divine parts" has been used. This is the same Bhāṣa or truth, referred to in the verse "SITAKRISHNAKĒSAHA" in Sri Bhagavatam (2/7/26) where it is mentioned that at all times, in our Lord, the Divine aspect of "SAT" (TRUTH) is present and established.

[YOJANA: Shri Laloo Bhatji, explains this further by telling, that our Lord has three "Divine attributes" (KALA) in Him viz. Sat (truth), Chit (consciousness), and Ānanda (bliss). Of these, the Divine attribute of "SAT" or "truth" is always present in everyone of our Lord's

manifestation or creation. The other Divine attributes of "Chit" and "Ānanda" are kept by Him, hidden. These two Divine attributes got manifested for the enactment of our Lord's Divine Leela, in Shri Krishna and in Shri Balarāma. Due to this special manifestation, the earth began to shine brilliantly, in a very special way.]

The description of the season is being concluded by explaining, through the next verse, that this autumn season makes everyone attain their desired goals and results.

उपसंहारार्थं शरदः सर्वसाधकत्वमाह वणिगिति.

वणिङ्मुनिनृपस्नाता निर्गम्यार्थान् प्रपेदिरे ।

वर्षरुद्धा यथा सिद्धाः स्वपिण्डान् काल आगते ॥४९॥

VERSE 49 Meaning: "Like after practicing penance and control over the senses, for very many years, one attains the result and goal of one's seeking (i.e. becoming a "Siddha") and at the appropriate time, achieves one's Divine deity or goal, in the same way, the merchants, the sages, the rulers and those who live in holy places, got out of their respective dwelling places, during this autumn season (i.e. after the ending of the rains) and achieved their respective goals and results."

श्रीसुबोधिनी : वणिङ्मुनिनृपा वैश्यब्राह्मणक्षत्रियश्रेष्ठास्ते निर्गम्य पण्यात् प्रदेशान् प्राप्तवन्तः, तदाहार्थान् प्रपेदिरे इति. अर्थशब्दो हि लोके प्रसिद्धो वक्तव्यस्ततो वैदिकस्ततः स्मार्त इति. अर्थे तमः प्रधानं ततः सत्त्वं ततो रजः. अनेन स्थितानां न सिद्धिरुक्ता लौकिकोपकारी वैदिकोपकारी चोपकार्ये पूर्वमुक्तौ. स्नाताः स्नातकास्ते हि तीर्थवासिनस्ते यथाभिलषितान् धर्मार्थकामान् प्रपेदिरे. प्रत्येकसमुदायाभ्यां वा धर्मार्थकामा उक्ताः. अत्रापि पूर्ववद् दृष्टान्तमाह वर्षरुद्धा इति— वर्षैर्बहुभिरेव रुद्धा निरुद्धाः सिद्धाः पश्चात् प्राप्तफलाः स्वपिण्डान् पूर्वस्थितानेव काल आगते प्रपेदिरे. योगादिना बहुकालं स्वनिरोधं कृत्वा ततः सिद्धाः सन्तः तत्फलमनुभूय पुनः काले

प्रलये समागते मोक्षसाधकत्वात् पुनस्तानेव देवदेहान् गृह्णन्ति स्वपिण्डान्
फलरूपान् वा. कालः फलकालः, पूर्वकालस्य साधकत्वमस्य
फलत्वमित्याधिभौतिकाध्यात्मिकभेदेन निरूपितं, कालप्राधान्यार्थमागत इति.
एवं सलीला शरद् वर्णिता ॥४९॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे

द्वितीये तामसप्रकरणेऽवान्तरप्रमेयप्रकरणे वैराग्यनिरूपकषष्ठाध्यायस्य

स्कन्धादितः विंशोऽध्यायस्य विवरणम् ॥

SRI SUBODHINI: The efficient persons among the merchants, Brahmins and the warrior class, who were hardworking and enthusiastic, now came out of their homes, to attend to their own vocations, with a view to earn money and materials. The word "Artha" (money or material) is well-known in the world and for the merchants "Artha" meant "wealth". For the rulers or the warrior classes, this meant the fulfillment of their desires. For the sages, the Vedic "Artha" meant active practice of Dharma, according to the scriptures. The "wealth" of the merchants is "Tāmasik" in nature; the "Dharma" of the sages is "Sātwik" in nature, and the fulfillment of "desires" of the warrior class is "Rājasik" in nature. As wealth cannot be earned by sitting at home, for all these three types of persons, (wealth "Artha" as explained above) on the onset of this autumn season, itself, these people viz. the merchant class and the sages, begin to do works/tasks, which are useful for the warrior classes. Those who live in the Holy places of pilgrimages, also, put efforts to fulfill their desires for Artha, Kāma and Dharma and get them fulfilled together and/or individually. [(1) The merchant class, through their businesses and activities, such as, protection of cows etc, help the kings in their tasks

and due to this, the rulers are able to make the people happy with prosperity and welfare. (2) As regards the sages, through their righteous living, they make the celestial gods happy, which ensures good rains and the resultant prosperity. They also, through their penance destroy unrighteousness (ADHARMA), through which, everyone's health is ensured and diseases are eradicated. This again leads to the welfare of all, and the people, in turn, praise the king. In this way, both the merchants and the sages are helping the rulers for the sake of the welfare of the people.]

Here also, like before, an example is given. Due to constant heavy rains, the realized souls (Siddhas) who live in one place only attain their goals of their penance. In other words, for a long time, through the yogic practices, these Siddhas controlled their senses and the vital air (Prāṇa) and now, they are able to get the results of their spiritual practices, that, at the appropriate time, they attain their desired goal of getting birth as celestial deities. When they were doing these yogic practices, the "time" of their Sādhana or spiritual practice is considered as "physical" but at the time of getting their desired result, the "Time" assumes the nature of being "spiritual" or "divine". With a view to re-emphasize the value and importance of "Time" (Kāla) only, our Lord has manifested Himself in Vraja. In this manner, along with the description of our Lords's Divine Leelas, the autumn season also has been described. [LEKH: When, from every object, it's "Rasa" or essence is manifested then, only one can get "Rasa" or relish from this object. In this way the Leela also becomes filled up with "Rasa" or interest/relish. *Our Lord, enacts His Divine Leelas only with the purpose and motive of originating Rasa or relish for everyone to enjoy.*

This actual "origination" of Rasa is done by Time or Kāla and this time or Kāla, is established by our Lord only and hence, we can say, that our Lord has manifested Himself with a view to establish the Divine factor of Time or Kāla.]

Thus ends the Śrī Subodhini commentary of Śrī Mahāprabhu Vallabhāchāryaji, on the twentieth chapter of the 10th Canto of Śrī Mahā Bhāgavata Purāṇa.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ श्री भागवतं-दशमस्कन्धः एकविंशोऽध्यायः ॥

CHAPTER XXI - CĀNTO-10 -

SRI BHĀGAVATAM.

अष्टादशे गोपिकानामासक्तिर्वर्णयेते स्फुटा ।

वर्ण्यवर्णकभेदेन गोपानामपि सोच्यते ॥(१)॥

प्रवेशकूजने तासामुद्बोधाय निरूपिते ।

तदगुणेषु प्रसक्ता हि तदासक्ता भवन्ति हि ॥(२)॥

आसक्तिः प्रेमपूर्वैव प्रेमापि हरिणा कृतम् ।

उद्बोधकं च हरिणा कृतं नान्येन केनचित् ॥(३)॥

आसक्त्या वर्णनं तस्माद् विद्यान्ते वर्णयन्ते स्फुटम् ।

कालाधिको हरिश्चात्र पुरुषोत्तम एव च ॥(४)॥

त्रयोदशविधा लीला तत उक्ता पृथक् पृथक् ॥

KĀRIKAS 1 to 4 ½ Meaning: "In this chapter, the loving attachment to our Lord, on the part of the Gopis of Vraja, is described explicitly. Due to the difference in the nature of the object, which is being described and those, who are doing the description and the actual act of describing, the loving attachment of the Gopas also is being explained.

With a view to awaken the loving attachment of the Gopis of Vraja to our Lord, our Lord entered the Brindavan forest and a description of His playing the flute is made. Only those who are lovingly attached to the Divine attributes of our Lord, can become devotees of our Lord, with loving attachment to Him.

After "love" comes "attachment". This "love" is there, due to the Grace of Sri Hari only. It is Shri Hari only who awakens this "love" in the minds of His devotees. There is no "awakener" of this "love" except our Beloved Lord Shri Hari.

Due to this reason, after describing the 5-part knowledge and spiritual wisdom (for the Gopas), an explicit description of the same is given, with great and intense loving attachment to our Lord.

Here, the "Shri Hari" who is being described is our Lord Shri Purushottama only, as He is greater than the factor of Time.

Hence, thirteen types of Divine Leelas are being described, separately, one by one.

भगवल्लीलार्थं पूर्वाध्यायान्ते शरद् वर्णिता ततोऽत्र लीलार्थं भगवतो
वृन्दावनप्रवेश उच्यत इत्थमिति.

Commentary: Although in the entire Prameya Prakaranam (i.e. the division dealing with our Lord as the "goal"), there is the description of loving attachment to our Lord, the clear-cut and explicit loving attachment of the Gopis of Vraja is explained, in this chapter only. Hence, in the entire "goal" (PRAMEYA) division, there is the "general" description of this loving attachment to our Lord and in this chapter, there is a "special" description of this loving attachment to our Lord.

DOUBT: Is there not the clear description of the loving attachment of the Gopis of Vraja to our Lord?

ANSWER: In this chapter, we come to the event that, during the day, the Gopis sang the praise of our Lord's Divine attributes and spent their entire day like this. This proves clearly that the Gopis were intensely attached to our Lord's Divine Gunas or attributes. Hence, our Mahaprabhuji says, in the Karika, that "Because the Gopis were lovingly attached to the Divine attributes of our Lord, they became lovingly attached to our Lord also" i.e. those devotees only get attached to our Lord, who are at first, lovingly attached to the Divine attributes of our Lord. If they had no loving attachment to our Lord, they would not have sung the praise of our Lord's Divine attributes. Usually, one sings the praise of the qualities of only those, on whom, there is a loving attachment. Without singing the Lord's praise and His Divine attributes, when the Lord is not present before oneself, the devotee's life feels lost and forlorn (unprotected) and, nay, the life even ebbs out.

As the object of description is only our Lord's Divine Leelas and stories (and nothing else), there are two divisions/differences for these Leelas - those enacted during the day and those enacted during the night. Those who explain about these Divine Leelas are also of two kinds. The Divine Leelas enacted by our Lord, are described by the Gopis during the day and the Gopas sing the praise of our Lord, during the night. In this manner, the loving attachment of the Gopas, to our Lord, also is being described. Our Lord's Grace to the Gopas of conferring on them, the NIRODHA (total and pure devotion), in the form of their loving attachment to Him, is described, in the 5 chapters. Even this "NIRODHA" was

blessed by our Lord, on the Gopas, only with a view to fulfill the aims and aspirations of the Gopas.

DOUBT: Why did our Lord play the flute? He could have awakened their loving attachment to Himself, through the sound of the cuckoos only.

ANSWER: Our Lord did not awaken, through His playing the flute, only their loving attachment to Him, He, in fact, arranged for all the materials and ingredients for enacting His Divine Leelas, by Himself. Like, when there is "love" only, there is the factor of loving attachment. For this sake only, in the first division of chapters, dealing with "proof or evidence", our Lord exhibited "love" through the enactment of His Divine Leelas. Afterwards, He enacted His Divine Leelas, with a view to awaken loving attachment, as described in this division, dealing with "Prameya" or "goal". Hence to awaken, deeply, this sense of loving attachment, our Lord entered into the Brindavan forest and played His flute. Through this entry into Brindavan and the playing of the flute, it is certain that our Lord had deep love for the Gopis of Vraja.

Our Lord also did not enter Brindavan alone, but, He came along with the cows and the Gopas. The purport of this is that, it was our Lord only, due to His acceptance of the love of the Gopis, who made very comprehensive and detailed arrangements of all the materials required for the enactment of His Divine Leelas. This kind of "supernatural loving attachment" to our Lord, cannot be awakened through the cooing of the cuckoos or the playing of the flute by "anyone" else. In fact, no other object can awaken this kind of loving attachment to our Lord. Hence, Shri Hari only has enacted this Divine Leela, with a view to awaken this loving attachment to Himself, on the part of the Gopis of Vraja.

In this Pushti Marga or the path of Grace, it is clearly explained that "our Lord only is the way to attain Him" (i.e. only our Lord causes the devotee to attain Him -that He is the means and the goal also!) *In the scriptures, it is said "He who is chosen by the Lord, only attains Him" and our Lord, as per this scriptural dictum, exercising His compassion, accepts the plea of the Jiva (or the devotee) and arranges for all the materials/ingredients/situations necessary for the attainment of the Lord. (i.e. The Lord arranges for the way, through which the Devotee can reach Him.)*

Although the Gopis were inside their homes, during the day and our Lord was enacting His Divine Leelas in the forest, the Gopis, due to the rise of their loving attachment to our Lord, were able to experience all these Divine Leelas. Due to this, they were able to sing about these Divine Leelas, while sitting at home. The Gopas also sang the Divine Leelas of our Lord, during the nights in the presence of the Gopis. As the Divine Leelas, enacted by our Lord are considered as secret, Shri Sukadeva, has not described the Divine Leelas enacted by our Lord, during the nights, in an explicit manner. Even then, the words in the verse "Following the same Divine Leelas all other Leelas" (ANYE TADANU ROOPANI) - pertain to the singing of the Divine Leelas by the Gopas. The Gopas were, of course boys and it is their usual nature, to say anywhere, whatever they have seen or heard. But, these Gopas, although were "boys" only, understood clearly, that, "this" Divine stories of our Beloved Lord *"is our only and entire wealth and treasure"* and, it is not appropriate to give away this "wealth and treasure" to anyone. They also understood that, this "wealth" can be given only to the Gopis, who

were fully lovingly attached to our Lord and had attained true and pure Devotion (NIRODHA) to our Lord. From this, we can easily understand, that, the Gopas also, were fully lovingly attached to our Lord and were Devotees of our Lord with "NIRODHA" in Him. Due to this, our Lord also had taken them along with Him, enabling them to participate, in His "intimate" Divine Leelas. These Gopas became the "sacred witnesses" to the Divine Leelas of our Lord, experiencing the Rasa or Relish of His Divine Leelas and attained ineffable and everlasting Bliss (POORNANĀNDA).

The verse beginning with "the blossomed rows of flowers in the forest" (KUSUMITA VANA RĀJI), also alludes, that there were other ingredients/objects also in the forest, which could inspire loving attachment to our Lord. *Even then, the real "awakener or inspirer" of everyone and everything, was our Lord only at all times!* Why? Shri Sukadeva, who had described all this, is by himself, lovingly attached to our Lord and His Divine attributes or Gunas !

Notwithstanding the above, the scriptural dictum of "He only attains our Lord, who is chosen by Him" would denote only this much - *that only that Devotee attains our Lord, who has been fully accepted by our Lord.* However, the secret inner-meaning of this is this - that the Devotee may reach up to his loving attachment to the Lord ; but till our Lord blesses this devotee, with the "spiritual Jnana or VIDHYA" (of 5 divisions) the Devotee is unable to decipher clearly or realize the true and real Divine nature of our Lord, and of His Divine attributes and Leelas.

Our Lord, by playing His flute, awakened the desire in the minds of the Gopis, to meet Him. The Gopis, full

of desire to meet our Lord, with a view to increase the intensity of their desire to be with our Lord, began to describe the Divine attributes of our Lord, to their own friends. But this, "loving attachment" of the Gopis to our Lord, was without the basis of "VIDHYA" or spiritual knowledge about our Lord (i.e. His real glory). Hence, on their describing the attributes of our Lord and due to their intense desire for our Lord, their minds got disturbed. This disturbance prevented them from singing about the true nature of our Lord's Divine qualities. At this time, our Lord, who is the Lord of Grace and compassion, and who is very partial and loving to His own devotees, unable to bear their sorrow anymore, gave them the blessing of the divine form "wearing the crown of peacock feather" (BARHAPĪTAM) (i.e. the verse chanted by Shri Sukadeva). After this Grace and compassion of our Lord, these Gopis, got true understanding and spiritual knowledge and got the capacity to describe our Lord's Divine attributes in 13 verses.

Our Lord made the Gopis experience, in their inner-mind, the spiritual knowledge (formless) through the "Brahmic" and "Divine" sound, emanating from His flute. Afterwards, during the festival of the "Rasa" dance, our Lord, will bless them, with the experience of His own Bliss, which is comparable to the spiritual knowledge of our Lord's Divine Form, as situated in the all-pervasive Shri Vaikuntam. This will be clearly explained in the division dealing with "result" (Phalam) afterwards.

The spiritual knowledge or VIDHYA is one of the Divine powers of our Lord. That is why, the Vedas say that "one attains immortality through Vidhya" (VIDHYAYA AMRUTAMASNUTE) - that "Vidhya" enables one to enjoy the Bliss of the nectar of immortality. In other

words, without this Vidhya, which is one of the Divine powers of our Lord, one cannot attain the Bliss of the Divine form of our Lord. That is why, here in Vraja, all the devotees got the blessing of this "VIDHYA" from the Lord Himself. This "VIDHYA" has 5 divisions, viz. (1) Vairagya or "detachment". (2) Sāṅkhya. (3) Yoga. (4) Penance (TAPAS) and (5) Bhakti. No sooner, the Gopis were blessed with this spiritual knowledge, they got the capacity to sing and describe the glory and Divine attributes of our Lord. This singing of our Lord's glories, was not of an "ordinary" nature - in fact it was the precursor and beginning of the attainment of the desired results for the Gopis (through the Grace of our Lord). It became certain, that, with this singing the praise of our Lord, very soon, all the Gopis will attain the "results or goals" which they desired for.

This 5-fold (division) "Vidhya" or spiritual knowledge, also, is supernatural. The Gopis got this blessing from our Lord. This "supernatural" "Vidhya" or spiritual knowledge consists of the following.

(1) VAIRĀGYA - Detachment: This is absence of love, desire or attachment to every other object/person, except to our Lord. - In other words, having "deep-felt love" (ANURĀGA) for our Lord only. This is "Vairāgya" or detachment.

(2) SĀṅKHYA - Knowledge: Our Lord's real "Parabrahma" (Supreme Divine self) nature is full of "Rasa" or "Relish". This understanding or knowledge is call as "Sāṅkhya".

(3) YOGA - Union of mind with our Lord: That the mind becomes completely one or merged in our Lord,

like the complete merger of the "thread" used to make a chain of precious stones such as pearls, etc.

(4) TAPAS - Penance: The experiencing of the "sorrow" caused by the separation from our Lord, is penance.

(5) BHAKTI - Devotion to our Lord: Renouncing the desire for the Four Main goals of one's life (Dharma, Artha, Kama and Moksha) and getting fully lovingly attached to our Lord is Bhakti or Devotion.

This 5-fold spiritual wisdom or "Vidhya", is in this path of Grace which was bestowed on the Gopis, with the Grace of our Lord. In this chapter, this 5-fold attachment to our Lord, which is Pure Devotion or Bhakti to our Lord, is fully described.

In the Bhagavad Gita, our Lord has said that "only through Devotion to Me, one can understand fully as to how I am in the Jiva, what is my real nature and in what manner I am present in every being." (BHAKTHYA MĀM ABHIJĀNĀTI). Thus the Gopis, through this path of Grace, which is the last division or part of this 5-fold "Vidhya" or spiritual knowledge, experienced the Supreme Divine Lord, through the verse of "wearing the peacock feather" (BARHA PEEDAM) and they explained this Divine Form of our Lord, in the verse "this Divine result or goal for having eyes" (AKSHANWATĀM PHALAMIDAM). Afterwards, the beginning of the description of our Lord's Divine attributes has been made. This goes to prove, that the Gopis described the Divine attributes of our Lord, with a very loving attachment to our Lord. Thus although this singing of our Lord's praise may look like the spiritual practice or "Sadhan" (means), it is also simultaneously of the form of "result" or "Phalam". That is why, in this Kārika, our Shri

Mahāprabhuji has said that "At the end of the Vidhya (spiritual knowledge), it has been explained clearly" - meaning that, as this singing of the praise of our Lord, was of the form of "Phalam" or result, it has been described at the end of "Vidhya" or spiritual knowledge.

The Gopis, from the 7th verse viz. "this Divine result or goal for having eyes" till the 9th verse of "along with the cowherd boys and the cows, in 13 verses, have described the Divine attributes of our Lord. In the 20th verse, Shri Sukadeva has completed this chapter.

The Gopis have described, in 13 verses, the Divine attributes of our Lord, with this overriding faith and attitude, that, "The Lord, whom we have been describing, along with His Divine attributes, is higher and greater than the Divine Purusha with His 12 parts and the Divine "Kala purusha" (Time) consisting of the 12 months. In other words. *He is the highest and the UTTAM - Best of all! The inner sacred attitude is that the Gopis knew that their beloved Lord Krishna is the Highest Divine Purusha of Shri Purushottama and He is "Prabhu" (the Lord of the universe).* As our Lord's Divine attributes, Divine Leelas and His Divine self or "SWAROOPA" is beyond the factor of "TIME" (TIMELESS), He is considered as "NITYA" or everlasting and this Divine Beloved Lord is the ideal and sacred "Phalam" or "goal" for those who have the senses of hearing, seeing etc.

In the 20th chapter, there is the description of the autumn season, which made proper arrangements, with all the necessary ingredients, for our Lord's coming Divine Leelas. Now, in the 21st chapter, through the following verse, the description of our Lord's entry into Brindavan with a view to enact His Divine Leelas, is being done.

॥ श्रीशुक उवाच ॥

इत्थं शरत्स्वच्छजलं पद्माकरसुगन्धिना ।

न्यविशद् वायुना वातं सगोगोपालकोऽच्युतः ॥१॥

VERSE 1 Meaning: Shri Sukadeva began to say, "Through this type of autumn season, all the waters in this forest, became clear and there was a mild scented and fragrant air blowing, caused by the blossomed lotus flowers. In this Brindavan, our Lord Shri Krishna entered along with the cows and the cowherd boys."

श्रीसुबोधिनी : इत्थम्भूता या शरत् तथा स्वच्छं जलं यस्मिन् वृन्दावने तादृशमच्युतो न्यविशदिति सम्बन्धः. अत्रापि पूर्ववदाधिदैविकीभिः शक्तिभिर्लीला वक्तव्या. तत्र नायकोत्कर्षार्थमच्युत इत्याह. तत्रापि गावोऽनुभाविका गोपालाः सेवकाः; शक्तीनां निर्भयत्वायैते देवाः साक्षिणः. रमणं जलस्थलभेदेन द्विविधम्. निर्भररमणे च वायोरपेक्षा जलक्रीडायां तु नैर्मल्यं शीताभावश्च. शरदा नैर्मल्यं शीताभावश्चोक्तः शरत्स्वच्छजलमिति, शरदा स्वच्छानि जलानि यत्र. विशेषतः कर्मानिर्देशात् क्रीडार्थं जलप्रवेशश्च. पद्माकराणां सुष्ठु यो गन्धः शैत्यसहितस्तद्वान् सुगन्धी; एतादृशवायुना वातं वनं न्यविशत्. गन्धवत्त्वेनैव मान्द्यमुक्तम्. एतावदेव क्रीडायामपेक्षितम्. विशेषणधर्माणामेव प्राधान्यान्न विशेष्यनिर्देशः. नितरां प्रवेश आधिदैविकपर्यन्तः ॥१॥

SRI SUBODHINI: In this way, the autumn season made the waters everywhere (lakes, rivers etc.) very clean and clear. Our Lord Achyuta (Shri Krishna) entered into this beautiful Brindavan. In this chapter, like before, we should say, that, there is the description of the Divine Leelas, enacted by our Lord, with His Divine powers. [Here, instead of clearly specifying about the Divine Leelas, enacted with the "Gopis", the Divine Leelas, enacted with our Lord's Divine powers, have been speci-

fied. The reason for this, has been explained, by Shri Gosainji in the TIPPANI. Firstly, the ignorant people are not aware of the supernatural, permanent (everlasting) natural Dharma or behaviour of the noble and sacred Gopikas. These Gopikas also, were like our Lord, full of supernatural and Divine attitude and nature. The ignorant people were not aware of this also. Hence, with a view to keep secret and sacred, our Lord's Divine Leelas, enacted with His Gopikas, here, reference has been made, as though these Divine Leelas were enacted by our Lord with His Divine powers (SHAKTI) only.]

In this Divine Leela, the Hero (NĀYAK) is the "highest and the best". Hence, with a view to describe His "glory and greatness", our Lord has been called as "ACHYUTA" (Meaning: whose Divine form has no decline, destruction or limitation -). In the arrangements for proper materials/ingredients for the enactment of our Lord's Divine Leelas, the cows are going to experience our Lord's love and the Gopas will do the service to our Lord. These Gopas (who were celestial deities in their original true nature) will act as "witness" of the "fearless" nature of these Divine powers of our Lord. Our Lord's Divine Leelas of "play" (or "Raman") is of two kinds viz. those enacted on the land and the other enacted in "water". During the "play" in water, it is essential to have clean and clear water and the water is usually not cold. Describing this autumn season, it has been said, that both these factors were present viz. the crystal clear water and the absence of coldness in water, e.g. in the verse, it has been said, "the crystal clear water during the autumn season". (SARAT - SWACHA JALAM). In other words, it is said, that, our Lord, entered into this forest, to enact His Divine Leelas, as there was crystal clear water here.

In the verse, the word "forest" isn't referred to - from this also, we can deduce that the Lord had entered, because of this clear water.

When the Lord entered this forest, there was the blowing of air (wind) and the same is described as "fragrant with the fully blossomed lotus flowers, cool and soft". It was in fact fragrant, cool and soft, as required for the "playing" of our Lord. In this verse, why the word "forest" was not referred to specifically? Answering this, it is said, that, here in Brindavan, there were more important and valuable ingredients/situation, than the forest itself, and that is why this "forest" was not specifically referred to. Moreover, from the beautiful expression of the various qualities and attributes of this forest, one can have the full knowledge, about the forest itself. without a specific reference to it

[TIPPANI: Shri Goasinji, has explained the concept of "WITNESS" further. He says that in the Upanishads, our Lord has been hailed as a "witness" and in the same way, during these Divine Leelas, the Gopas were also the "witness". Why? Like the giver of results for one's own motivated or unselfish actions, and the one, who makes everyone undertake actions, according to their grade and status of deserving, is called as a "witness", in the same way, here, the Gopas also had the same qualities and attributes, as they were very intimate Devotees or Bhaktas of our Lord. Due to this reason, the Gopas, who did loving service to our Lord, have been called as "witnesses".]

The word "NI" (especially) has been used, to denote that our Lord entered not only the outside physical forest, which everyone was able to see, but He entered also the

secret (celestial) bowers also, when He entered into this forest. (NIKUNJHA = Bowers).

In the first verse, after describing the entry, in the following verse, the "awakening" of the celestial deities is described.

प्रवेशमुक्त्वा देवतोद्बोधनमाह कुसुमितेति.

कुसुमितवनराजिशुष्मिभृङ्गद्विजकुलजुष्टसरःसरिन्महीधम् ।

मधुपतिरवगाह्य चारयन् गाःसहपशुपालबलश्चुकूज वेणुम् ॥२॥

VERSE 2 Meaning: "The bees got intoxicated through the Rasa of the fragrance of the blossomed flowers and by imbibing the honey from them. The rows of birds were everywhere. The forest was full of beautiful lakes, rivers and mountains. Our Lord, Madhupati (the Lord of all Rasas or Relish) after entering into such a forest, along with Shri Balarāma, Gopas and grazing the cows, began to play the flute."

श्रीसुबोधिनी : मधुपतिर्गाश्चारयन् वेणुं चुकूज. वसन्ताधिपतिः सरसः शृङ्गारात्मा धर्मं कुर्वन् क्रियाज्ञानशक्तिसहितो देवतोद्बोधनाय वेणुनादं कृतवान्. उद्बुद्धा देवताः सामग्र्यभावान्न रता भवन्तीति भगवतो मधुपतित्वं निरूपितम्. विभावादीन् निरूपयति— कुसुमिता या वनराजयस्ताभिर्यं शुष्मिणो मत्ता जाता भृङ्गाः पक्षिणश्च तेषां कुलान्यवान्तरजातिभेदास्तैर्जुष्टानि सरितः सरांसि महीध्राः पर्वताश्च यस्मिंस्तानेव वा; एकवद्भावः. एवंविधमवगाह्य तत्रत्यानपि त्रिविधानुद्बोधयितुं केवलं शृङ्गारार्थमेव कूजनं कृतवान् ॥२॥

SRI SUBODHINI: The Lord of this spring season, our Lord, who is full of Rasa or Relish and who is also the embodiment of the Rasa of deep abiding love or Prema, fulfilling His duties of grazing the cows, with a view to awaken the celestial deities, played His flute, expressing our Lord's powers of knowledge (Jñāna) and action (KRIYA).

[TIPPANI: Shri Gosainji has explained in detail, the word "Dharma" (duties) performed by our Lord. The word "Dharma" traditionally or even directly fulfills all the four main goals of the human endeavor viz. Dharma, Artha, Kama and Moksha. Our Lord enacted His Divine Leelas at the proper places as required at that particular time and place. Going into a forest, without having a worldly task on hand, is considered, in this world, as improper. In other words, one should go to a forest only with a view to complete some specific task. If one wants to go into the forest, with a view to fulfill one's secret desire, then, others coming to know of this will be an obstacle and impediment, in the fulfillment of the desired goal. The joy of keeping the task as a secret is lost due to this. Hence, our Lord had kept hidden, His secret motive and reason (for the performance of His Divine Leelas) for His entry into this forest, so that, the Rasa or relish in this Leela, remains intact. He also did His duty (as a cowherd) of looking after the cows, and through this, He observed His outside "Dharma" or duty. (One of the goals of human life viz. Dharma). Hence, this Leela did not go against the Rasa or relish (which the Lord had desired) nor it went against the usual rules of human conduct.

YOJANA: Our Lord is hailed as "MADHUPATI" as "Always omniscient and omnipotent" (YA SARVAJNAHA SARVA SAKTHIHI). According to this scriptural reference, our Lord always, with a view to enact His Divine Leelas, keeps His power of Jnāna or knowledge with Him. Now, the Gopas, who were invested, by our Lord with His power of action, so that His subtle and intimate tasks can be achieved through them, were taken along by Him and the Lord enacts His Divine Leela of doing His duty of

grazing the cows (as Nanda's son). Through Shri Balarāma, who symbolizes, our Lord's power of Jnana, our Lord, causes the destruction of the Demons, who come in the way of our Lord's Divine Leelas and also protects His Devotees. Our Lord, of course does not take Shri Balarama along with Him, during the enactment of His intimate and secret Divine Leelas, as Shri Balarāma does not deserve this (i.e. not an Adhikāri).

LEKH: The reference to "celestial deities" is made to the Gopis of Vraja, who were staying near the lakes, and mountains. Our Lord awakening their love for Him, made their loving attachment to Him, very strong.

Our Lord is hailed as "Madhupati" as He is the Lord of the spring season. Why? As in this spring season, every type of ingredient/material for the rise of Rasa or relish, gets originated and put in place, in the same way, in our Lord also, all the Rasa ingredients are always present. Hence our Lord is the Lord of the spring season, full of Rasa and the Lord of Rasa or relish of love. Due to this, the awakened celestial deities did not face any obstacle in their enjoying our Lord's Rasa or relish. No sooner these celestial deities, got awakened, the sense of "Rasa" became manifested. In this way, after understanding that our Lord was Madhupati Himself, a description is now being done, of the other ingredients/features which braces and increases one's Rasa or relish. The bees and the birds, were blissful on seeing the blossomed flowers in the trees, enjoying the Rasa emanating from them, and getting intoxicated, through the fragrance coming through the wind blowing there. These endless varieties of birds and bees were using the rivers, lakes and mountains, with gay abandon and joy. Thus, this forest was seen as very beautiful and our Lord entered into this forest, with a

view to awaken the three types of celestial deities. He played His flute with a view to increase their love for Him.

In this way, after awakening them, it is said that our Lord enacted His Divine Leela, with these celestial deities in such a way, that, through the playing of the flute, the women in the forest got love for our Lord, seeing which, the Gopis of Vraja also got love for our Lord and with a view to increase this love, in their mind, they, along with their friends of the same age and having the same love for our Lord, began to describe the Divine qualities of our Lord. This is being described in the next verse.

तद् व्रजस्त्रिय आश्रुत्य वेणुगीतं स्मरोदयम् ।

काश्चित् परोक्षे कृष्णस्य स्वसखीभ्योऽन्ववर्णयन् ॥३॥

VERSE 3 Meaning: "The Gopis of Vraja, heard this playing of the flute, which awakened their intense love for our Lord, with a deep concentrated mind. Out of these, many Gopikas, feeling the absence of our Lord Shri Krishna, began to describe our Lord and His Divine attributes, to their own friends."

श्रीसुबोधिनी : एवमुद्बोधनमुक्त्वा ताभिः सह रमणे, कामिनी-कामोद्बोधकत्वात् कूजितस्य, व्रजस्त्रियोप्युद्बुद्धकामा जातास्ततः कामवशाद् भगवदुद्बोधार्थं स्वसखीभ्यः स्वसमानशीलव्यसनाभ्यस्तदुगान् वर्णयितुमारेभिर इत्याह तद् व्रजस्त्रिय इति. आसमन्तात् श्रुत्वाधिदैविकत्वाद्, अन्यथा कथं वनस्थितो वेणुनादो व्रजस्थिताभिर्गोपिकाभिरेव श्रूयेत? यथा सर्वे देवा उत्थिता एवं स्मरोपि, उद्दीपनविभावत्वान्नादस्य, तन्मध्ये स्मरेण काश्चन मूर्च्छिता एव, काश्चित् पुनः कृपया भगवत्सङ्गं प्राप्य कृष्णस्य परोक्षे विद्यमानाभ्यः स्वसखीभ्योऽनु भगवत्करणान्तरमेवावर्णयन् वर्णितवत्यः ॥३॥

SRI SUBODHINI: Our Lord had played the flute in the forest and the Gopis were at this time in Vraja. Firstly the flute was played in the forest and they listened to this

later at Vraja, with a deep and concentrated mind. The reason for this was that this "flute call" was celestial and Divine in nature. If it were not so, the Gopikas who were situated far away, at Vraja, would not have been able to listen to this playing of the flute, by our Lord, at the distant forest! If this "flute call" was ordinary, it would have been heard by others also (who were nearby). But this is not the case at all. *Only the Gopis of Vraja were able to hear this "flute call"!* Through this call our Lord, not only awakened all the celestial deities (in the form of Gopis of Vraja) but also the celestial deity of love or Kāma. On the awakening of this love, many of the Gopis became unconscious and they were, in this state, due to their ignorance. There were many other Gopis, who did not become unconscious, who due to the grace and compassion of our Lord, got intensely related to our Lord, who was stationed in their inner-core (heart) - in other words, experiencing the love and presence of our Lord, in their hearts - they now began, as the Lord's physical Holy presence was absent there - to sing the praise of the Divine virtues of our Lord, to their other friends. *Thus, although, the Lord was far away physically, due to their love for our Lord, given as a grace to them through the "Flute-call" by our Lord, as an act of our Lord's Grace and compassion, they experienced the Holy presence and love of our Lord, in their own hearts, (in fact our Lord resides in the heart of everyone) and filled with ecstasy of this Divine love and Lord's presence, began to describe the glory and greatness of our Lord's Divine attributes.*

The Gopis of Vraja, who were not unconscious, also now, with a view to deepen their love for our Lord, expressed their desire to describe the glory of the Divine qualities of our Lord, to their other friends - but due to

the intensity of their love for our Lord, were unable to describe His Divine qualities. This is described below.

[Some of the Gopis had become unconscious on hearing the "flute-call". Those, who were not unconscious began their attempt to describe our Lord's glory. But, no sooner, they began their attempt to describe our Lord's glories, and when they got the remembrance of our Lord's Divine Leelas, they became unable to describe our Lord's glory, due to their deep love for our Lord (which caused this disturbance). After this "disturbance" subsided, they described, in the following four ways, the glory and greatness of our Lord's "Flute-call".]

(1) "Brindavan is enhancing the fame of this earth" (verse no.10) - Through this verse, the description of the "Flute-call" is made on the basis of the "task" completed (KĀRYA).

(2) "The real goal for those having eyes and other senses" (verse no.7). Through this verse, the description is done, on the basis of "cause" (Kāran).

(3) "Oh Gopis! What is the good deed (PUNYA) this flute has done? (verse no.9). Through this verse, the description is done, on the basis of the "Divine Form" (SWAROOPA) of our Lord.

(4) "Leading the cows from one forest to another, along with the cowherd boys" (verse no.19) - Through this verse, the description is done, on the basis of "Phalam" or "goal" (result).]

तासामपि पुनः कामोद्बोधे विशेषतो वर्णनाशक्तिर्जातेत्याह तद् वर्णयितुमिति.

तद् वर्णयितुमारब्धाः स्मरन्त्यः कृष्णचेष्टितम् ।

नाशकन् स्मरवेगेन विक्षिप्तमनसो नृप ॥४॥

VERSE 4 Meaning: "Oh! King! The Gopis began to describe our Lord's glories. But due to the intense remembrance of our Lord's Divine Leelas, they got so much intense and deep love for our Lord and due to this state of "disturbed mind", they could not describe our Lord's glory any further."

श्रीसुबोधिनी : तत् स्वानुभूतं भगवद्रूपं वेणुगीतं वा वर्णयितुं कार्यतः कारणतः फलतः स्वरूपतश्च निरूपयितुमारब्धवत्यस्ततो मध्ये वर्णनार्थं कृष्णचेष्टितं स्मरन्त्यस्तत्स्मरणजातेन स्मरेण यो जातो वेगश्चित्तचाञ्चल्यं तेन विक्षिप्तमनसो जाताः. नृपेति सम्बोधनं धर्मवत्त्वेन जितेन्द्रियत्वाय ॥४॥

ताभिर्वर्णयितुमशक्यं स्वयं वर्णयति तथात्वज्ञापनाय बर्हापीडमिति.

(बर्हापीडेत्यत्र- नन्वयं श्लोक पूर्वोत्तरश्लोकानन्वितः. तथा हि पूर्वं वर्णयितुं नाशकन्नित्युक्त्वा वृन्दारण्यं प्राविशदित्युक्तेरग्रे चेतिवेणुरवं श्रुत्वा वर्णयन्त्योभिरेमिर इत्युच्यते. एवं सति स्पष्टैवासङ्गतिर्वा मध्यस्थस्यास्य श्लोकस्येति चेदत्रेदं प्रतिभाति. आद्ये प्रवेशमात्रमुक्तं न तु विशेषतः कर्मोक्तं, द्वितीये च पूर्वं वेणुं चुकूजेत्युक्तं, ततस्तत्कूजितमाश्रुत्येत्युक्तं, तेन कूजनस्वभावादेव भावोद्दीपनं प्राप्तम्. पश्चादग्रिमकार्यार्थं लीलाविशिष्टं स्वरूपं वेणुद्वारा प्रियेण गीतमाश्रुत्येत्युक्तम्, एवं सत्याश्रुत्येत्यस्यावृत्तिर्ज्ञेया. गीतं हि स्पष्टार्थकं रसनिरूपकं च भवति. तच्छ्रवणेन लीलाविशिष्टस्वरूपानुभवो हृद्यभूदत एव कृष्णचेष्टितं स्मरन्त्य इत्युक्तं, तदा तस्यानुभवात्, ततस्तद्विना स्थातुमशक्तास्तद्भावस्वभावादेव तदेवान्ववर्णयन्नित्युक्तम्. एतद्वर्णनं तदा स्याद् यदि गुणलीलाविशिष्टं स्वरूपं सर्वाशेनानुभूतं स्यात्, प्रकृते च स्मरोदयमेव गीतं प्रियेण कृतमिति न सर्वात्मना तदनुभवोऽतोऽशक्तिरभूत्. एवं सति चिकीर्षितकार्यासम्पत्तिं दृष्ट्वापूर्वं तादृशं नादं प्रकटितवान् यच्छ्रवणेन गुणलीलाविशिष्टमुद्बुद्धरसात्मकं स्वरूपं सर्वेन्द्रियप्राणान्तःकरणजीवेषु पूर्णमाविरभूत्. तदा तद्वर्णनमभूदभितो रमणमपि. एवं सति पूर्वं वर्णनाशक्तिमुक्त्वाग्रे तच्छक्तिहेतुं चैकेन श्लोकेनोक्त्वा शुका आहुरितिवेणुरवमिति- एवम्भूतं पूर्वोक्तश्लोकोक्तरूपं न तु पूर्ववत् केवलं

वेणुरवमित्यर्थः. एवं सति तद् व्रजस्त्रिय आश्रुत्य तद् वर्णयितुं नाशकत्रनेवरूपत्वात् तस्य. इतिवेणुरवं "बर्हापीडे"तिश्लोकोक्तं वेणुरवमित्यर्थः. श्रुत्वा वर्णयन्त्योभिरेमिर इतिश्लोकसङ्गतिर्निःप्रत्यूहा सिद्धा. तारतम्येन रसानां क्रमेणाविर्भावे महान् रस इत्येवङ्कुरणं, दुर्लभत्वं चैतस्य रसस्य ज्ञापितम्. परमकाष्ठापन्नस्वतन्त्रमहाफलदित्सयैवं कृतवान् प्रभुरिति ज्ञेयम्, अन्यथा शक्रशर्वादीनामज्ञानेप्युपेक्षावदत्रापि तथा भवेत्, अन्यद् व्याख्याने स्फुटीभविष्यति).

(भावोद्दीपकत्वमात्रत्वं कूजनधर्म इति तत्कार्यं सम्पन्ने तद्वर्णने जायमाने स्मरवेगजश्चित्तविक्षेपः प्रतिबन्धक उक्तः कृष्णेचेष्टितस्मरणं चाशक्तौ स्मरवेगे च हेतुरुक्तस्तर्ह्यग्रेष्यावश्यकत्वात् सार्वदिकत्वाच्च वर्णनं न स्यादेवेति शङ्कामपनुदन्नग्रे वर्णनायामुपपत्तिमाहैकेन बर्हापीडमित्यनेन. अत्रैवं ज्ञेयम्-सामोपनिषत्सु "स्मरो वा आकाशाद् भूयस्तस्माद् यद्यपि बहव आसीरन् न स्मरन्तो नैव कञ्चन शृणुयुर्न मन्वीरन् न विजानीरन् यदा वाव ते स्मरेयुरथ शृणुयुरि"त्यादिना स्मरणस्यैव स्मरशब्दवाच्यत्वमुच्यते स्मरणं स्मर इतिव्युत्पत्तेः. प्रकृते स्वामिनीनां मुखारविन्देषु स्वाधरसुधासम्बन्धः प्रभुणाग्रिमप्रयोजनार्थमवश्यं कारणीयः, स च वर्णनेनैव भवति. तच्च न सुधासंवलितनादान्तःप्रवेशं विना भवितुमर्हति. तत्प्रवेशेपि पूर्ववत् कृष्णेचेष्टितस्मृतौ न तत् सम्भवति. अत एव नदीवेगस्येवान्याप्रतिबध्यत्वं स्मरणस्य ज्ञापयितुं स्मरवेगेनेत्यप्युक्तम्, अन्यथा न वदेत्, कृष्णेचेष्टित स्मरन्त्यो नाशकत्रेतावतैव चारिताथ्यात्. अतो नादप्रधान्येनैव नादस्मरणं तद्धेतुत्वेनैव च प्रभुस्मरणं न तु प्राधान्येन चेत् तदा सर्वं सम्पद्यत इति स्वयं विचार्य पूर्वमतथाकृत्वापि तदशक्तिं दृष्ट्वोक्तकार्यार्थमुद्बुद्धपूर्णशृङ्गारसात्मकमुद्बोधकाच्छादकविक्षेपकशक्ति-मत्त्वेनाखिलाङ्गयुक्तमपि स्वरूपं नादेऽनुभूयमान एवानुभूतं भवति न तु पृथगित्येवम्भूतं नादं सम्पाद्य शुद्धपुष्टिस्थानं प्राविशत् पुष्टिमार्गाङ्गीकारं प्रकटीकृतवान्. तथा सति होतासां साक्षाद्भोगः सम्भवति, अन्यथैतावत्करणं निःप्रयोजकं स्यात्. यथा वृन्दाङ्गीकारेण दुष्टनिवारणं कृतवानेवमेतदङ्गीकारेणापि कीर्तिद्वारा विश्वस्य सर्वस्यैव दोषं दूरीकरिष्यतीति निर्दोषत्वमप्यस्या लीलायाः ख्यापयितुमन्ते विशेषणम्. एवं सति निःप्रत्यूहं खवर्णनमभूद्, अतो

वर्णनाशक्तिमुक्त्वा तत्साधनं मध्ये निरूप्यास्याग्रे तदुक्तम्. एतेन वेणुरवस्वरूपमेव वर्णितं भवति, अत एवेतिवेणुरवमित्येवाग्र उक्तम्. तेन पूर्वस्माद् विलक्षणत्वं नादस्य ज्ञापितं भवति).

SRI SUBODHINI: The Gopis readied themselves to describe, as per their experiences of our Lord's Divine Form or due to the inspiration (awakening) of the "Flute-call", our Lord's glories, through the four-fold ways of the task (KĀRYA), cause (KĀRAN), Divine form (SWAROOPA) and goal (PHALAM). But when they began to remember His Divine Leelas, they got immersed so much in intense love for our Lord, (due to the remembrance of His love) and this intensity caused indescribable disturbance in their mind, that, they could not proceed further to describe the glories of our Lord at all! Shri Sukadeva has used the term of "Oh King" (NRIPA), here to denote that "Oh King! You are established in Righteousness (DHARMA NISHTA) and a conqueror of the senses (JITENDRIYA)."

When the Gopis, due to the disturbance in their mind, were unable to begin their description, then Shri Sukadeva, began to describe our Lord, by himself, through the following verse.

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं

विभ्रद् वासः कनककपिशं वैजयन्तीञ्च मालाम् ।

रन्ध्रान् वेणोरधरसुधया पूरयन् गोपवृन्दै-

र्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥५॥

VERSE 5 Meaning: "Our Lord, who was wearing the crown made up of the feathers of the peacock, wearing the kaner flower in His ears, and His golden Pitamber dress on His Holy body, adorning Himself with the

garland of Vaijayanthi, exhibiting a most beautiful Divine form of an accomplished actor (or a handsome bridegroom) and playing His flute, as though He was filling up this flute, through its holes, the nectar of His sweet lips - Our Lord, accompanied by His cowherd friends, who were singing our Lord's praises and achievements, entered into this Brindavan, which has been made beautiful and fit for the enactment of His play (Divine Leelas), through the Holy feet of our Lord."

श्रीसुबोधिनी : वाक्यार्थोऽत्र वर्णनीयो, न तु रूपमात्रं, तथा सति रूपं वेणुनादः क्रीडा चेति त्रयं वर्णितं स्यादन्योन्यसम्बन्धे प्रकारविशेषश्च. एतादृशं **वपुर्बिभ्रद् वेणो रन्धान् पूरयन् वृन्दारण्यं प्राविशदिति सम्बन्धः**. स्वरूपगुणलीला उक्ताः क्रमेणैव. **बर्हो मयूरपिच्छं स एवापीडः शिरोभूषणं यस्य वपुषः**. नृत्यन्मयूरानुकरणञ्चैतत्. स चोदबुद्ध रस एव तथेति भगवतोप्युद्बुद्धरसात्मकत्वं सूचितं भवत्यनेन, अतो युक्तैवाशक्तिरिति भावः. **नटवद् वरवच्च वपुः**. रसो हि द्विविधो धर्मसहितः केवलश्च. केवलो नाट्ये प्रसिद्धो धर्मसहितः सम्भोगे. भगवतो वपुरुभयविधमप्यत उक्तं **नटवद् वरवदिति वरः** प्रत्यग्रभोक्ता. भगवांस्तु हृदयेऽपि वर्तते. तावतापि ज्ञानिनामिव न तासां सुखमिति ज्ञापयितुं वपुषो भरणं निरूप्यते, यथा पात्रस्थं रसं पाययितुमुद्यतस्तत्पात्रं हस्ते बिभ्रद् भवति पुरुषस्तथा स्वरूपात्मकं रसमेताभ्यो दातुमुद्यत इति ज्ञायत एतादृग्वपूरूपप्राकट्येनेति ज्ञापयितुं **वपुर्बिभ्रदित्युक्तम्**. न तु स एव तथा. (अथ वा **नटवरवपुरिति** विशेष्यं पदम्. **नटवरवपूरूपः प्राविशदिति सम्बन्धः**, **बिभ्रत्पदस्य बर्हापीडकर्णिकारवासोमालापदैः** समं सम्बन्धः). **कर्णयोः कर्णिकारकुसुमं** यस्य, अलुक्स्पतमी, **बिभ्रदिति** वा सम्बन्धः. **कर्णिकारस्तु** शृङ्गारोद्बोधकः. शृङ्गारस्तु संयोगविप्रयोगभेदेन द्विविधः. श्रोत्रे तदुभयप्रतिपादके, तयोः **कर्णिकारसम्बन्धेन** पूर्वं निरूपितो रस उच्छलितो भवति. तादृशस्तु रसो गुप्त एव रसत्वमापद्यत इति पीताम्बरं वर्णयति **कनककपिशं वासो बिभ्रदिति**. उद्बुद्धे रसे गोपिका वासो न गणयेयुरिति व्यामोहककनकतुल्यता निरूपिता- **कनकवत् कपिशं पीतमिति**. माया हि सा, अतो यत्र वसनाकृतिरपि न सम्यगवलोकिता तत्र तेन वसनेनाच्छन्नं रसं

कथमुद्घाटयेयुः? ततोप्याच्छादिकामाह कीर्तिमयीं वनमालां वैजयन्तीञ्च मालां बिभ्रदिति वै निश्चयेन सर्वजयप्रकाशिका वैजयन्ती. एवं रसद्वयं तदुद्बोध आच्छादकं विक्षेपकं च रूपे निरूपितम्. नामलीलारूपं वेणुनादं निरूपयति रन्ध्रान् वेणोरिति. रन्ध्रा वेणोः सप्त. सुधा त्रिविधा देवभोग्या भगवद्भोग्या सर्वाभोग्या च. तत्र हेतुर्लोभात्मकेऽधरे स्थापिता. तस्याः साक्षादनुभवो नोच्छिष्टेन सम्भवति, अतः श्रोत्रपेयैव सा. सा हि सर्वेषां भगवदीयत्वं सम्पादयति. आनन्द एव सा प्रकटा द्रवीभूता ब्रह्मानन्दादप्यधिका आनन्दसारभूता. सा न कथञ्चित् साधनतामापद्यते स्वतः, अतो नादब्रह्माणि तां योजयितुं नादोत्पत्तिस्थाने वेणौ तत्रापि तद्रन्ध्रेष्वमूर्तत्वात् पूरिता. न हि सा साक्षाद् वेणुमपि स्पृशति. वेणोरित्यसमासाद् वेणुमध्येपि सा न. अतो यदा नादस्तद्द्वारा गच्छति तदा तेन सम्बद्धा गच्छति. ततः कर्णद्वारा हृदये प्रविष्टा वर्णनायां मुखे समागच्छन्ती मुखमपि स्वभोगयोग्यं करोति. यावच्च रसपूरेण सोप्यंशो नान्तः प्रविशति तावदपि साक्षात् तद्भोगयोग्यता न. भवति. एतदर्थमेव वर्णनम्. तद्रसप्रवेशे निरोधः सिद्धः, अतः स्वल्पतरो गोपेषु भोग्यगोपीव्यतिरिक्तसु सर्वेषु च. अत एव निरोधो भक्त्यनन्तरं निरूपितः, सृष्ट्युत्पन्नानां भोग एतत्पर्यवसायी, ततो विमोचनं स्वाश्रयप्रापणं च प्रत्यापत्तिः, अन्यथा सृष्टिर्व्यर्था स्यात्. अयं पुनर्ब्रह्मानन्दभावे जाते तत्राप्याधिदैविकरूपे सम्पन्ने लक्ष्म्या इव मुख्यो रसभोगः सम्भवति तदंशानाञ्च क्रमेण, अतो निरोधो महाफलः, अतोत्र स्त्रियः प्रकरणान्ते निरूप्यन्ते. भगवद्भोगानन्तरमेव भगवान् भोग्यो भवति. अतोत्र शुकोपि मुख्यतया स्त्रिय एव वर्णयति. अग्निकुमारानामप्यत एव स्त्रीत्वं, न हि पुरुषोऽन्योपभोग्यो भवति स्वोपभोग्यो वा. परं ज्ञात्वा पाने महान् रस इति भगवतोप्रे ज्ञानोपदेशनिर्बन्धः, मुख्यप्रापणार्थं वा, दुःखदूरीकरणार्थं च. अत एवाग्र आधिदैविकीं स्त्रियं प्रार्थयिष्यन्ति. अतो रूपेण वशीकृत्याधरामृतं पाययन् स्वच्छन्दतां सम्पादयति. स्वच्छन्दतामाह गोपवृन्दैरिति. वृन्दायाः स्त्रिया अरण्यं प्राविशत्. सर्वं कार्यं कृत्वा स्वच्छन्दतां सम्पादितवान्. ननु जगति भक्तिर्न स्थापितेति कथं कृतकार्यता? तत्राह स्वपदरमणमिति— स्वपदानां स्वचरणानां रमणं यत्र. धर्मस्थापनमाह गोपवृन्दैः सहेति. अवशिष्टसर्वपुरुषार्थस्थापनार्थमाह गीतकीर्तिरिति— गीता कीर्तिर्यस्येति. स्त्रीभावो गूढः पुष्टिमार्गे तत्त्वमिति कृष्णपदार्थः क्वचिद् विवृतः ॥५॥

SRI SUBODHINI: Here all the words have to be understood clearly together with their meanings as only through this, a full and clear description of our Lord's Divine Form, His playing the flute and His Divine play, can be achieved. By just describing our Lord's form only, the full and complete description of all the three cannot be done. Moreover, as these three (Form, playing of the flute and the Divine Leelas) are interconnected and related to each other, this is the only special way of describing these three. We may now see the way with which the meanings of the words are given - our Lord exhibiting such an exquisite Divine form, filling up the holes of the flute, entered into the Brindavan forest. Through this inter-related description of the words, our Lord's Divine Form, qualities and His Divine Leelas have all been mentioned successively, and in an orderly fashion.

In whose Divine and Holy head, the peacock feather is the only head-gear or crown and whose, dancing closely follows the type of dancing the peacocks do - the description of our Lord is done in this way. The peacocks dance only when, they have in them the awakening or rise of Rasa or relish. Through wearing the crown made up of peacock's feathers and also dancing like the peacocks, what is conveyed is that, in our Lord also, the rise or awakening of Rasa or relish has taken place, and the Gopis began to feel the pangs of separation, due to their intense love for our Lord. Due to this disturbed state of their mind, they were not able to sing the praises of our Lord's Divine Gunas or attributes. This is of course appropriate.

Our Lord's Divine Forms are of two types. One is like the Actor and the other is like the "Vara" or efficient performer, as our Lord's Divine form is a symbol and personification of Rasa or relish (RASASWAROOPA).

The Rasa or relish is also of two varieties. Hence, our Lord's Divine form also is of two kinds. The two types of Rasa or relish are; (1) One type of Rasa is "Rasa by itself" only (KEVALA) and (2) This "Rasa" is with "Dharma" or joined with the aspect of "Dharma" or path of righteous action/duty (i.e. not by itself only). The first kind i.e. the "Rasa which stands by itself" is practiced by an actor (i.e. in Dramas) and this "Rasa" or relish is only for the purpose of "exhibition" or "show" and there is not "enjoyment" of this Rasa. In this, the actor, through indications and signs, makes everyone experience the joy of the Rasa, which he enacts as he is experiencing the "Rasa". But, here, in this situation, there is the absence of the "awakening" or "inspiring" factor. But in the joy, which is experienced, through treading the path of "Dharma" (or righteous way of life), the various ingredients/materials, which awaken and inspire the "Rasa" or relish, are always present and due to this, this person enjoys those ingredients and materials. This "enjoyment" gives rise to "Rasa" or relish - i.e. He attains the "Rasa" which is enjoyed through treading the path of Dharma. Thus "the joy by itself or in one's self" (KEVALA) is termed as the "joy due to love caused by separation" (VIPRAYOGA) and the joy or Rasa, which is enjoyed by treading the path of Dharma, from outside ingredients/persons is called as the "joy due to love due the union or coming together" (SAMYOGA).

Our Lord is both a "Vara" (efficient performer) and also a "Nata" (an actor). Due to this, in His Divine body, both of these "Rasas" or relish are always present. A "Vara" usually is able to enjoy new and newer materials. Although our Lord, was always present in the hearts of the Gopis, they were not able to have the "Bliss and Joy" of

our Lord, with His presence, as the Jñānis (the sages who follow the path of knowledge) usually are able to be satisfied with. Hence, with a view to bestow on the Gopis, the boon and blessing of "Rasa" or relish, our Lord took a particular "Divine form" (VAPU). The purport of "taking or wearing" a Divine form is this. If a person wants to make another person drink some liquid (water, milk etc.), then he, at first, puts this liquid in a proper vessel and this liquid along with the receptacle is given to the guest or the person to whom this drink is offered. In other words, without this receptacle, the liquid cannot be held at all (as this will flow away). In the same way, our Lord desired to make the people of Vraja, drink His Rasa or relish. *Hence, our Lord, who is of the Form of Rasa (i.e. the symbol or Rasa), with a view to hold His Rasa, made a special Divine vessel, consisting of His Holy Body, and He, after filling up this vessel with His Rasa, made the Gopis drink the same, and this "vessel" of His Divine Form, ensured that this "Rasa" does not flow out, here and there, at all! In other words, our Lord made His Divine Body, a vessel to hold this "drink" of "Rasa" of the two varieties.*

He also wore, in His two ears, the beautiful kaner flowers, with a view to increase this "Rasa" in them. These kaner flowers usually inspire the joy of loving attachment (SRINGĀR) to the one who wears the same. It was necessary to keep this inspired and awakened loving attachment and the joy and Bliss thereof (Rasa), as only the "secret Rasa" can evoke and inspire more Rasa or Bliss. Hence, with a view to keep this Rasa covered (i.e. secret), our Lord wore His "Pitamber" (yellow) dress. Was it possible for the Gopis, who got now the awakening of the Rasa in them, to ignore the "Pitamber" dress? Answering this, it is explained that, this "Pitamber" dress

was "golden" in colour, and it was shining, creating an illusion (maya), (as it was our Lord's "Mayic" power which was seen in the form of this "Pitambar" dress). Due to this power of our Lord, the Gopis could not even see properly this Pitamber dress, let alone unravel the awakened Rasa, which was "hidden" fully, by this dress!

Our Lord had "hidden" this "Rasa" not only through the "Pitambar" dress, but had also used, more special objects to "hide" this further, like the famous garland of wild flowers and the "Vaijayanti" garland also. Through the two words of "Vai" and "Jayanti" in the word "Vaijayanti", it becomes very clear, that the one who wears this garland will always be victorious. (It is said that our Lord had become victorious over "Kāma" (Cupid) during the Rasa dance) as this garland always makes one victorious over one's enemy. In this manner, our Lord's Divine form now comprised of all the three major factors of (1)awakener of Rasa of both the types, (2) hiding this "Rasa" through His dress and also (3)the "inspirer" of sorrow or a "sense of loss" in the minds of the Gopis.

Now, the Divine Leela of our Lord of "playing the flute" (NAMA LEELA = The Divine Leela of our Lord's Holy "Name") is being explained. The Divine Leela, enacted by our Lord, through His playing the flute is known as "NAMA LEELA" and this is explained in the second part of the verse through the words "filling up the holes of the flute". (RANDRĀN VENŌH). There are 7 holes in a flute and there are three types of "drinks" (SUDHA) viz. (1) That which can be offered or can be consumed by the celestial deities. (2) That which can be offered or can be consumed by our Lord only and (3) That which cannot be enjoyed by everyone or by all. Further explanation of each of these three is being done. The

"drink" that can be consumed by the celestial deities is that, which the celestials only can consume. (Here the reference to the celestial deities has not been made to the heavenly celestial deities but to the cows, Gopas and others in Vraja, who, according to our Shri Mahāprabhuji were the celestials who were the "witnesses" of the Divine Leela of our Lord. ("DEVĀHA ATRA SĀKSHINAH").

(2) "Bhagavad Bhogya Sudha" is that food and drink which our Lord, through the playing of His flute, was made to enter the hearts of everyone in Vraja. (viz. the Gopis, rivers, flowers and all other materials). Afterwards, our Lord, drinks this "nectarian" food and drink, through all of these. This is the "Bhagavad Bhogya Sudha" or the "food and drink" referred to, as fit for our Lord to consume or partake.

(3) The "Sarvabhogya Sudha" is that "food and drink", which like a liquid, spreads out everywhere (expands) and this is of the form of our Lord's Divine form as "flow of Ananda or Divine Bliss". This "Ananda" enters directly into one's heart, through the ears and immediately spreads out into the entire body and all the senses.

We call this three-fold "SUDHA" as "SUDHA" (nectarian food) as our Lord, has established this "Sudha" in His lower lip, which is of the form of "LOBHA" or Divine will or grace. This "Sudha" is the best of all the "Sudhas" and the experience of this highest Sudha is not caused by partaking the "leftovers" (of food items eaten by or offered to our Lord) but it is "drunk" through one's ears only. This "drink or food" (nectar of our Lord), reaches the heart, through one's ears and after having spread over the entire body and all the senses, makes



RADHA & KRISHNA

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everyone "Divine" or belonging to our Lord! This manifested liquid Sudha or nectar is of a greater Blissful nature than the "Brahmānanada" or the Bliss of Brahman and we should say, that this Bliss is the essence of all types of Bliss and the greatest one. This "Bliss" which is the highest cannot ever, by itself, become attainable, through any spiritual endeavor or effort. Hence, our Lord, with a view to join this "formless" nectar (being liquid in form) with the "Brahman of sound" (NĀDA BRAHMAN i.e. Brahman in the form of Nāda or sound), filled this, into the holes of His flute, which creates the "sound" of Brahman. Although our Lord filled up this nectar into the flute, but this nectar, through the sounds made by the flute, without the flute being touched in any way, goes straight into the hearts of the Devotees, through their ears.

After this entry of this nectar, into their hearts, the Gopis become desireless (NISHKĀMA) and get the capacity to sing the glory and greatness of our Lord. When they describe our Lord's glory, Divine qualities and His greatness, this nectar comes into their face and makes their "faces" also worthy of becoming enjoyable to our Lord. Till this "Rasa" does not reach the heart, fully, through the ears, it does not become "worthy or deserving" to be enjoyed by our Lord. In other words, it does not get entitled to be worthy of our Lord's enjoyment or by us. That is why, the Gopis were able to describe our Lord's glory and the Gopis have been, also, described, as such.

The entry of "Rasa" in this way, into the heart makes one attain NIRODHA or pure and total Devotion to our Lord. Due to this reason, in all others, except the Gopas and the "enjoyable" (BHOGYA) Gopikas, the presence of this wonderful "Rasa" is very limited only. That is why

NIRODHA has been explained after the attainment of Bhakti or Devotion. In this created world of our Lord's Divine Leelas, the created beings can hope to attain this "Bliss" only as being the "highest" (i.e. the acme and apogee of all spiritual achievement); (i.e. this is the highest limit of joy or Bliss, which a human being can hope to attain), as after this, our Lord makes this devotee attain either "liberation" (MOKSHA) or "surrender" (ĀSHRAYA) to Himself. This action of our Lord fulfils His desired purpose or goal of His creation. Otherwise, the real purpose of creation is not attained (i.e. it is wasted).

This "most important" Rasa of the "Bliss" or "Bhoga" (enjoyment) like that of Goddess Laxmi, is possible only then, when the rise of the Bliss of Brahman takes place (Brahmānanda - which is "spiritual and Divine" in nature - ADHYATMIK). This same "Bliss" takes the celestial form. Till this "Bhava" or attitude is attained, no one can enjoy or attain "this most important Bliss" (MUKHYA). Even, Goddess Laxmi's "Bliss", is attained only gradually. *That is why the attainment of "NIRODHA" is hailed as the highest goal or the "greatest result" (MAHA PHALAM).* In other words, the "Bliss" and "Joy" (as a result) of NIRODHA, is considered as the "highest" or MAHĀPHALAM. In view of this, Shri Sukadeva has described the "result" attained by the Gopias, only towards the end of this division of the chapters. *In the enactment of this Divine Leela, our Lord becomes, at first, the "enjoyer" (BHOKTHA) - when our Lord has completed His "enjoyment", then, He becomes the object of "enjoyment". The Gopis now become the "enjoyer".* That is why, Shri Sukadeva has explained the role of the Gopis, in an important and significant way. These Gopikas were

the forms of the "sons of fire" (AGNIKUMAR), as our Lord, Shri Purushottama, cannot be enjoyed by anyone else. Neither He is in a position to enjoy "Himself"! But, one attains the greatest and the highest "Rasa", on the realization of the "Divine self" of our Lord, and by "drinking" the same. Due to this reason only, our Lord desired to give the teaching of "Jnāna" or spiritual wisdom. (In the 11th canto our Lord taught Shri Uddhava, the teachings of "Jnāna" and also instructed him, to act as per His teachings). This "teaching" has been done, with a view to bless all, with the most valuable and important "result" or Phalam and also with a view to mitigate the sorrow of everyone. For this sake only, later, the Gopis will pray to the celestial Durga Devi (Katyāyini Devi). Thus attracting everyone through His beautiful form, making them drink the nectar of His lower lip, our Lord establishes His own free will and confers His grace on everyone.

In the verse the words "along with the Gopas" (GOPA VRINDAIHI) establishes and denotes our Lord's free will and nature. He is the One, who caused all the ingredients/materials/arrangements to be in order at Vraja, for the enactment of His Divine Leela. He then took along with Him the Gopas and entered the "Vrinda" (Gopis) forest. [As our Lord could not enact His Divine Leelas, in His own home (of Nandas). He established His free will, by taking along with Him, the Gopas to the Brindavan forest, which is here symbolized as the "forest of Gopis" (VRINDA = Gopis: VANA = forest) and enacts His Divine Leelas, with all of them!]

Our Lord had not yet established the supremacy of Bhakti or devotion in this universe, as yet. Then how can we conclude that our Lord had become satisfied of having

attained His main goal and purpose of His "Avatāram" or incarnation? Removing this doubt, our Shri Mahāprabhuji says that, our Lord played in Brindavan, through His Holy feet, which is compared to pure and true Bhakti (BHAkti ROOPA CHARANAM) and through this, He established this path of Bhakti or devotion in Brindavan. He also took the Gopas along with Him, with a view to enact His play and the Divine Leelas. He established the path of Dharma or righteousness. As our Lord's "glory and greatness" were sung, by these Gopas, through this, He established the remaining "PURUSHĀRTHA" viz. the other three goals of a human life also.

The Holy name of Shri Krishna is explained further by our Shri Mahāprabhuji. He is the Lord Krishna of this path of grace, in which the manifested outside form is "Male" or "Purusha" and the secret "inside" attitude or form, is "female". Thus the entire Divine form of our Lord, both inside and outside, is made out of the "Rasa" or "relish" of Para Brahman (Supreme Brahman) and this Supreme Manifested Divine Form of Para Brahman is denoted as "Shri Krishna". *The inner secret is that in the scriptures dealing with "Rasa" or relish, the "female attitude" is termed as symbolizing the highest bliss of "Paramananda". This "Paramananda form" is our Lord Krishna.*

In the next verse, Shri Sukadeva says that, on hearing the sweet sound of the flute, played by our Lord, the Gopis began to describe this "sound" only as they considered every other human endeavour or goal (activity) as lower, in comparison to this "sound" of our Lord's flute (VENUNĀDAM).

अतः सर्वमेवोपसर्जनीभूतं वेणुनाद एव मुख्य इति तमेव वर्णयितुमारेभिरे

गोप्य इत्याहेति वेणुरवमिति.

इति वेणुरवं राजन् सर्वभूतमनोहरम् ।

श्रुत्वा व्रजस्त्रियः सर्वा वर्णयन्त्योऽभिरेमिरे ॥६॥

VERSE 6 Meaning: Oh king! On hearing the mellifluous sound of the flute, which was attracting and bewitching the minds of this entire creation, all the Gopis of Vraja, describing the beauty of the sound of the flute, began to play and exhibit great joy and Bliss."

श्रीसुबोधिनी : इतिहेतोर्वेणुरवमेव वर्णयितुं वेणुरवमाकर्ण्य वर्णयितुमारेभिर इति सम्बन्धः. तत्र प्रथमश्रवणे वर्णनार्थं श्रवणे च सादरं श्रवणं भवति. अमुना प्रकारेणोद्भूतं वेणुरवं न तु केवलम्. राजन्निति सम्बोधनं तद्रसानभिज्ञत्वज्ञापनाय, अनेनापि स्पष्टोऽर्थो नोक्त इति ज्ञापितम्. तर्हि तत्र कथं प्रवृत्तिरित्याशङ्क्य प्रमेयबलादेव भविष्यतीत्यभिप्रायेणाह सर्वभूतमनोहरमिति- सर्वभूतानां मनोहरं स्वत एव मनोवशीकरणसमर्थम्, अतः सम्यक् श्रुत्वाभिरेमिरे. व्रजस्त्रिय इति कार्यान्तराभावः सूचितः- न हि व्रजस्त्रीणां पुरुषेषु वनं गतेषु सन्ध्यापर्यन्तमागमनसम्भावनारहितेषु प्रातरेव निवृत्तावश्यकेषु किञ्चित् कार्यमस्ति अतः सर्वा एव वर्णयन्त्यः पौर्वापर्येणाभितो रेमिरे दुःखात्मकं प्रपञ्चं विस्मृत्य परमानन्दविलासं कृतवत्यः. पूर्वं प्रथमश्रवणमात्रेण कामोद्दीपने चित्तविक्षेपादशक्तिरुक्ता, तत उक्तसुधायामन्तः पूर्णायामत्याधिक्येन परितो गलनरूपं वर्णनमिति पश्चात् तदुक्तम् ॥६॥

SRI SUBODHINI: "Listening to this Divine notes of the flute of our Lord is the highest of all human goals". Due to this reason, with a view to describe the beauty and glory of the sound of the flute only, the Gopis of Vraja listened to the playing of the flute, by our Lord. Afterwards, they began to describe its glory. The "sound of the flute" described by the Gopis now, pertains to the "sound of the flute" which has been indicated, by the second verse. There is a difference between the "VENUNĀDA"

referred to in the first verse and the "VENURAVA" referred to in the second verse. The first "Nāda" (sound) was not mixed with the nectar (SUDHA) of our Lord's lower lip - hence it was not as effective as the "VENURAVA", which has been mentioned in the second verse, which was mixed with the nectar or Sudha of our Lord's lip. The inner meaning of "Rava" (sound) is being explained by our Shri Mahāprabhuji. The syllable "Ra" is denoting "fire" (Agni), indicates the "fire caused by separation" (VIRAHĀGNI). The syllable "VA" denotes the "nectar", and it indicates that this "nectar" removes and quietens the "fire" of "viraha" or separation (from our Lord) and bestows/originates Ananda or Divine Bliss. Hence, after listening to the first mere "Nāda" or sound of the flute, the Gopis got the rise of the "fire of separation" and the loving desire which arose with this sense of separation made their mind disturbed and agitated. This "disturbance" caused their inability to describe the true glory and greatness of our Lord's flute-play. Now, in the second instance, the sound (Rava) of the flute, mixed with the nectar (Sudha) of our Lord's lips, went straight into their hearts, through their ears and quietened the "fire of desire" (KĀMĀGNI). They regained their former peaceful self of quiet and undisturbed consciousness. Now, they began to describe this playing of the flute by our Lord, as the most important one.

Shri Sukadeva has addressed in this verse, as "Oh king!" - to denote "Oh king! As you are firmly established, in the performance of your kingly (regal) duties, perhaps you may not be able to understand the subtlety of this "Rasa" or relish. But, I have the desire, despite this difficulty of your's, to tell about this Divine story, as this "sound of the flute" played by our Lord, has the inherent

capacity to attract each and everyone's mind to itself and, due to the power given by our Lord (who is Prameya or the goal) it is able to complete this task of attracting everyone to our Lord. Due to this, the Gopis also, after fully listening to the sound of the flute, began to take delight in this sound of the flute played by our Lord, in all ways, and began to enjoy the bliss conferred by our Lord. The Gopis are the women-folk of Vraja. During the day, they are not burdened with heavy work of the house, as their husbands go away, for looking after the cows, in the morning itself. In fact, the Gopis complete all their household duties in the morning itself. Till the Gopas return back, in the evening, to their homes, the Gopis are not having much to do in their house. Due to this reason, for the entire day, they have the time to describe the glory of the sound of the flute played by our Lord and revel and take delight in this description of our Lord's glory only. They forgot the sorrow of this miserable world and reveled in the joy and Bliss bestowed on them, by the grace of our Lord's flute-playing, and through this, they expressed their loving attachment to our Lord. Now the Gopis, in 13 verses, describe the glory and greatness of the sound made by the Lord playing His flute. Their "Bhāva" or inner-meaning, are explained, by our Shri Mahāprabhuji, in the following Kārikas on a step by step basis.

अनुवर्णनमेवाहाक्षण्वतामिति त्रयोदशभिः—

रसद्वयार्थं द्वितयं वेणुपूरणमेकतः ॥ (५)॥

स्वच्छन्दपादगमने हेतुश्चापि तथापरः ।

चतुर्भिः पीठिकैवं स्यात् षड्भिर्वेणोस्तु वादनम् ॥ (६)॥

द्वभ्यां भक्तेः प्रतिष्ठा च दोषः स्याद् वर्णनेऽन्यथा ।

वैपरीत्यात् समाधानमन्यथा स्यात् तु दूषणम् ॥ (७)॥

KĀRIKAS 5,6 and 7 Meaning: "From the 7th verse, the description begins. Thus, in the first two verses (7th and 8th), the Rasa or relish of "union" and "separation" (SAMYOGA AND VIPRAYOGA) have been explained. Then, with the 9th verse, the "filling up of the flute" by our Lord is explained. Through the 10th verse, the reason for our Lord's walking in Brindavan, as per His own sweet will and desire, has been identified. In this way, through these 4 verses the introduction has been given. After this, through 6 verses (11th to 16th) the description of the Ananda or bliss, which happened to the various persons, in Brindavan, through our Lord playing the flute, is given. Then, through 2 verses (17th and 18th), the description of the establishment of Bhakti or Devotion is made, as there will be a "blemish" if pure and true Bhakti or devotion is not established or bestowed. This "blemish" has been mitigated through the "action which looks blemishful". In fact, if this wasn't so, then it would become blameworthy."

तत्र प्रथमं यद् वर्णयितुमारब्धं तत्राशक्तौ शुकेन यद् वर्णितं चतुर्भिस्तद् वर्णयन्ति. तत्र प्रथमं स्वरूपतो रसात्मकं भगवन्तं वर्णयन्त्यक्षयवतामिति.

Commentary: Firstly, the Divine Leelas of our Lord enacted by Him, have been specified, verse-wise. In the end, it is also mentioned, that the Lord established the supremacy of Bhakti to Him, with a view to mitigate and remove the "blemish" (DOSHA). Why? In this world, certain actions may be seen as worthy of condemnation, the same action becomes "praiseworthy" in this path of devotion to our Lord. This is the special feature in this path of devotion. The Rasa in Devotion has the capacity to make, even a gross object, come alive and vice versa, e.g. like, on hearing the sound of our Lord playing His

flute, the "animate" rivers became "stupefied and stationary" and, in contrast, the gross and stationary mountains, became "conscious" or full of life!

Our Lord's Holy feet is the symbol of pure devotion to our Lord. As these entities got related to the Holy feet of our Lord, the lowest category of the persons, such as forest women (Pulindinis) attained, the status of being sincere Devotees of our Lord, thus becoming "deserving" from their earlier status of being "undeserving"! As they got pure devotion to our Lord, they also attained the "highest" status and class of being devotees of our Lord. Due to this, if there is any "blemish" seen in our Lord, due to His relationship with these women, due to the establishment of Devotion in their hearts, with the Grace of our Lord, even this "blemish" was removed *as, true devotion to our Lord, removes all types of "blemish"*.

Our Lord's Divine Leelas will look "different" from the usual rung of worldly behaviour. Hence, when our Lord, along with the Gopas and the cows, playing His flute, with His Holy feet, covered all the parts of this forest, then this entire forest, and all the materials inside this forest, got purified and filled up with the "Rasa" of Bhakti to our Lord.

These "Pulindini" forest women also, due to their association with the Holy Govardhana mountain, who is the best among the servants and devotees of our Lord, attained the relationship with the Holy feet of our Lord, and became "best" of the devotees of our Lord. The purport is that, this path of Devotion (of our Lord's Anugraha or Grace) is greater than all other paths to our Lord. It is very inappropriate to judge this path from the "point of view of this material world and its rules"

(LOUKIK). But if some do see, then this "blemish" (DOSHA) is not really as "blemish" as this Devotion to our Lord, has the inherent capacity to bring out the latent good qualities from every type of "blemish" - this Devotion or Bhakti achieves by destroying the "blemish"! That is why, it is said here, that, our Lord established the path of Bhakti or devotion in Brindavan.

The Gopis had, in the first instance, tried to describe our Lord's Divine form and glories, but due to the disturbance caused by "desire" (loving attachment), they were prevented from singing our Lord's Glory and Greatness. In view of their inability, Shri Sukadeva himself had to do this description, through the beautiful depiction of our Lord's Divine form, with the verse of "Adoring Himself, with the crown of peacock feathers" (BARHĀPĪDAM). Now, the Gopis, on the disappearance of the disturbance, in their minds, and attaining peace, within themselves (with the Grace of our Lord), began to describe, in four verses, the same beautiful Divine form of our Lord, which Shri Sukadeva had earlier described. In the first instance, the "Rasa-filled" Divine form of our Lord is being described by the verse starting, "the greatest result of those having eye."

॥ गोप्य ऊचुः ॥

अक्षण्वतां फलमिदं न परं विदामः सख्यः पशून्नु निवेशयतोर्वयस्यैः।
वक्त्रं व्रजेशसुतयोरनुवेणु जुष्टं यैर्वा निपीतमनुरक्तकटाक्षमोक्षम्॥७॥

VERSE 7 Meaning: "The Gopis said, "Oh friends! We have realized that the highest result or goal of those having the eyes, is to have Darsan and drinking deeply (its beauty and supernatural Divine glory) the most beautiful face of the two sons of the king of Vraja (Nandagopa),

who are now playing the flute and make the mellifluous sounds there from, looking at the entire creation with eyes of great affection and grazing the cows in the forest, along with their friends. We are convinced that there is no other Moksha or liberation." (*In other words, this Darsan of the Lord is the highest liberation and nothing else or nothing less*).

श्रीसुबोधिनी : अक्षण्वतामिन्द्रियवतां चक्षुष्मतां वा. इदमिति स्वहृदये मनोरथप्रकारेण प्रतिभातं—

भगवता सह संलापो दर्शनं मिलितस्य च ।

SRI SUBODHINI: Those with the 11 senses and having eyes, for them i.e. the Gopis of Vraja, the goal of their senses and eyes is the Darsan of this Divine form of our Lord, (who was present before them) and who was resplendent, in the form of their innermost loving desire, in their hearts.

आश्लेषः सेवनं चापि स्पर्शश्चापि तथाविधः ॥ (८) ॥

अधरामृतपानं च भोगो रोमाद्गमस्तथा ।

तत्कूजितानां श्रवणमाघ्राणं चापि सर्वतः ॥ (९) ॥

तदन्तिकगतिर्नित्यमेवं तद्भावनं सदा ।

इदमेवेन्द्रियवतां फलं मोक्षोपि नान्यथा ॥ (१०) ॥

यथान्धकारे नियता स्थितिर्नाक्ष्णोः फलं भवेत् ।

एवं मोक्षोपीन्द्रियादियुक्तानां सर्वथा न हि ॥ (११) ॥

बाधकानां परित्यागे साधकानां न तद् भवेत् ।

KĀRIKAS 8 to 11½ Meaning: "This Divine form of our Lord only, is the ultimate and the highest goal of those having eyes and other senses. *Because, through this most loving Divine form, one can speak and have a dialogue with our Lord, can have His Darsan, can embrace Him,*

can serve Him, can even touch His Holy body, drink deeply the nectar of His sweet lips, can enjoy Him fully (BHOGA), experience horripilation, can listen and hear the call of our Lord's flute, experience and feel the supernatural fragrance of His Holy body, can go very near to our Lord and be in His Holy presence, everyday, nurture an attitude of such sacredness belonging to our Lord - all these happen, when our Lord is present and those who have the body and all their senses, in tact, consider the Darsan of this Holy Divine form of our Lord, only as Moksha or liberation and any other type of "Moksha" or liberation is not the desired goal. Like the eyes are useless in utter darkness, (of "seeing"), in the same way, the senses (INDRIYA) of those persons, only attain their due role and success (or give the desired result) when these senses are able to have each and every type of relationship and physical activity with our Lord, who has now manifested with a Holy beautiful Divine form of absolute "Rasa" or relish. Otherwise the purpose of the senses is not served at all. Hence, this Divine form of our Lord, who is "Rāśesh" (Lord of "Rasa" or relish) is the only goal for each and everyone, who has a body. That which is called as "MOKSHA" or liberation by the ordinary people, through which all senses become useless and meaningless, this "MOKSHA" or liberation is not "liberation" at all, for those, who are having the senses. After renouncing and undergoing all obstacles and handicaps, and after undergoing arduous Sadhana or spiritual practice, the above referred-to Moksha or liberation (i.e. the Darsan of our Lord) does not take place. Hence "Moksha" is not considered as a goal or a result (Phalam).

Those persons, who are with the senses and who have given up everything else, other than our Lord, considering

all these as coming in the way of their realization, are of the certain and emphatic view that, attaining our Lord, who is the Lord of "Rasa" (Rāśesh) is the real Moksha or liberation. Why? The senses of these devotees become supernatural and Divine in nature and due to this, they become eternal (NITYA). Moreover the Lord, whom they attain, is also the Holy Divine form of "Rasa", hence it is both supernatural and everlasting (ALOUKIK AND NITYA). *In view of this, the devotees consider, the enjoyment through their supernatural senses our Lord, who is full of Ananda or Bliss, as the goal of "Moksha" or liberation.* For these devotees, this "Phalam" or "result" is the MOKSHA. All others, who are not entitled to have this "MOKSHA" or liberation (of enjoying with their supernatural senses, our Lord who is "ANANDMAYA VAPU" (Blissful form) and whose inner mind have been swept away by various goals and desires, they attain various other types of MOKSHA or liberation, regarding them as the "Phalam" or goal."

तदाह न परं विदाम इति, परो मोक्षः सायुज्यादिः. न "न्वात्मलाभात् परं विद्यत" इति श्रुतेः कथं न परस्य पुरुषार्थत्वम्? तदाहुर्विदाम इति, वयमप्युपनिषद्रूपा अतो वयमेव जानीमः. न ह्यनुभवविरुद्धमनुभवापर्यवसायि फलं श्रुत्युक्तं भवति. ततः केवलानां तदेव फलमिन्द्रियवतां त्वेतदिति व्यवस्थितविकल्पः. अस्मिन्नर्थे श्रुत्यन्तररूपाणां गोपिकानां सम्मतिमाहुर्हे सख्य इति, समानशीलव्यसन एव सख्यपदप्रयोगात्. अतः श्रुत्यन्तरसम्मतिरप्युक्ता. (एतत् कासाञ्चिद् गोपिकानामेव भवतीति सर्वेषां साधारणं पक्षमाहुश्चक्षुष्मतामिति. अस्मिन् पक्षेऽक्षणावत्पदं चक्षुष्मत्पदपरं ज्ञेयं, तेनास्यावृत्तिर्वा ज्ञेया). पशून्नु पशूनां पश्चाद्भागे वयस्यैः सह वनं पशून् निवेशयतो रामकृष्णयोर्वक्त्रमेकं यैर्वा निपीतमिति. वेत्यनादरे, मुख्यापेक्षयेदं गौणमिति. ये तु कालेन तुल्यास्तैः सह पशूनेतद्रसानभिज्ञान् वनं प्रवेशयति भगवान्, निर्गुणावस्थाधिकाराभावे सात्त्वावस्थाया युक्तत्वात्, भगवतो लीलायां

कालो निमित्तं गोपानां लीलायाश्च तदाधारत्वे निमित्तमिति वयस्यता. तदा तैः पशूनां वने निवेशनं तैः सह वा समानकालैर्वने निवेशनं भवगतो वा सहभावः, तथा सति वननिविष्टानां पशूनामपि गोपानां तच्छ्रमे तत्स्थाने निवेशनार्थम्. आविष्टस्य मुखारविन्दं न स्पष्टमिति भगवत एव मुखमुभयरूपस्यापि मुखं चक्षुर्द्वारा यैस्तदन्तःप्रवेशितं, "तत् सर्वव्यापकं चित्तमाकृष्यैकत्र धारयेन्नान्यानि चिन्तयेद् भूयः सुस्मितं भावयेद् मुखमि"ति वाक्यात्. किञ्चैता हि स्वहृदि भावितं निरूपयन्ति, तथा च साधारणपक्षत्वेन सामान्यतो बलभद्रस्य निरूपणेपि मुखनिरूपणप्रस्तावेऽन्यमुखमेतासां हृदि नायातत्येकमेव तत् निरूपितम्. मुखस्यैकत्वं प्रतिपादयन्त्य ईश्वरत्वेनाराधनबुद्ध्यानुरोधबुद्ध्या वा येषां पानं तत् सापेक्षमित्यनादरे हेतुमाहुर्ब्रजेशसुतयोरिति. न हि बलभद्रो ब्रजेशस्य पुत्रः. आवेशपक्षे तु कृष्ण एवाविशतीति युक्तमेव तयोर्ब्रजेशसुतत्वम्. अनादरे लौकिकसापेक्षदर्शनं हेतुः. अन्ये पुनर्गीतरसाभिज्ञा वेणुनादश्रवणार्थं भगवन्मुखारविन्दं पश्यन्ति तदाहानुवेणु जुष्टमिति. वेणुमनु लक्ष्यीकृत्य यद् वर्तते तदनुवेणु वेणुवादनपरं तद् यैर्जुष्टं यैर्वा निपीतमिति, सेवनं निदर्शनं पानमन्तःप्रवेशनं, केवलं शब्दग्रहणं मनोहरत्वात् शिक्षार्थं वेति विकल्पः. अनादरस्तु स्वरादेवायाति. एवं मनोहरत्वान्नादाविष्टत्वाद् वा भजनमुक्तम्. कामसम्बन्धादपि भजनं पाक्षिकमिति विशेषणान्तरमाहानुरक्तकटाक्षमोक्षमिति, अनुरक्तानां कटाक्षाणां मोक्षो यत्र. एतद् चक्षुष्मतां फलमिति निर्गुणसगुणभेदा निरूपिताः ॥७॥

SRI SUBODHINI: *The Gopis say that there is no other goal (result) of MOKSHA better than this Darshan of our Lord. The Vedas say "there is nothing greater or higher than the profit of attaining ones "Divine self" (ATMALĀBHĀT NA PARAM). If this is so, how can the Gopis say that, there is no other "Moksha" than this? Answering this, the Gopis have said, in this verse, "VIDĀMAHA" (we have realized or we know) and by using these words, they say, "we are of the Divine form of Upanishads and we only can understand the true meaning or principle behind this saying". The scriptures*

will never say any truth, which is in contravention of one's deep spiritual experience or where it does not lead to the experience, which is specified in the scriptures. In other words, the scriptures will say and specify only that which can be made true or realized as true, through one's own inward and deep spiritual experience. The purport of this is that, MOKSHA or liberation is the result or Phalam for those without the senses (INDRIYAS). Thus, for those who have the senses, this "Lord's Divine form" is the "only result or goal" and this "Rasa swaroopa" is their Moksha or liberation.

The Gopis were really the "Upanishads" in the human form (having taken birth to fulfill our Lord's wishes) and now they are seeking the approval and appreciation, from their friends, for the ideals and "goals" expressed by them. They have addressed their friends as "Oh friends!" - through this, they have indicated that all the Gopis were of the same feeling, character, views, ideals and full of sorrow (created by the separation from our Lord) and hence, they are also of the form of the Upanishads only. i.e. The Gopis' form has been taken by the Upanishads only. Hence their "approval" or "acceptance" is the proof and evidence (that "Moksha" is having the Darsan of our Lord). *This type of profound spiritual experience is blessed only to few Gopis.* The other general category of Gopis who get the experience, now, tell that "this vision of the Lord is the only goal to be sought-after by those, who have the eyes."

The words "for those having the eyes" (AKSHANWATĀM) has two meanings. Firstly it means, "for those having the senses" and secondly it means "for those having the eyes" - meaning that each of the Gopis experienced, as per their own individual entitlement and

deserving. The really "deserving and best" among the Gopis, were able to experience, through all their senses, the Divine Rasa of our Lord's "Rāsesa" form. Those who were not the "best" were also enabled, by our Lord, to enjoy our Lord's Blissful form through their eyes only. But, both these categories of Gopis, regarded this "Darsan" of our Lord's "RASAMAYA SWAROOPA" (Blissful form of "Rasa") as the ultimate goal or Moksha or the result.

Our Lord Shri Krishna and Shri Balarama, along with their friends and the cows, came to Brindavan forest and the Gopis thought that "Having the Darsan of the lotus like Holy face of both these Divine forms" is the only "goal" or result to be sought after, by those who have the eyes. The word "VA" (or) used in this verse, denotes that "the Darsan of these Divine forms, through the "eyes" only is of a lower category, in comparison of having Darsan of the lotus-like face of our Lord, and experiencing His "Rasa" Divine form, *with all the senses*, which is considered as the most significant and valuable "result" (Phalam) i.e. of the Highest category. *Thus having the Grace of our Lord, to experience Him, through all of one's senses is considered as the acme and apogee of all spiritual experiences.*

Our Lord, along with His Gopa friends of the same age, enables the entry of even those other Gopas, into this forest, who have no knowledge or perception of this "Rasa" or relish. In other words, those who are ignorant like the cattle only. Our Lord is so full of Grace and compassion that He desired to bless these "ignorant" people also. These people were not entitled to participate in the intimate Divine Leelas of our Lord, as they had not conquered all the three qualities of Satwa, Rajas and Tamas and attained the state of "NIRGUNA" - beyond the

three qualities. He decided that, it is better for these persons to be established in the "harmonious" (Satwik) state only. Why? These "undeserving and unripe" persons, if allowed to participate in the intimate Divine Leelas of our Lord, would be critical of our Lord and the Gopis and attribute "blemish" (DOSHA) to them. Hence our Lord decided to permit them to enter into the "physical" Brindavan forest only and no further. Those "older and mature" Gopas, who had attained the "NIRGUNA" (quality - free, beyond all the three qualities) state, were, blessed by our Lord, to enter, into the "celestial Brindavan" (like the NIKUNJA).

The Divine factor of Time (Kala) was the cause in the enactment of our Lord's Divine Leelas; our Lord's manifestation is the basis of the Gopas and His Divine Leelas and this is the reason for the friendship of our Lord, with the Gopas of the same age. Hence, our Lord makes the cows enter the forest, through His friends, who are of His same age and who entertain the same feelings of loving attachment of our Lord and are very eager to be with Him, always. Our Lord, in turn, keeps them always with Him because, He wanted to send them to search for the cows which might have gone away to some far away place and some of the other Gopas may feel so much tired, to go in search for them.

In the verse, the Holy face of our Lord has been described through the singular word of "VAKTRAM". Whose face is being referred to here? The verse also says, "the two boys of the king of Vraja" i.e. both Shri Balarama and Shri Krishna have been referred to, with one singular word of "Face" (and not by the word "two faces"). Why? With a view to clarify this particular singular reference to "Face" only, it is said, that this "Face" is referring to our

Lord's lotus-like "Face" only i.e. of our Lord Krishna only. It was our Lord Krishna's Face only which went straight into the heart of the Gopis through their eyes and it is this "Face" which is the real "goal" or result of having eyes. The "Face" of Shri Balarama is not the one which is referred to here, as His "face" is not clear, for the reason that Shri Balarama's face has got disappeared or merged in the face of our Lord Shri Krishna. That is why in the verse reference is made to only one "Face" (being singular). This also denotes that, this "Face" represents both the Divine forms. This view is also very truthful. Moreover, although Shri Balarama is not the son of Shri Nandagopa, He has been referred to as the son of "the king of Vraja" (VRAJĒSA) - This is also true and correct, as, at this time, Shri Balarama had merged His form into the Divine form of our Lord. Hence to hail Shri Balarama also as the son of the king of Vraja is not wrong at all.

That devotee or Bhaktha who desires only for the experience of the Divine "Rasa" of our Lord (and desires nothing else), will not think of any other face, even in his dream, except that of the Rasa of our Lord's lotus like face. Hence, how can such a devotee now, regard as a "goal" or "result" the experience of the Darsan of any other face except that of our Lord? To conclude, the reference to the "Face" is made to our Lord Krishna only, which the Gopis say, as the Highest goal or result of having the eyes.

Our Lord's auspicious and Holy face was very much immersed in the playing of His flute, at that time. Due to this, those Gopis, who were well-versed in the art of songs or playing of flute (music) and who had also pure and total Devotion to our Lord, were eagerly having the

Darsan of our Lord's lotus-like face, with a view to closely follow the music, which our Lord was playing through His flute. Among these, there were two categories of the Devotees viz. one group had the "hearing" (SRAVANAM) of the sweet strands of our Lord's flute only; but the other group "deeply drank" (PĀNAM) this beautiful sound, that, this sound went straight into their inner-mind. Thus both these groups attained different "results" or "Phalam".

The persons who were listening to the sweet flute playing of our Lord, got the realization that this "call of the flute" was enrapturing their minds (or attracting their minds), and due to this, they only "listened or heard" the sound of the flute. Others, literally "drank" this flute sound and with a view to understand the true value and importance of this sound, took this sound, into their inner mind, as they had the attitude that, they will also, in the future, try to sing like our Lord, after learning thoroughly the notes and sounds of the flute played by our Lord.

There were some other Gopis who were devoted to our Lord, due to their "loving desire" (Kāma) to our Lord and these were very few indeed. This "devotion" or Bhajan has been referred to in the verse as "ANURAKTHA KATĀKSHA MOKSHAM" - to denote that the seeing through the eyes of the lotus like face of our Lord, with loving attachment on the part of His sincere devotees, is the real "goal" or "phalam" of those, having the "eyes". In this way, in this verse, the division of the two categories of the Gopis viz. "SAGUNA = with attributes" and the "NIRGUNA = beyond the attributes" have been described and their difference in approach and attitude, have also been explained. Re-emphasizing, it is said that, those Gopis were considered as "devotees of NIRGUNA" (i.e.

Devotees who have reached the "quality-free" stage, beyond the three qualities of Satwa, Rajas and Tamas), who had been blessed by our Lord, with the capacity and sincerity to regard that "enjoying the Bliss of our Lord with all the 11 senses (INDRIYAS) is the Highest goal of one's life". Those devotees are considered as "devotees with Satwik quality" (harmony) as predominant, who regarded that the "goal" or result consists of only seeing (having Darsan), and drinking the lotus like face of our Lord, through their eyes only.

In the following verse, our Lord's Divine Rasa form (of the nature of loving attachment of the Gopis, caused by separation from our Lord) is being explained.

केवलं रसरूपमाह चूतेति.

चूतप्रवालबर्हस्तबकोत्पलाब्जमालानुपृक्तपरिधानविचित्रवेषौ ।
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां रङ्गे यथा नटवरौ क्व च गायमानौ॥८॥

VERSE 8 Meaning: "Our Lord and Shri Balarama, who have adorned themselves with the tender buds of the mango tree in their ears, with cluster of peacock feathers on their hair, wearing lotus flower garlands around their necks and being seen with the extraordinary adoration of Pitamber and other bewitching dresses, - these two brothers are seen, sometimes, singing, like the best actors or singers, in the assembly of these cowherd boys and they create such a profound brilliant scene like that of the veteran actor's magnificent and brilliant performance in a drama stage."

श्रीसुबोधिनी : चूतानामाग्राणां प्रवालाः कर्णयोर्बर्हस्तबका बर्हगुच्छानि शिरस्युत्पलाब्जानां माला कण्ठे तैरनुपृक्तं मिलितं परिधानं पीताम्बरादिवस्त्राणि तैर्विचित्रो वेषो ययोरेतादृशवुभावपि पशुपालगोष्ठ्यां मध्ये विरेजतुः. रसाभिनयेऽवतारवदेवावेशस्याप्युपयोगाद् द्विवचनम्.

विचित्रवेषाविति सर्वरसाभिनवेशनार्थम्. त्रयाणामन्योन्यगुणप्रधानभावे नव रसा भवन्ति. एवं रसरूपं भगवन्तं निरूप्य तद्रसपोषकौ समाजे वाद्यगीतविशेषौ निरूपयति **मध्ये विरेजतुरिति**. **पशुपालानां गोष्ठी** नात्यन्तं गूढा, तेन रसस्य सुलभत्वं निरूपितम्. **मध्ये** गीतवाद्ययोः. त्रयाणां समानतैव सर्वोत्तमा, नृत्यस्य तु विशेषः प्रायिक एवेति तदेवोक्तम्. कदाचित्कनिषेधार्थमलमिति. शास्त्रमत्र नियामकं न भविष्यतीत्याशङ्क्याह दृष्टान्तं **रङ्गे यथा नटवराविति**. **रङ्गं** शास्त्राधारभूतं स्थानं, **रङ्गमण्डपे यथा नटौ** शास्त्रार्थानुसारिणौ भवतः. **अलौकिकनाट्यार्थं वरपदम्**. एवं राजसभावनृत्यमुक्त्वा सात्त्विकभावनृत्यमाह **क्व च गायमानाविति**, देशविशेषे हस्ताभिनयमात्रपूर्वकं श्रमरहितं गानं कुरुतः. एतदपि लोकप्रसिद्धम् ॥८॥

SRI SUBODHINI: On the upper portion of their ears they have adorned themselves with the tender buds of the mango tree. They have kept clusters of peacock feathers in their hair (head). Moreover they have also adorned themselves with the garlands of lotus flowers around their necks. They were seen, wearing matching Pitamber and other beautiful dresses. Thus both the brothers, Shri Krishna and Shri Balarama, sometimes, like the best of singers and actors, sang in the assembly of these cowherd boys and added brilliance and extraordinary luster to the situation.

In the verse the reference to the "dual" sense to the "extrordinarilly dressed" (**VICHITRA VĒSHAU**) would denote that, like, in the enactment of our Lord's Divine Leelas pertaining to His incarnation, the "ingress" (**ĀVESA**) of the Divine form of Shri Balarama, into our own Lord's form was useful, in the same way, in this Divine enactment of "Rasa" or relish, the "ingress" of Shri Balarama, was considered, useful, by our Lord.

[(1) Our Lord had worn "the flowers of kaner" in His ears, with the gentle and tender buds of the mango trees

due to the reason that the cluster of peacock feathers worn on the hair was bound by a small portion of "yellow cloth" - and thus this "cloth" and the "buds" matched. The cloth worn on the body which was the "Pitamber" dress, matched well with the lotus flowers in the garlands and due to all this "mingling and matching", our Lord's dresses were looking extraordinarily beautiful (VICHITRAM). In the Sri Subodhini, Shri Mahāprabhuji's reference to "like Pitamber dresses" would refer to the "blue" dresses of Shri Balarama.

(2) The "ingress" (Āvesa) of the Divine form of Shri Purushottama, in Shri Balarama, is the Divine form of "Rasa" (relish) and, at this juncture, this "Rasarooपा" (form of "Rasa") was required, for the purpose of enactment of our Lord's Divine Leela of "Rasa" (relish).]

गुणा माया च वेषार्थमुपयुक्ता भवन्ति हि ॥ (१२) ॥

अतो रसस्याभिनये चत्वारोऽर्था निरूपिताः ।

रसरूपसुगन्धानां प्रतिष्ठा त्रिषु निश्चिता ॥ (१३) ॥

धर्म्याच्छादनबोधाय मायाप्यत्र निरूप्यते ।

वस्तुनिर्देशमात्रेण श्रोतृ-णां काव्यवद् रसः ॥ (१४) ॥

रसवत्फलबोधाय प्रथमं पल्लवो मतः ।

शास्त्रार्थस्य परिज्ञानाद् भावस्य कलिका भवेत् ॥ (१५) ॥

ततस्तस्य च वैचित्र्यं पुष्पस्थानमिहोच्यते ।

अहोरात्रं वासना स्यात् तत आच्छादनं स्मृतम् ॥ (१६) ॥

रसोत्पत्त्यर्थमेतावन् निरूपितमिति स्थितिः ।

आविर्भावे रसास्वादानृत्यं शोभा ततो भवेत् ॥ (१७) ॥

अतोऽतिगुप्तो भगवान् रसत्वं प्रतिपद्यते ॥

KĀRIKAS 12 to 17½ Meaning: "Our Lord's resorting to "qualities" (GUNA) and "illusory power" (MĀYA)

are certainly useful for His adopting this particular Divine form. Due to this reason, with a view to enact His Rasa form, 4 kinds of materials have been referred to.

Our Lord has resorted to, certainly, three ingredients of Rasa form and the establishment of a sacred fragrance. Now the Lord Himself (Dharmi), has resorted to His Power of Māya or illusion, with a view to hide His own "Rasa Swaroopa" (The Divine body and the self of Rasa or relish). Thus the role of Māya or illusion, also has been referred to.

By describing or teaching about the material or object only, the listeners attain the "Rasa" or relish, like listening to an interesting piece of literature (KĀVYA). The result is full of "Rasa" and with a view to indicate this, reference has been made to "Pallava" or the "new tender bud".

This bud gets its growth, in the form of Bhāva or attitude (to our Lord), when one gets the full knowledge and appreciation of the wisdom of the scriptures (Sāstras). Afterwards, a sort of wonderful variety and magnificence comes into this Bhāva or attitude. This is referred to as the flower.

That the loving desire (for our Lord) should continue for all time, day and night and for this purpose, reference is made here, for the "hiding and covering up" of our Lord's Divine self or swaroopa. This is the actual situation.

When the "Rasa" originates, then only one attains the taste of this "Rasa". Then dancing and other types of Divine Leelas add to the brilliance of the situation. Through this, the most wonderful and secret "Rasaroopa" of our Lord (i.e. His secret Divine "Rasa" self or form)

gets manifested i.e. from the "Rasaroopa", the "Rasa" gets manifested."

Commentary: There are two divisions to the "quality" (GUNA) referred to in the Kārika. The first division is:

Bud stage = the natural state or Bhāva.

Flower stage = the Bhāva or attitude which is spread everywhere.

The garland stage = the Bhāva which has reached its completion.

The second division is:

The bud stage = Rajoguna stage.

Flower stage = Tamoguna stage.

Māla or garland = Sātwik stage.

Together with the above "GUNA" (qualities) along with the "illusion - creating" Pitamber dress, being the 4th factor, all these four factors become useful for our Lord for His adorning Himself with this particular form and to manifest His "Rasa" or "Bliss".

Our Lord's natural Divine state, which has been manifested with so much beauty and brilliance, has now exhibited, all the three "Bhāva" or attitude viz. the natural stage, the stage wherein this Bhāva goes from person to person and gets spread and the stage wherein this Bhāva is used till the experience is completed and wherein He bestows experience to His devotees, through His seeing them etc; through all these, the "extraordinary" nature of our Lord is experienced.

(i) The Pravala (bud stage) - (is of Rajoguna) - gives rise to several kinds of "Bhāva" or attitudes (feelings).

(ii) The "cluster of flowers" - (is of Tamoguna) - getting very special love for any one of our Lord's forms of Divine parts, and due to this, the mind of the Devotee gets merged in this Divine form or part of our Lord.

(iii) The garland of lotus flowers - (is of Satwaguna) - Through this "garland" one gets the Jñāna (knowledge) that every material/object is of use in the manifestation of our Lord's "Rasa".

The bud stage of the flower, the cluster of the peacock feathers, the garland made up of lotus flowers and the Pitamber dress, which represented our Lord's power of Māya or creating illusion - the purport of our Lord 'using' or 'wearing' these four objects/materials is as follows:

"I am of the Divine form of "Rasa" or relish - to indicate this, I have worn the "pre-bud" material of the mango fruit, which is full of "Rasa" or relish". In the mango tree, the aspect of "Rasa" is fully present.

"I am very beautiful in my Divine form and with a view to make everyone understand, I have worn the cluster of the peacock feathers."

"In the Divine parts of My body, there is a natural fragrance and with a view to manifest this, I have worn the garland of lotus flowers.

"Rasa" or "relish" is always kept "secret. Hence, I have worn the Piramber dress, which represents my own power of creating illusion (Māya) only."

In the mango fruit, there is "Rasa" - hence in the bud stage of the mango fruit, there is always the presence of the natural "Rasa" which is stable at one place. The peacock has a beautiful form and no "Rasa". Hence the

cluster of peacock feathers, indicates the Bhāva or attitude of the Rasa being expansive and being given to various persons (Vyabhichāri Bhāva). In the lotus flowers, there is fragrance and due to this, the garland of lotus flowers denotes "ANUBHAVA" or the experience which is bestowed by the Lord, through His sight/Darsan etc. The "kiss" of the fragrance of this garland, makes the devotee experience inexplicable Bliss. These three viz. Rasa, Divine form and the fragrance, originates or creates a "spectacular brilliance" (VICHITRATA) in the way, our Lord has adorned Himself! But the "ultimate magnificence" is caused by the Pitamber dress, which hides our Lord's true Divine self. Hence this "dress" also is useful and hence our Lord has worn this "illusion creating" Pitamber dress.

Without actually experiencing and just by speaking about it, how can "Rasa" be experienced? Removing this doubt, our Shri Mahāprabhuji says that, "That literature or book is called as an ideal KĀVYA, whose words are full of "Rasa" and persons who listen to such works of literature attain the bliss of "Rasa". In the same way, here, the various words expressing "Rasa", bestow the nectar of desired goal or phalam. The Gopis, having imbibed this nectar of the sound, which brought them the Divine "Rasa" of our Lord, now, began to speak about this to each other and through this, they "drank" this nectar further and got the taste of this ambrosia and nectar of our Lord's flute-playing. Hence, it is truthful to say that, Bliss or Ananda arises, just by saying about the object which is full of Bliss or Ananda. In view of this our Lord has worn the "Rasamaya" "bud stage" mango flower, in His ears.

The purport of reference to the "bud" stage is to denote that the "fruit" is always full of "Rasa" or Bliss. Afterwards, on the dawn of the knowledge about the nature and characteristics of "Rasa", the bud (kali) of "Bhāva" or "loving feelings" arise and this is compared to the cluster of peacock feathers. On the rise of the Bhāva or attitude that the "goal or result" is full of Bliss or Rasa, this "kali" blossoms into a beautiful flower - thus expressing the "Rasa" or Bliss, which was not seen before (in the bud stage) and this "flowering" makes everyone experience it's Rasa or Bliss.

The Divine Leelas enacted by our Lord, as explained in the chapters dealing with "Pramāna" (evidence - proof) now takes the form of our Lord's Divine Leelas of the nature of "Prameya" (the goal -result). Consequently the "love" (Prema) expressed in the former becomes "attachment" (ĀSAKTI) in the latter chapters. But this "attachment" also is of the nature of "bud" stage only and the manifestation or expression of "Rasa" does not take place i.e. it remains hidden (as the flower is hidden in the bud). Then, afterwards, "Prema" which had become "Āsakti" (attachment) attains the status of "VYASANA" (feeling of sorrow caused by separation from the Lord), then, it attains the full-blossomed form of "flower" and that is why, the reference to this stage, is compared to the garland of lotus flowers, worn by our Lord. During this stage of "pangs of separation from our Lord" (VYASANAM), all the hidden and so-far concealed emotions/Bhāvas/attitudes come out in the open and get expressed in an unabashed manner and one sees extraordinarily varied and wonderful expressions here - caused by the intense feelings of separation from the Lord.

When there is this intensity of "feeling of separation" and the resultant sorrow thereof, then the desire for "union" or "coming together" or "meeting the beloved" persists along with the desire for "talking to" or "communicating to" continues, relentlessly. But, when these inner most desires are expressed, then the "Rasa or relish" gets distorted (due to this expression outside) and, to protect and preserve its real nature and effectiveness, our Lord, with a view to keep it a secret, wears the "Pitamber" dress, so that the "Rasa" remains, intact, having been hidden, through His illusory power of Māya (which is compared here to the Pitamber dress).

In this manner, when our Lord's manifestation takes place, gradually and step by step, through these emotions and He gets the experience of "Rasa" or Bliss of being with His Divine consort, then our Lord, expresses this Divine Rasa or Bliss in a special way through His "dancing".

SRI SUBODHINI: In the verse the words, "having adorned with spectacular dresses" or "having adorned Himself in a spectacular way" (VICHITRA VESAAU) have been given to denote that "in our Lord, every type of Rasa or Bliss", was seen, as present."

The nine "Rasas" (of fear, wonder, anger, hatred, love etc.) rise due to the presence of the three attributes of (Satwa, Rajas and Tamas) either through the predominance or subservience of any one of these three qualities. After describing our Lord's Divine form of "Rasa" a description of the "songs" and the "playing of instruments", which augment this "Rasa" among the people, is being done.

"Rasa" or Bliss was being augmented through music and playing of instruments. Usually the cowherds, keep no

secrets or speak silently, when they converse, with each other. Hence "Rasa" rises or is seen as evident, among these innocent people. When "dancing" takes place, with appropriate music and playing of instruments, then this combination is the best. The beauty of "dancing" takes place only rarely (in the case of our Lord). Hence reference here is made to "playing of instruments" only. But to remove this doubt, the word "alam" (in a very perfect way) has been used - to denote that all the three happened in very beautiful way.

In the "singing" by our Lord Shri Kṛṣṇa and Shri Balarāma, did they observe the rules as per the science and art of singing? Removing this doubt, it is explained, through as example, that, just like a properly science-and-art based stage/situation, singing and dancing are performed, as per the rules of arts of drama and dancing, in the same way, these two brothers, performed "supernatural" (ALOUKIK) dancing. That is why the word "VARA" (efficient performer) has been given. After describing the dancing arising of Rājasa Bhāva (Rajoguna), through the use of the words "KWA CHA GĀYAMĀNAU" (singing sometimes) it is said, these two brothers, also danced in the Sātwik (harmonious) way e.g. depicting emotions through the expressions by the hands only, wherein there is not much physical exertion (as seen in "Rājasik" dancing) on the part of our Lord and Shri Balarāma. This system of "miming" is famous and well known in the world.

In this manner, after describing the nature of "Rasa" (and its characteristics), with a view to make this "Rasa" "celestial or Divine", in the following verse, a description of the "sound of the flute" is given.

[TIPPANI: Shri Gosainji has observed that, the worldly and the natural propensity of "desire" or "Kāma", in the human beings, is changed into the celestial, Divine, and as a "loving attachment", with Rasa or relish to our Lord, with supernatural characteristics" by this "sound of the flute" played by our Lord, through which He made the nectar of His lips, pass into the inner-mind of the Gopis.] In fact the "Human" Kama (Desire) becomes "Divine" (Prema) with the grace of our Lord.

एवं रसं निरूप्य तस्याधिदैविकरूपतासम्पादकं वेणुनादं निरूपयन्ति गोप्य इति.

गोप्यः किमाचरदयं कुशलं स्म,
वेणुर्दामोदराधरसुधामपि गोपिकानाम् ।

भुङ्क्ते स्वयं यदवशिष्टरसं हृदिन्यो,
हृष्यत्वचोश्रु मुमुचुस्तरवो यथार्याः ॥९॥

VERSE 9 Meaning: "Oh friends! What good deeds (PUNYA) has this flute of our Lord done, that this flute is able to enjoy the nectar from the lips of our Lord Dāmodara, with great freedom (i.e. without any anxiety or worry) - when this nectar from the lips of our Lord, really is to be enjoyed by us! (Gopis) - (nay, it belongs to us only). Now, even the remaining nectar from our Lord is consumed by the springs and the trees also; and these in turn experience sweet horripilation, like the noble persons, who shed tears through the Bliss conferred by this experience." (Through worshipping or doing seva or service to our Lord).

श्रीसुबोधिनी : गोप्य इति सम्बोधनं पूर्वरसाभिज्ञापकं, नात्र बोधनीयं वचनीयं वा किञ्चिदस्ति. यद्यपि तेन रसो न पीतस्तथापि मुखे सन्दर्शनादन्यार्थत्वेऽपि भोजनं करोतीति लक्ष्यते. पुरुषस्य तद्भोजनं सर्वथासम्भावितमन्यथा भगवतैव भुक्तं स्यादतः स्त्रीणामेतद् भोग्यम्, तदाह

गोपिकानामिति, अधरसुधा गोपिकानां सम्बन्धिनी. बहुवचनेन समुदायरूपा लक्ष्मीरप्यनेन सूचिता तदंशाश्च तयैव समागताः; नान्यत्र तद्भोगो लोके प्रसिद्धः. तादृशस्य वस्तुनो भोक्ता पुरुष एव न भवति किम्पुनर्योन्यन्तर्गतो जीवस्तत्रापि वेणुः! आधिदैविकस्य चेतनत्वं सूचयन्त्य आहुः सर्वा एव आधिदैविक्य इति स्वगोष्ठ्यां तस्यापि विचारो घटते. सर्वं धर्मफलमिति वैदिकसिद्धान्तोऽतः कारणभूतं धर्मं विचारयन्ति किमाचरदिति. धर्मः सर्वोपि वेदसिद्धो वेदरूपाश्च वयमतोऽस्मदज्ञातः कथं धर्मो भवति येन धर्मेण वयं जाताः! परं तत्रापि मर्यादान्यायेन साधनविरोधाभावस्ततोऽस्मासु स्त्रीत्वं वेणौ तु तदभावस्ततः सन्देहः फलस्य दृष्टत्वाच्च. सम्प्रत्यर्थं च गोपिकासम्बोधनम्. अयमिति पुल्लिङ्गनिर्देशश्च बाधकः स्मेति प्रसिद्धिश्च. वस्तुतस्तु न तस्य फलं, तदुपपादितम्. तर्ह्यन्यतराबाधे कर्तव्ये साधनबलनिश्चयेन फलाभावः पूर्वपक्षः फलबलविचारेण साधनाभावाभावः सिद्धान्तः. तदाह वेणुपदेन, वश्च इश्च वयौ तावणूकृतौ येनेति. लोकेभ्यस्तथासुखदानाद् धर्मोस्तीति निश्चीयते, अधरसम्बन्धादेव तथात्वमित्यनिश्चयोपि. तथापि साधनं स्वयमेवेति निश्चयः. पुष्टिबलमाश्रित्य तस्य सिद्धिरिति ज्ञापयितुं मर्यादायां हीनतामाह दामोदरेति, दामोदरे यस्येति भगवतो गोपिकाधीनत्वं सूचितम्. लोभात्मकश्चाधरः, अतः स्वतः परतश्च तस्य साधनाभावः सूचितः, सुधापदेन च रसविवक्षायां रसनेन्द्रियाभावश्च बाधकत्वेन सूचितः. नादं भुङ्क्ते इत्यविवादं; सुधामपि भुङ्क्ते इति विवादास्पदं, “सा वनस्पतीन् प्राविशदि”तिश्रुतेः. सुधानधिकारः पूर्वमुपपादितः किञ्च भगवांश्चेद् दद्यात् कदाचित् सम्भवेदपि, व्यभिचारे स्त्रीसिद्धान्तवत्, गोपिकावत् स्वयं भुङ्क्ते इत्याश्चर्यम्. अधरमुखसम्बन्धे पानमस्माकं सिद्धमस्ति तस्यापि मन्यामहे. किञ्चास्मदपेक्षयापि तस्मिन् विशेषो यस्मिन् भोजनेऽवशिष्टं रसं हृदिन्यस्तरवश्च भुञ्जते. बालत्वान्मातरपितरावेव पालयति. उभयत्र हेतुमाह यतो हृदिन्यो हृष्यत्वचो जाता. अन्तःपूर्णानन्दास्ततोऽप्यानन्दाधिक्ये रोमाञ्चयुक्ता भवन्ति. तत्रायं निर्णयः— रोमाञ्चोत्र कमलरूपः, स च जगति सर्वोत्तमः, अतो हेत्वन्तरानन्दरोमाञ्चो न भवति; तथा सति शैवालानामेवोद्गमः स्यात् न कमलादीनाम्. अतो ज्ञायतेऽधरामृतमेव हृदिनीभिः पीतमिति. अन्यथा तेषु लक्ष्म्या उद्गमो न स्यात्, “यत्राप्यतिशयो दृष्टः स स्वार्थानतिलङ्घनादि”तिन्यायात्. लक्ष्म्यास्तदेकभोगित्वमुपपादितम्.

उपलक्षणमेतत्, अश्रु च मुमुचुः. न हि मकरन्दोऽन्यस्य रसो भवति. तरवश्च तथा; तेषां रोमाञ्चः फलान्यश्रु च मधुधाराः. एतच्चोभयविधं नान्यथा सम्भवति. न चैतद् द्वयं तयोः स्वाभाविकमिति मन्तव्यं, कादाचित्कत्वाद् वेणुनादानन्तरमेव तथात्वात् स्वाभाविकवैलक्षण्याच्च. तदाह यथार्या इति, सन्तोहि भगवद्भर्मान्तःप्रवेश एव तथा भवन्तीति. तस्माद् हृदिन्यो मातृरूपास्तरवः पितृरूपाश्च तद्भुक्तावशिष्टरसपातारः. (अत्रेदं विचार्यते- पूर्वं “रन्ध्रान् वेणोरधरसुधया पूरयन्नि”त्युक्तम्. तस्य रन्ध्रा एव मुखरूपा इति तत्र पूरिता चेत् सा तदनायासेनैव प्रभुकारित एव तद्भोगो भवत्यतः स्वयं भुङ्क्ते इत्यनुपपन्नं यद्यपि तथापि स्वप्रियाणां साक्षात्सुधाभोगाधिकारसम्पत्त्यर्थमुक्तरीत्या सुधापूरणं वेण्वर्थं नात एव गोपिकानामित्युक्तम्. एवं सति यदस्य तद्भोजनं तत् स्वत एवेति सुष्ठूक्तं स्वयं भुङ्क्ते इति. नन्वेवमेतद्भुक्तावशिष्टस्यैव रसस्य पानं प्रभुप्रियाणामप्यायाति रन्ध्रसम्बन्धस्य प्राथमिकत्वात् किञ्चित्कालमभोजने हेत्वभावादिति चेदत्रैवं प्रतिभाति. अत्रत्यं सर्वमलौकिकमतो लौकिकयुक्त्या निर्णेतुं नोचितमन्यथा सरःसरिन्महीध्रेषु कृतं वेणुकूजितं व्रजस्थिताः स्वामिन्य एव कथं शृणुयुरन्ये? एतच्चोपपादितं “तद् व्रजस्त्रिय” इत्यत्र. एवं सति भगवदिच्छया बलिष्ठत्वात् प्रयोजनस्यातिगुरुत्वाच्चादौ व्रजदेवीकर्णहृदयेष्वेव सा प्रविष्टा. अपरञ्च यथोच्छ्वासदशायामास्यपतितमप्युद्गीर्णमेव वस्तु भवति न निगीर्णं तथा भगवता व्यवहितदेशस्थस्वप्रियाकर्णहृदयपूरणैकचित्तेन निजास्याम्बुजाविर्भवच्छ्वासो नादब्रह्माविर्भावहेतुस्तादृशः कृतो यो मार्गत्वेन प्रसङ्गतो रन्ध्रेष्वायातस्तत्र च सुधां पूरितामभीष्टदेशेऽनयदतो न तामितरो भोक्तुं शक्तः. एवं सत्यपि साक्षादधरसम्बन्धो मुखे वेणोरस्तीति सम्भाव्यते तत्पानं वेणुत्वेन निश्चयोप्यतोऽस्य तद्भोगो. व्रजदेवीनां तूक्तरीत्या साक्षाद्भोगस्तस्मात्रैतदवशिष्टं रसस्य, अन्यथा हृदिन्यादिषु यथावशिष्टरसपानमुक्तं तथात्रापि वदेयुर्न तु गोपिकानामिति पदेन तासामेवात्र स्वत्वं वदेयुः. अपरञ्च वेणोः स्वातन्त्र्येण सुधाभोगो भगवतो मनीषितोऽन्यथा हृदिन्यादिषु सुधासम्बन्धो न स्यात्. तथा सति तेषु लीला न स्यात्. यत एतत्सुधासम्बन्धिष्वेव सा चिकीर्षितातो जलस्थलरमणसम्बन्धिषु तत्सम्बन्धः कार्यते. स च वेणुभुक्तसुधांशो यो नादद्वारा निर्गतस्तेनैवेति सर्वमवदातम्. एवं सति व्रजदेवीनां वेणोश्च युगपत्सुधाभोग उपपद्यते. किञ्च दामोदरत्वेन व्रजदेव्यधीनस्तदुप-

भोगोपयोगिसर्वमवशः सम्पादयतीति किमितोधिकं वदामः? न हि जलधिरुद्वेलः केनापि निरोद्धुं शक्य इतिदिक्. इदं वेणुवादनं "रन्ध्रान् वेणोरधरसुधये"ति वाक्येन यदुक्तं तदिति जानीमः. यतोऽन्यदापि गवामाह्वाने "ऽनुचरैरि"त्यत्र "गा गोपकैरि"त्यादिषु "नद्यस्तदे"त्यादिषु च लतादीनाञ्चैतत्कार्यमुच्यते. तेनादावेवात्राधिकारसम्पत्त्यर्थं वेणुरन्ध्रेषु यत् सुधापूरणं तत्सामयिकमेवेदमुच्यते इति ज्ञापनायापि गोपिकानामित्युक्तम्). ॥९॥

SRI SUBODHINI: The addressing "Hey Gopis" is indicating the factor of Kāma or desire which has been referred to earlier. This flute is situated on the sweet lips of our Lord. Perhaps the flute has not drunk deep the ambrosial Rasa of our Lord, but, it should be appreciated that the flute was, in fact, "enjoying" for the sake and benefit of others. There is nothing else to be understood or told anything more on this.

In this verse, through the use of the words "the Gopis" (GOPIKĀNĀM), it is said, that, this "nectar of the sweet lips" of our Lord is exclusively intended for the Gopis. Hence, the flute, of the nature of being a "Male" would not be able to enjoy this at all! This "Bliss and joy" is intended only for the Gopikas. If it was intended for the "Males", our Lord also did not enjoy this Bliss exclusively, by or for Himself. In fact, our Lord did not indulge in this enjoyment at all, as this "Rasa" or Bliss is totally denied to all "Males", at all times. When our Lord Himself, cannot become the "enjoyer" of this bliss, how can anyone else hope to enjoy this, that too this flute? How can the flute ever hope to enjoy this?

The use of the words "the Gopis" in the plural gender, denotes that Goddess Laxmi was now present in the bodies of these Gopis. No one else, other than Goddess Laxmi can enjoy this "Rasa" of our Lord. Although it is

encased in an external physical form, the "Divine" form is "spiritual" or "conscious" in nature. All of us are "divine and spiritual" in our core and we should pause and ask as to how this "flute" was blessed by our Lord to enjoy this high status and authority? This is entirely due to blessing of "Dharma" or "virtuous righteousness" - this is the scriptural view (Vedic). Hence, the Gopis deliberated on the aspect of "Dharma" which is the cause of this blessing conferred by our Lord on this flute. They ask now, what is the "Dharma" which this flute has done to deserve this Grace of our Lord? "Dharma" is derived and based on the Holy Vedas or scriptures. The Gopis thought "we are the forms taken by the Vedas and how can we be unaware of that specific "Dharma" (as all "Dharma" emanate or are contained in the Vedas) with which, this Grace has been bestowed on this flute? How can there be any other "Dharma" of which we (the Vedas) are not aware of especially, when we are the Divine forms taken by the Vedas themselves? Even if the "flute" has followed the "Dharma" of the Vedas, it has taken birth as a "Male", whereas we have taken the Divine "female" bodies by following the Vedic Dharma or rules properly and fully. This is indeed contradictory, violating the usual rule that only a "female" (that too symbolizing Goddess Laxmi) can hope to have this Bliss? We get a doubt now, that this flute has not done the same Sadhana or spiritual practice, which we have done, as the "result" would have been different i.e. the flute will not be a "Male". Hence with a view to seek approval from the other Gopis, the addressing of "Hey Gopis" has been done. The word "Ayam" (His) used in this verse, denotes the "Male" character of this flute. The flute was considered as a "stumbling block" in the way of the enjoyment of the

Gopis. The word "sma" (it is) denotes emphatically the role played by the flute.

The enjoyment of the ambrosian nectar of our Lord's lips can be done only in a secret place and everyone should not know about this. Hence the use of the word "sma" (it is) denotes the "open" nature of this fact and thus becomes another stumbling block in the enjoyment of our Lord's Bliss. If we really examine this deeply, we will understand that the flute has not attained any "result" (Phalam) at all and this has been already explained in the verse beginning with the words "wearing peacock feathers" (BARHAPEEDAM). In view of this we have to give up one, from these two factors of "Sadhan" (effort) or "Phalam" (result). If the factor of "Sadhan" (effort) is the one which is considered as stronger (to be regarded or accepted), then, this factor of "Sadhan" will be sustained i.e. "effort" will not be missing or absent. This will be the actual situation.

Our Shri Mahāprabhuji has beautifully brought out the "secret" of this word "Venu" (flute). There are three words in this "Venu" or flute viz. "VA" "E" and "ANU". "Va" means the Bliss of Brahman (Brahmānanda); the word "E" denotes the pleasures of the objects/materials of this world (VISHAYĀNANDA). *The person who has regarded both of these viz. the Bliss of Brahman and the pleasures of worldly objects as "petty" and hence has renounced both of them totally - he is known as the "Venu" or the flute. By renouncing and giving up totally these two types of Brahmic Bliss and worldly enjoyments, this person is enabled to give joy and Bliss to everyone else.* Hence, it is certain that, this "Venu" or the flute is established in "Dharma" or righteousness, as it gives joy and Bliss to all. The flute, having got related to the sweet

lips of our Lord, has got this exalted benefit and grace from the Lord - there may be a doubt on this, but as the flute itself has become the "sadhan" or "effort", it is indeed, due to the power of the Grace of our Lord and the flute having sought shelter and protection from the Grace (PUSHTI) of our Lord, it was able to attain this exalted result of our Lord's Bliss. Moreover this example of the Venu or the flute is given to reemphasize the truth, that, in the "maryada", spiritual way, there is no "sadhana" provided or available, which would make our Lord come under the "Vasa" (control) of His Devotee (through gracious love of the Lord). *Whereas in this path of Grace or PUSHTI, there is the sadhana or effort of "pitiable meekness" (DEENATA) based on surrender and humility to the Lord, on the part of the Devotee, through which, our Lord, on His own, becomes "controlled" by the Devotee - as we can see from the "Damodara Leela" of our Lord, when our Lord, on seeing the humble pitiable meekness and sorrow of mother Yasodha, came to be bound by her, through the ropes to the mortar. In the same way, our Lord comes under the control of His Devotee, by Himself, not due to any spiritual practice or penance on the part of the Devotee, but entirely, on His own, He gets "controlled" through the "Deenata" (as explained earlier) on the part of the Devotee.*

The "lips" of our Lord, symbolizes "LOBHA" or "craving" - as the "nectar" is situated in these lips. Hence, in this flute, there is the absence of "effort" either by its own volition or through the power of another. The flute does not have the sense of taste, as it does not have a "tongue". Through this absence also, the flute is not capable of enjoying the "Rasa" or the Bliss of the nectar of our Lord's lips. This nectar which is situated in the lips

of our Lord is "Rasa roopa" or the symbol and form of "Rasa" or Bliss and one needs a "tongue" to enjoy and taste this nectar (SUDHA). The flute is able to enjoy the "hearing" of the sound of this nectar, but it is not certain, as to whether this flute is able to enjoy the Rasa or Bliss of the nectar of our Lord's lips. This needs to be discussed further as this is subject to further scrutiny. The Holy Vedas aver that "the word (nectar) entered into the trees" (SA VANASPATĪN PRĀVISAT). The flute is "Male" in nature and hence he is not entitled for drinking this nectar of our Lord's lips. This has been explained earlier. But our Lord could always bestow this nectar even on a person, who does not deserve or fit to receive this nectar - like a woman of bad character gives herself to others.

Notwithstanding the above, it is seen that this flute is indeed enjoying the nectar (Bliss) of our Lord's lips like the Gopis. This is indeed very astonishing! How are we able to conclude that this flute is able to drink this nectar? What is the proof for this conclusion? Replying to this question, the Gopis say that "as we drink the nectar by making our faces and lips come together, in contact, in the same way, this flute also is related to our Lord - this is our belief and opinion. Moreover there is still a more qualifying and special factor in this, which is better than our own Bliss and enjoyment (i.e. the Gopis') that, the remaining portion of this nectar is enjoyed by the streams and the trees. Like one's children protect the parents and take care of them, in the same way, the flute, which is the child of the rivers and the trees, is now being seen as protecting His parents. Hence the flute gives the nectar, after it's own consumption, to the trees and the rivers, with a view to take care of them, as an ideal son will do!"

Evidence of the drinking of this nectar by the trees and the rivers is given here. Due to the drinking of this nectar of our Lord's lips, the streams get "horripilation" in their body (due to joy and Bliss) and the evidence of this is the growth of "lotus" flowers in them! These lotus flowers look most beautiful than everything else in this world. If the streams had not drunk this nectar, then, there would not be any "lotus" flower at all; only thick weeds would have grown there! In fact, due to the drinking of this nectar, Goddess Laxmi is born out of a lotus flower. "Wherever there is an astonishing factor seen or felt, there, the same takes place without losing one's own motives or desires" - as per this rule (Nyaya), Goddess Laxmi enjoys this Bliss only. This is given as an example only. Like the rivers, which are compared to the mother, became blissful and had horripilation by drinking the nectar of our Lord's lips, in the same way, the trees, who symbolized the "father" also drank this nectar and became very blissful and the result of their getting "horripilation" (ROMĀNCHAM) is the emergence of fruits in the trees! They also shed tears in the form of the flow of honey. In this way, both of these viz. the lotus flower and the fruit (along with the flow of honey) cannot be produced, without imbibing this nectar or Rasa of our Lord's lips! We should also not mistake that all these, e.g. horripilation etc. occurred in these rivers and the trees, as part of their nature (i.e. naturally), as "these" experiences occurred only after the Lord playing His flute. If these had occurred, as per their own nature (i.e. naturally), they would have got this experience, in the first instance itself, and not after our Lord playing the flute. In this verse, we have been made to understand, through an appropriate example. Like noble and devoted persons, on the entry and

ingress of devotion to our I
horripilation and shed tears of
remembrance of our Lord's D
(qualities) etc, in the same say
after imbibing the Rasa or nec
remained as an overflow af
flute, became Blissful and j

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लक्षणं ज्ञानमुक्तम्
भूमावपि भगवतः कथं ज्ञानिनो
स्वस्त्र क्वापि स्वर्गमनं

In the next verse, the Divine nature of
holy feet, as He went to all places in Brindavanam, is
being described.

वृन्दावनविहारे चरणानां स्वरूपमाह वृन्दावनमिति.

वृन्दावनं सखि भुवो वितनोति,

कीर्तिं यद् देवकीसुतपदाम्बुजलब्धलक्ष्मि ।

गोविन्दवेणुमनु मत्तमयूरनृत्यं,

प्रेक्ष्याद्रिसान्वरतान्यसमस्तसत्त्वम् ॥१०॥

VERSE 10 Meaning: "Oh friend! Through the most
Holy lotus-like feet of the son of Mother Devaki (i.e. our
Lord), this Brindavan has attained beauty and brilliance
like that of Goddess Mahalaxmi Herself; through seeing
the beautiful dancing of the peacocks, which were intoxi-
cated through the total absorption of the various notes
played by our Lord's flute - seeing such beauty and
brilliance of Brindavanam and the exquisite dancing of the
peacocks, all the beings living and stationed in the
Govardhana mountain became dumbfounded! Such was
the beauty of Brindavanam, which was seen as enhancing
the glory and fame of this earth!"

श्रीसुबोधिनी : देवानां पादा भूमिं न स्पृशन्ति, सुतरां देवोत्तमस्य,
तत्रापि पुरुषोत्तमस्य. पुरुषोत्तमांशस्य पुरुषस्य महाधिभौतिकौ
पादावाध्यात्मिकावतीन्द्रियावाधिदैविकावन्दरूपौ तयोरपि न भूमिसम्बन्धः.

भूमावपि दैत्यभूमिरधमा, तत्रापि स्त्रीसम्बन्धिनी तद् वृन्दावनं; तस्मिन् भगवतः पादा वर्तन्त इति तस्या भाग्याभिनन्दनं स्वस्यौत्कण्ठ्यख्यापकं स्वस्यापि हृदयदेशो भूमिर्भवति. स्त्रीणां च हृदयं कठिनमपि भवति पर्वता अपि सन्त्यन्तःप्रवाहा नद्यश्च सन्ति रसपूरा रोमपङ्क्तिर्वनमपि भवति स्त्रीसम्बन्धि च. एवं तुल्यतायामप्यत्र चरणौ न स्थाप्येते तत्र स्थाप्येते इतीर्ष्या वर्णनम्. गुणत्रयेण पूर्वं वर्णनं निर्गुणगोपिका त्वेषेति नात्रासूयेति केचित् सखीति सम्मत्यर्थं, तादृश्यो न बहव्य इत्येकवचनम्, असूयापक्षेपि तथा. ननु भगवत्पदानि यथा व्यापिवैकुण्ठे भवन्त्येवं वृन्दावनेपि जातानीति किमाश्चर्म? तत्राह भुवो वितनोति कीर्तिमिति. यदि वृन्दावनं व्यापिवैकुण्ठ एव स्यात् तदा न काचिञ्चिन्ता, भूमौ तद् वर्तत इति केवलं भूमेः कीर्तिमेव तनोति- धन्या भूर्यत्र वृन्दावनमस्तीति. भगवतो नित्यस्थितिमन्यमानाया वचनम्. पदानि त्वाधिदैविके नित्यान्येव स्थास्यन्ति प्रदर्शयिष्यति च क्वचिद्, भगवांस्त्वपराधीन इति न तत्प्रदर्शने वृन्दावनस्य सामर्थ्यम्. भक्तेः सर्वत्रैव तथात्वात् न वृन्दावनप्रतिष्ठा भवतीति प्रतिष्ठाया निमित्तमाह यद् देवकीसुत- पदाम्बुजलब्धलक्ष्मीति. यद् यस्मात् तद् वनं देवक्याः पुत्रस्य पदाम्बुजानां लक्ष्माणि चिह्नानि ध्वजवज्रादीनि तैर्लब्धा लक्ष्मीर्येन. स्वस्य स्वच्छन्दसम्बन्धार्थं देवकीसुतपदप्रयोगः. नन्दगोपसम्बन्धिनी सा. देवक्याः प्रसूतिमात्रं न त्वन्यदिति सुतपदम्. स्त्रीप्राधान्यात् स्त्रीषु कृपापि सूचिता. पुष्टिमार्गे तासां प्राधान्यमित्यवोचाम. भक्तिमार्गे चरणौ प्रधानभूतौ, तत्राप्यम्बुजं जलोद्भूतं स्त्रीणामेव हृदये तापहारकत्वेन शोभते. तादृशस्यापि या ध्वजवज्राङ्कुशादिशोभा सा नान्यत्र फलति, वृन्दावने सा प्रतिफलितेति, पादत्वमेव सम्पन्नमतो लक्ष्मीरपि तत्र नियतातः पदाम्बुजैर्लब्धा लक्ष्मीर्येनेति. भूमिर्यदि सार्द्रा तदैव भवतीति भूमिकृतैव सा लक्ष्मीप्राप्तिरतो युक्तं च भूमेः कीर्तिं ख्यापयतीति. किञ्च न केवलं लक्ष्मीरेव प्राप्ता किन्तु भक्तिज्ञाने अपि प्राप्ते इत्याह गोविन्देति. यदा भगवान् वेणुनादं करोति तदा नीलमेघो गर्जतीव भाति, ततो मयूरा मत्ताश्च भवन्ति ततो नृत्यन्ति. यदैव भगवता वेणुनादः क्रियते तदैव देहविस्मरणं नृत्यं च जायत इति भक्त्युद्रेक उक्तः. मयूरा वनमेवेति वृन्दावनप्रशंसा. तादृशं नृत्यं प्रेक्ष्याद्रिसानुष्ववरतानि तूष्णीं स्थितान्यन्यानि

सर्वाण्येव सत्त्वानि यत्र. स भगवद्भक्तिज्ञानात् तेषां तूष्णीम्भावलक्षणं ज्ञानमुक्तम्. एको भक्तोऽन्ये सर्वे ज्ञानिनः. नन्वधोबिलेशयाः स्वभावतः कथं ज्ञानिनो भविष्यन्ति, ज्ञानस्य फलमूर्ध्वगमनमित्याशङ्क्याहाद्रिसानुष्विति. यत्र क्वापि स्थितास्तत्रैव गत्वा पश्यन्तस्तिष्ठन्तीति दोषाभावः स्वस्थानत्याग ऊर्ध्वगमनं चोक्तम् ॥१०॥

SRI SUBODHINI: This description by the Gopis, exhibits a tinge of "envy" (Īrshya). *When even the feet of the celestial gods do not touch this earth at all, now a remarkable spectacle of the Holy feet of the Lord of all gods, who is greater than Lord Indra also, and who is Shri Purushottama Himself, is seen as touching this mother earth!* This earth is the "physical form" of the feet of "Purusha" (Divine self) of Shri Purushottama Himself (who is our Lord), (i.e. this earth symbolizes the Holy feet of our Lord). The "spiritual feet" of our Lord, cannot be seen by anyone, as this is "beyond the senses" (ATĪNDRIYA). The "Divine or celestial" Holy feet of our Lord is of the form of "Ānanda" or Bliss itself and even this "Holy feet" has no "relationship" or connection with this earth. Hence, when the nature of the Holy feet of our Lord, is of this kind, is it not utterly wonderful to see, now, that the Holy feet of our Lord, is now fully connected to this earth! Moreover this earth, which was under the control of the demons, was considered as the "lowest" in category and also is related to the "female" species (as earth is considered as a mother). Despite all these drawbacks, our Lord's Holy feet are seen firmly established on the ground of Brindavanam, through which this Brindavanam is considered as "very lucky and glorious". Describing the luck of this earth, in this manner, the Gopis have also expressed the "intensity of feelings" nurtured by them.

The Gopis say, that their own heart is the mother earth and generally the "hearts" of women are usually "hard", As there are mountains also here. The nectar of the Divine Rasa or bliss in the heart, is of the form of a river, the cluster of hair is the forest which resembles also the form of the female. By saying like this, the Gopis have compared themselves, in every respect, to Brindavanam. Having said like this, they now complain as to why the Lord has not put His Holy feet in their hearts, which are, in all respects comparable to Brindavanam, as He has done in the Brindavanam forest, in which all of them reside! In this way, they are praising the "luck" of this Brindavanam forest, with a tinge of envy. Some people opine that the preliminary and first description was given by the Gopis, who were within the control of the Gunas (qualities of Satwa, Rajas and Tamas) and this particular description is done by the Gopis, who had attained the state "beyond the three qualities" and this is not done through "envy" at all! "Oh friend! - the Gopis have given this "addressing" to denote that "every other Gopi also is of the same opinion such as mine". Gopis, who gave the actual "approval" were not many and to denote that, it was only "one" Gopi who gave this "approval", this "addressing" has been done, using the singular tense as "Hey friend!"

What was the reason for expressing this "wonderful astonishment" at the presence of the Holy feet of our Lord in Brindavanam, in the same way, the Holy feet are seen, as being in the most expansive Shri Vaikuntam? Replying to this, they say, that due to the presence of the Holy feet of our Lord, this Brindavanam has enhanced the glory and fame of this earth. If this Brindavanam was situated in Sri Vaikuntam, there was no necessity to express any

wonder about this (as our Lord is always present there) but as this Brindavanam is situated on the earth, it is to be praised for its "great luck" (Bhāgya). The Gopis, however, do not recognize that the Lord is in Brindavan and as the Brindavan forest is in this earth, the earth is considered as lucky! In fact our Lord's Holy feet are established permanently in the celestial Divine objects/places *but these "Holy feet" can be seen only through the will and grace of our Lord, who, out of His own volition and love, makes His Devotees see them and enjoy the Bliss of His Holy feet! In fact this Brindavan forest has no capacity to show His Holy feet to anyone. But pure and total Bhakti or Devotion to our Lord, has the capacity to enable the Devotees have the Darsan of our Lord's feet at all places and at all times.* Brindavan forest does not have this capacity - but now, due to the Holy touch by the Holy feet of our Lord, this Brindavan forest got the capacity and also made the earth brilliant and glorious. *It was due to our Lord, all these have happened.*

The Brindavan forest, situated on this earth, now exhibited the "Holy signs" of the Holy feet of our Lord (like the flag, vajra weapon etc. which are usually seen on the Holy feet of our Lord) - and due to this, it attained the glory and greatness of Goddess Laxmi Herself! With a view to express and show, her carefree and loving relationship with our Lord, our Lord has been referred to here as "Devaki's son". Our Lord has not been referred to as "son of Yasodha", as the Gopi, who told this, was related to Nandagopa and hence, she thought that, she will not have the right to have carefree and loving relationship with our Lord (i.e. whatever she desired for).

Here, instead of using the word "Putra" the word "SUTA" has been used to denote, that the relationship of

our Lord with mother Devaki was limited to her giving birth to Him and our Lord was cut off from mother Devaki, after His birth. Moreover instead of saying as "Vasudeva's son", our Lord has been referred to as "Devaki's son" - to denote the importance of "woman" and also to depict that the Lord has indeed bestowed special grace on them - who were Gopis. In this path of grace (PUSHTI), great value and importance is given to women - this has been already seen by us earlier - [Here the reference to "women" is to those, who have gentle nature of love for our Lord. This reference is not made to "females" in general.]

In this path of Devotion (Bhaktimarga) both the Holy feet of our Lord are considered as valuable and important. Out of these, "the lotus like feet of our Lord" is the reference made here - to denote that the lotus flower mitigates the heat, as it has originated from water. Our Lord's lotus like Holy feet also mitigates the heat (sorrow) of His Devotees (like the lotus flower) (of the hearts of the Gopis) in this way the Holy feet are seen as "brilliant and illuminative" (ŚOBHA) for the destruction of the sorrow and pain of the Gopis. At no other place, such beautiful Holy feet, exhibiting the signs of flag, the vajra weapon, ankusa etc., which destroy the sorrow of the devotees, are being seen. They are seen only in Brindavanam. Through this, the "establishment" of our Lord's Holy feet in Brindavanam is proved and due to this, Goddess Laxmi also resides in Brindavanam at all times. That is why, it is said, that, the lotus feet of our Lord has made "brilliant and beautiful" this Brindavan forest. In other words, this Brindavan forest has attained this glory, due to the lotus like Holy feet of our Lord. Earth usually is wet and it is easy to firmly imprint the

Holy feet on wet earth and due to this, this Brindavan forest was able to get the blessing of our Lord's Holy feet. Now we can also appropriately say, that the glory and greatness of this earth have been enhanced by this Brindavan forest (as our Lord was present).

Mother earth not only got brilliance and beauty - but also was blessed with Bhakti (Devotion) and Jnana (spiritual wisdom) - and this is described through the words, used in this verse "the peacocks danced intoxicated with the hearing of the sound of our Lord's flute". When our Lord plays His flute, it appears, as though, blue clouds begin to roar with their thunder, listening to which the peacocks get intoxicated and begin to dance in ecstasy! This sort of "dancing" is a clear indication of the rise of Devotion or Bhakti, through the forgetting of one's body. Here reference has been made to the peacocks, as they were in Brindavan (i.e. is only indicative in nature). In reality, in Brindavan, through the playing of the flute by our Lord, all the Gopas and Gopis forgot about their bodies and it's needs and were bestowed with pure Bhakti to our Lord! Thus the glory and greatness of Brindavan are indicated.

On seeing this "dancing" all the other animals and others, who were staying on the Govardhana mountain, became "dumbfounded". By becoming "dumbfounded", they got not only pure Bhakti to our Lord, they were also blessed by our Lord with Jnana or spiritual wisdom! In this, one of them became a great Devotee and all others became Jnanis! How did the various animals and others who were living in the holes and other crevices of this mountain become spiritually wise? (Jnanis) - as usually "Jnanis" soar high with the result of their spiritual wisdom (i.e. to the higher worlds/regions). Answering this, it is

said, that, all of them climbed to the top most parts of this Govardhana mountain, as they had all become Jnanis! From this very high place, they began to have Darsan of our Lord's Divine Leelas. Through this, we can understand that all their blemish and defects were already, destroyed and they had all become "blemish-free" (NIRDOSHA). *Having become pure, they were blessed with the Darsan of our Lord's Divine Leelas. Due to this exalted grace from our Lord, they were able to "soar" higher from their previous dwelling places. (i.e. they grew in spiritual stature with Bhakti and Jnana).*

After explaining the nature of this "Venu" or our Lord's flute, in the next 6 verses, description of the qualities of our Lord's flute is being done, in 6 ways (as per the 6 Divine qualities of our Lord viz. opulence etc.).

तत्र प्रथमं हरिणीनां भाग्यमभिनन्दन्ति धन्या इति.

धन्यास्तु मूढमतयोपि हरिण्य एता या नन्दनन्दनमुपात्तविचित्रवेषम् ।
आकर्ण्य वेणुरणितं सहकृष्णसाराः पूजां दधुर्विचितां प्रणयावलोकैः ॥११॥

VERSE 11 Meaning: "These she-deers, although of dull intellect, are really fortunate indeed, as they are seen, now, welcoming and worshipping our Lord Shri Krishna, who is the son of Nandagopa, and also has adorned Himself with special and wonderful attire (dresses), through their seeing our Lord, with eyes full of deep love for Him, on hearing the sweet sounds of our Lord's flute!"

एवं रूपवर्णनामुक्त्वा षोढा वर्णयन्ति धन्यास्त्विति षड्भिः-
हरिण्योप्सरसो गावः पक्षिणो नद्य एव च ॥ (१८)॥

मेघाश्चेति क्रमेणैव कृष्णैश्चर्यादिबोधकाः ।

ईश्वरः पूज्यते लोके मूढैरपि यदा तदा ॥ (१९)॥

निरुपाधिकमैश्वर्यं वर्णयन्ति मनीषिणः ।

वीर्यं देवेषु तत्रापि स्त्रीषु तत्रापि कामतः ॥ (२०)॥

सान्निध्ये पुरुषाणां च मूर्च्छां तेन ततो महत् ।

यशो यदि विमूढानां प्रत्यक्षासक्तिवारणात् ॥ (२१) ॥

स्वधर्मं योजयेत् तेषु तदा भवति नान्यथा ।

तामसा राजसाश्चान्ये गुणातीताश्च रूप्यते ॥ (२२) ॥

वृन्दावनं गुणातीतं मुनयश्चापि पक्षिणः ।

गोवर्धनश्च त्रितयं गुणातीतमिह स्थितम् ॥ (२३) ॥

तद्रताश्चापि लोकेऽस्मिन् गुणातीता भवन्ति हि ।

श्रियो हि परमा काष्ठा सेवकास्तादृशा यदि ॥ (२४) ॥

ज्ञानोत्कर्षस्तदैव स्यात् स्वभावविजयो यदि ।

हरेश्चरणयोः प्रीतिः स्वसर्वस्वनिवेदनात् ॥ (२५) ॥

उत्कर्षश्चापि वैराग्ये हरेरपि हरिर्यदा ।

भक्त्या च तादृशत्वं च सा सेवा सेवकोचिता ॥ (२६) ॥

KĀRIKĀS 18 to 26 Meaning: Our Lord Shri Krishna's 6 Divine qualities (GUNAS) are respectively being described through reference to the she-deer, the celestial damsels (APSARĀS), the cows, the birds, the rivers and the clouds.

Wise people say that when even the so called "foolish" (MOODA) persons begin to worship our Lord, then, we have to conclude that our Lord has opulence (AISHWARYA) without any defects.

In this Kārika, after describing the greatness of the "sounds" made by the flute, our Lord's quality of "Veerya" or "valour" is being described. Like, after hearing this playing of the flute by our Lord, all the celestial gods and the celestial damsels and women felt very deep loving attachment to our Lord, and became unconscious, no sooner they went near to the celestial gods and their husbands.

It was very surprising indeed, that all these "dumb" animals were made to get rid of their attachment to their usually liked and loved external (outside) materials and were attracted, with great devotion, to get attachment to our Lord, through the drinking of this nectar of our Lord's playing the flute - in this way our Lord established His love and Bhakti in them. This indicates our Lord's Divine quality of "fame" or "YASH".

Now, description is made of the Tamasik, Rajasik, Satwik and those devotees who have progressed beyond the three Gunas (NIRGUNA). Here, the Brindavan forest, the sages who were in the form of the birds and the Govardhana mountain - all these three had reached the "NIRGUNA" stage. *In this world, those who are devoted to these three, with intense Rati or Prema (love) also will certainly, progress towards the "NIRGUNA" state.*

"When a person is really in the enjoyment of "Shri" or real Divine prosperity, then the stringed musical instrument of Veena is played for him" - as per this Vedic utterance, all the birds, who were great sages and had exclusive love for our Lord, attained "Shri" or wealth (prosperity), which is Divine in nature and one of the Divine 6 attributes of our Lord.

The last frontier in spiritual attainment in this path of Bhakti is this "Shri" (our Lord's Divine attribute of 'wealth') and when the devotee attains this "Shri" then, he is enabled to conquer his natural propensities/desires/fears etc. (SWABHĀVA), and due to this only, the glory and greatness of Jñāna or spiritual wisdom arises.

When the devotee offers "all of his" and everything at the lotus feet of our Lord, then this devotee is blessed

by our Lord, to get pure and total devotion and love for His Holy feet.

The Divine quality of "detachment" (Vairāgya) arises only when the Devotee becomes fit and deserving to mitigate the sorrow of our Lord Shri Hari. This Bhakti or Prema (love to our Lord, only can confer this ability to mitigate the suffering of our Lord. It is indeed appropriate for a Devotee to do such type of seva or service to our Lord.

श्रीसुबोधिनी : यदा खलु वै पुरुषः श्रियमश्नुते वीणास्मै वाद्यत" इतिश्रुतिन्यायेन सर्व एव विहगा भगवदीया अपि परमां श्रियं प्राप्नुवन्ति.

Commentary: In the second Karika, it has been said, that our Lord has unfettered opulence (Aishwarya). This is indeed appropriate and proper. Because, in this world, wherever there is opulence, although the same may not be Divine, there is acceptance and respecting of these persons. In other words, where there is no attribute of opulence seen, there respect and approval are denied. This is the nature of the world. Conversely, if someone is respected and admired, even without this "opulence" of having many things, then we should conclude that this person has in him the "natural opulence" (AISHWARYA). If a spiritually wise (Jnāni) person does worship and respects a person, even without the external ingredients/materials of "opulence", then we can safely assume that the Jnāni is fully aware of the "inner-opulence" and greatness of this person, whom he worships or respects. But if an ignorant person worships and respects a person, who has not exhibited any of his material/ingredient of "opulence" and neither this ignorant person is aware of the "inner-opulence" of this person, whom he respects, then we have to presume that the person, to

whom this worship and respect is offered by even ignorant persons, indeed, has certainly great qualities and attributes of "opulence".

In the third Kārika, the glory of our Lord's "Veerya" or "valour" is being explained. Our Lord was showing Himself, in a human form. Even then, the celestial women and damsels got intense loving attachment to our Lord. This is indeed considered as "next to impossible" - as it should not happen - as these celestial damsels and women, can never hope to get the joy and Rasa, which they usually have from other celestial beings, from a human being. Even then, why did they get so much of loving attachment to our Lord? Our Lord has also not shown His supernatural prowess to these celestial women. But these celestial women got so much intense infatuation (MOHA) for our Lord, on just seeing our Lord's Divine form and attire, which usually attracted the Gopis and also after hearing His playing the flute. These were intended to attract only the ordinary Gopis. Even then these celestial women got infatuated, with loving attachment, to our Lord. The main reason for this "happening" was the Divine quality of "Veerya" (valour) present in our Lord.

In the fourth Kārika, the reason for the exhibition of our Lord's Divine attribute of "Yash" or fame has been specified. This Divine quality is present only, when it can remove the attachment of devotees to other materials/pleasures and attract them to get fully and totally attached to our Lord, with intense love and Bhakti. *This "conversion" takes place only, when the Lord establishes His love and grace in the hearts of those, who were earlier attached to other materials/pleasures.* Here our Lord removed the attachment of the cows to the eating of green grass and others, by filling them up with the nectar of His

lips, being distributed through the sounds of the playing of the flute. This enabled the Divine attribute of "Yash" (fame) of our Lord to expand and there was no other way to achieve this.

In the 5th and the 6th Kārikas, it has been said that the Brindavan forest, the birds who were really the sages/seers and the Govardhana mountain are all great Devotees, who have "gone beyond the three Gunas" (NIRGUNA) and the Gopis, who are deeply loving and attached to these three categories are also considered as "NIRGUNA" devotees! These will be explained, in detail, later, as and when each of these three categories is referred to, in the particular verse.

In this world, it is said that if a servant is happy and enjoys life fully, with all comforts, then the master or Swami, to whom this servant is attached, is considered as lucky or fortunate - indicating that the master will enjoy, definitely, more comforts and bliss. The birds, who were situated on the branches of the trees and who were really great and noble sages and seers, now were seen hearing the beautiful playing of the flute, by our Lord, who was standing below (lower). These sages, were seen as enjoying the bliss of experience arising out of this Divine play of flute by our Lord. In this way, they were really enjoying the Divine attribute of our Lord viz. "Shri" (wealth). (That is why, it is said in the Vedas that the musical instrument of Veena is played, when a person is made to enjoy this Divine "Shri").

In this Divine Leela, the Divine attribute of "Shri" which is stationed always in our Lord, which does all the various tasks, as per the desire of our Lord, had now come into these birds, through which, we are able to understand the Divine attribute of "Shri" of our Lord,

who is the "cause" for the "task" of blessing these birds with deep love to our Lord (i.e. "Shri" is both the "task" and the "cause" KĀRYA AND KARANA). In the same way, the "Jnāna" of spiritual wisdom exhibited by the rivers makes one understand and comprehend the "causative factor" of Jnāna, which is one of the 6 Divine attributes of our Lord. In the same way, we can also comprehend the "task-oriented" Divine attribute of "Vairāgya" (detachment) in the behaviour of the clouds.

When a servant or a Devotee of our Lord attains such a stage (i.e. is enjoying always the bliss of our Lord at all times) then we can experience the exalted exhibition of the Divine attribute of our Lord "Shri" (wealth). *In the same way, the exalted rise of Jnāna or spiritual wisdom is indicated, when the Jnāni is able to subjugate his own natural tendencies, (Swabhāva) and inherent nature.*

The two kinds of "Vairāgya" (detachment) are as follows: (1) *Not to have "attachment" to any material or person is an "ordinary".* (2) *When this "attachment" is coupled with "renunciation" (THYAGA) i.e. all the materials are given away for the benefit of other, then only, this "detachment" (Vairāgya) attains it's acme and apogee.*

(3) *If this "detachment", as described in the latter portion of point no.2 (i.e. along with actual giving away of one's everything) makes one get "loving attachment" (RATI) to the lotus feet of our Lord, then this "detachment" becomes a sure and strong stepping stone, in the path of Bhakti. If in this path, all of one's possessions are dedicated to our Lord, then this "detachment" seen in this path of devotion has attained it's highest level.*

(4) *If this "detachment" leads to the seva or service of the Lord, as per this path of Pushti or grace, then, it*

is called as the "detachment" exhibited in this path of grace. If this seva or service is done with "Prema" or love, then this "detachment" is considered as the highest of all others.

MUCH ABOVE THAN ALL THE TYPES OF 'DETACHMENT' AS EXPLAINED ABOVE, IS THE UNDERTAKING TO DO SEVA OR WORSHIP OF OUR LORD SRI HARI, BY DEDICATING EVERYTHING WE HAVE, TO HIS LOTUS FEET, WITH DEVOTED LOVE WITH A VIEW TO MITIGATE AND ALLEVIATE THE SUFFERINGS AND EFFORTS OF OUR LORD, SO THAT OUR LORD DOES NOT HAVE ANY DIFFICULTY OR SUFFERING ON OUR ACCOUNT AND HE IS MADE HAPPY AND JOYFUL AT ALL TIMES. [DOES THIS STATE OF MIND INDICATE THAT AS OUR LORD HAS BECOME EVERYTHING AND EVERYONE IN THIS CREATION OF HIS', THE ACTION FOR MITIGATING HIS SUFFERINGS WILL BE TO HELP IN THE MITIGATION OF SORROW AND SUFFERINGS OF EVERY CREATED BEING, REGARDING THIS ACTION, AS DEDICATED TO OUR LORD, AND WITH A VIEW TO GIVE A HELPING HAND IN OUR LORD'S CONTINUOUS WORK OF GIVING JOY TO THIS WORLD, BY ANSWERING THE PRAYERS OF EVERYONE, WHO APPEALS TO HIM. DOES THIS MEAN THAT THE HIGHEST WORSHIP IS TO SERVE AND HELP OUR LORD'S EFFORTS, WITH LOVING DEDICATION AND FULL UNDERSTANDING, IN THIS WORLD OF CREATION, OR IT'S WELFARE AND FOR THE WELFARE OF ALL IT'S BEINGS - AS OUR LORD ONLY HAS BECOME EVERYONE AND EVERYTHING. IS THIS THE HIGHEST 'RENUNCIATION OR DETACHMENT'?

(VAIRĀGYA), WHICH IS A DIVINE ATTRIBUTE OF OUR LORD?]

The best example for this, given here, is the actions of the clouds, which mitigated the suffering of our Lord and His companions by giving up everything, which they had.

श्रीसुबोधिनी : ज्ञानं हि क्रियाविशेषणीभूतं, क्रियोत्कर्षः पूजायां, सापि चेद् ज्ञानमयैर्द्रव्यैर्भगवद्विषयिणी भवति. भगवज्ज्ञानं स्वज्ञानं च तस्या अप्यङ्गं, तदभावे सर्वं व्यर्थम्. यद्यन्यत्रापि तद् भवेत् तदा तदेवोत्तममिति पक्षमाश्रित्य पूर्वपक्षं व्यावर्तयन्ति धन्यास्त्विति. तुशब्देन स दोषो न ज्ञायत इत्याशङ्कां परिहरन्त्य आहुर्मूढमतयोपीति. स्त्रीणामेवाभिनन्दनं प्रकरणाद्धरिणानां स्त्रियोऽत्र विवक्षिता हरिण्यः. सर्वत्रान्या एव वर्णयन्तीति ज्ञातव्यम्. स्वस्याकृतार्थताभावनया दैन्याविर्भावे भगवान् कृपया वर्ण्यमानसर्वसामग्रीसहितः प्रकटीभूत इति ज्ञापयितुमेता इत्युक्तम्. तासां भाग्ये हेतुमाहुर्या नन्दनन्दनं निरीक्ष्य वेणुरणितमाकर्ण्य भगवत्कृतैः प्रणयावलोकैर्विरचितां पूजां स्वस्मिन् दधुरिति. या इति पूर्वं भगवदुक्ताः प्रसिद्धाः. नन्दमप्यानन्दयतीति नन्दनन्दनः. भक्तोद्धारार्थमेव ब्रह्मवाक्यात् प्रवृत्त उद्धारप्रकरणात् ता अप्युद्धरिष्यतीत्युपात्तः स्वीकृतो विचित्रो वेषो येन. अनेन रसाभिनयार्थं प्रवृत्तो भगवानुक्तः. एवं स्वरूपतस्तत्कार्यकर्तृत्वं साधनतश्च फलमुखं कर्तृत्वमुक्तम्. विचित्रपदेन सर्व एव रसाः परिगृहीताः. समीपे स्वीकारो ब्रह्मानन्दस्य तत्र प्रवेशनार्थः. आकर्ण्येत्येव क्रिया वेणुरणिते भगवति चार्थतः शब्दतश्च. पशुदृष्टिर्विशेषं न गृह्णातीति शास्त्रदृष्टिरुक्ता. पश्चाद् जायमानापि प्रत्यक्षदृष्टिरन्यानुरोधिनीति विद्यमानापि सा न गणिता तदाहाकर्ण्येति. वेणो रणितं सर्वरससाधारणं, यथा रसो बाह्यतो न गच्छति तथा शब्दविशेषो रणितम्. तादृशमपि निकटे गत्वा श्रुतवत्यः. अनेन दैहिका धर्मा निवर्तिताः. सहकृष्णसाराः स्वभर्तृसहिताः. अनेन भर्तृनिरोधोपि परिहृतः. सापत्न्याभावश्च कृष्णसारा इत्यनेन, कृष्ण एव सारो येषामिति कृष्णसाराः. अनेन गोपास्तथा न भवन्तीति स्वस्यातथात्वं सूचितमन्यथास्माभिरपि सह गोचारणं कुर्युः. अत एतेऽभिमानसारा एव— धन्यास्ते कृष्णसाराः. स्नेहपूर्वकावलोकनैर्विरचितां भगवति पूजां धारयामासुः. नेत्राण्येव कमलानि ज्ञानवासितानि ज्ञानोद्भवस्थानानि,

of the Lord, as per this rule of Purāṇa or grace, there is

तैः पूजा सर्वोत्तमा; तस्याश्च धारणं ततोपि. कृतिरथादेवोक्ता. भगवता च प्रतिपूजितमात्मनि वा दधुः. सदयावलौकैरिति वा पाठः. एतावदेव कर्तव्यं प्राणिनां भगवतश्च ॥११॥

SRI SUBODHINI: Out of the 6 Divine attributes of our Lord, the first category of the glory of the "she-deer" (HARINI) is explained, to bring out the Lord's first Divine attribute of "opulence" or AISHWARYA. Hence, the glory of the "she-deer" is praised.

Spiritual wisdom or Jnāna is the special quality of the tasks which are being done and when service (seva) or worship of our Lord is done with those materials, which are related to this Jnana or spiritual wisdom, then this sort or method of worship enhances the glory and greatness of this "act" of worship. (i.e. without Jnana, as the base and the force behind, "actions" of every type, and especially the worship and service of our Lord, do not attain their desired result or confer the required result or "Phalam"). *There are two parts for this type of worship. Firstly the "Jnana" (knowledge) about our Lord and secondly "Jnana" about ourselves. When the "action" (KRIYA) of worship is done, with these two types of "Jnana" or knowledge, then it attains, the desired result. In other words, if worship of our Lord is done, without the full knowledge of these two factors, then this worship goes in waste.*

In the verse, the words "fortunate indeed are the foolish she-deer" - the use of the word "Tu" (indeed) denotes, that despite the fact, that the she-deers have no knowledge of these two parts (viz. about the Lord and about themselves), they are considered as "fortunate". In this discussion, the glory of devoted women (to our Lord) is being specially emphasized, as here, instead of using the word "Deer" (Male), the word used is "she-deer"

(female). We have to understand that this description is being made by the Gopis only. On seeing the "fortune" of the she-deer, the Gopis, realized their own "misfortune" and due to this intense feelings of "having lost out" they got the Bhava or attitude of being "meek and weak" (i.e. not being deserved or entitled to our Lord's love) - thus becoming truly humble and full of surrender to our Lord - and this "DĪNATA" or "meekness" enabled them to perceive clearly the glory and fortune of the "she-deer" and also describe about it fully. The Gopis are able to say about the reason for the "she-deer" being "lucky" (BHĀGYAVATI) - as the "she-deer" on having the Darsan of our Lord, and after hearing to the playing of the flute of the Lord, made His worship, through their loving eyes and our Lord in turn had accepted this loving worship. Hence, these "she-deer" are considered as "fortunate or lucky" (BHĀGYAVATI). The use of the word "Ya" (these) has been made to denote, that the reference made to the "she-deer" pertain to the same dumb "she-deer" (chapter 12 - 7) who had done the worship of our Lord earlier. Hence, they are, indeed "DHANYĀ" or very lucky and fortunate.!

Our Lord is "Nanda nandan" - denoting that our Lord gives "Ānanda" or joy to his father "Nanda" (meaning, "He is of the form of Bliss itself") and as per Lord Brahma's words, our Lord has manifested for the sake of the redemption of His devotees and this Divine Leela pertains to our Lord's enactment of this "redemption Leela" (UDDHĀRA LEELA). Hence, our Lord will redeem these also. Due to this reason only, our Lord has bedecked Himself with a wonderful attire, when the "she-deer" were near Him. From this we may say that our Lord had decided now, for the sake of these "she-deer", to

express His "Rasa" or "Bliss" as a Divine Leela. In this way, our Lord Nandanandana (Shri Krishna) is determined to redeem all the Devotees and, through this Divine form and attire, He is determined to give them the "result" or "Phalam". (Here the sadhan (effort) is His divinely attired form only). He has bedecked and dressed Himself as "VICHITRAVĒSHA" - wonderfully and exclusively attired form - to convey the message that "I have with me the entire Bliss or Rasa and this Bliss is in Me as I have bedecked Myself in this "wonderful form". The goal was to make them experience "Brahmananda" (the Bliss of Brahman), through which, these "she-deer" will be made Divine and celestial and also become fit to receive the Bliss of our Lord's "Rasa Swaroopa" (His Blissful form).

The word "ĀKARNYA" - (having heard) has been used very specifically, although the "she-deer", being animals lack this power of "hearing and understanding" - especially what they see. But here, the "she-deer" after listening to the playing of the flute by our Lord, merged their mind and the senses in our Lord and His playing of the flute. They were able to do this, due to the grace of our Lord.

That the "she-deer" heard only the sound of our Lord's flute, the words used here "everything else was very ordinary in comparison to the sound of our Lord's flute" (VENORANITAM SARVA SADHĀRANAM) -this denotes that the Bliss of the Lord's flute (the Rasa) was the highest and all other "Rasa" or Bliss paled into nothing, in comparison to the exalted nature of this sound (Rasa). The word "RANITA" is used to reemphasize, that such a Blissful Rasa or Relish should never be allowed to go outside. The "she-deer" also went near to our Lord and began to listen to His flute. On listening to our Lord,

in this manner, they forgot that they were "she-deer" (i.e. female) - that is, they forgot about their bodies - in fact, when they were listening to the playing of the flute, their husbands were near them. But as they had forgotten being just "bodies" (DEHA DHARMA) and as their husbands also did not object to their enjoying this Bliss given by our Lord, they were now able to free themselves also from the thought of being with their husbands.

The "Male" deer are termed here as "KRISHNASĀRA" i.e. that these deer knew about the Divinity of our Lord. But the Gopas were not able to fully understand the Divinity about our Lord and the Gopas are not considered as "KRISHNASĀRA"! In view of this, these Gopas lacked their vision of "oneness" with their Gopi wives. If it was not so, they would have brought their Gopi wives also to the forest, as the deer had brought along their wives also. These Gopas are proud people and these deer are really fortunate and lucky and hence these "she-deer" also are fortunate and lucky in every way.

These "she-deer" are also very lucky due to the reason that they, with their intensely loving looks, did the welcome and worship of our Lord. Here, in this worship, the eyes symbolize the lotus flower with the fragrance of Jnana (spiritual wisdom) and worship performed in this way, is considered as the very "best" and to be in the state of such an exalted worship of our Lord, is indeed of the highest value (UTTAM). Our Lord also did the "return worship" through His compassion-filled eyes and the "she-deer" established this Divine Blissful compassion filled form of our Lord, in their hearts, very firmly.

Indeed this is the only duty for the souls in this world that they do the Darsan of our Lord, through the Highest

Prema or love and it is said that our Lord in turn, considers it as His duty to redeem the souls through His compassion-filled eyes i.e. make the life of the Beings blessed with His Divine compassionate grace! This is indeed the duty of the Lord.

In the next verse the state of the "Divine damsels" (APSARĀS) is explained.

अप्सरसामवस्थामाह कृष्णं निरीक्ष्येति.

कृष्णं निरीक्ष्य वनितोत्सवचारुवेषं-

श्रुत्वा च तत्कणितवेणुविचित्रगीतम् ।

देव्यो विमानगतयः स्मरनुन्नसारा-

भ्रश्यत्प्रसूनकबरा मुमुहुर्विनीव्यः ॥१२॥

VERSE 12 Meaning: "The celestial women who were travelling in the sky, having seated in their planes (VIMĀNA) got intense love for our Lord, on having the Darsan of our Lord, who was bedecked with such a beautiful attire, which would confer Bliss and Ānanda to all women and on listening to the wonderfully astonishing sounds of the flute, played by our Lord. They now lost their discriminating faculty (VIVEKA) and got so much infatuated, that the flowers adorning their knots of hair fell automatically, their dresses got untied and these celestial women were not aware of all this, due to their one-pointed intense love for our Lord."

श्रीसुबोधिनी : कृष्णपदार्थात् स्त्रीणां निरोधः सूचितः- आनन्दे दृष्ट आनन्दसाधन आसक्त्यभावो युक्त एव, तत्रापि सदानन्दे. नितरामीक्षणं दिव्यदृष्ट्या. स्वजातीयोद्धारार्थमागत इति विशेषः, तदाहुर्वनितोत्सवचारुवेषमिति. वनितानामेवोत्सवार्थे चारुवेषो यस्य स. उत्सवो ह्यनेकविधस्तत्तदुत्सवे ते ते भूषिता भवन्त्युत्सवरसानुभवार्थम्. केवलं वनितानामेवोत्सवो यत्र, वनं यौवनमिताः प्राप्ताः प्राप्तवत्यः. वनं सञ्जातमिति वा, 'इतच्'प्रत्ययः. न हि

तत्र प्रविष्टः पुनरावर्तते. 'यौवनमि'त्यत्रापि 'यु'मिश्रणार्थे 'वनमि'ति. तासामेवोत्सवो भवत्विति भगवता वेषः कृतः, सर्वाभरणभूषिताः सर्वा एव वनिता यथावेषरसं पुरुषार्थमनुभवन्ति. अनेनास्मिन्नुत्सवे यासामलङ्कारादिनोत्सवो न जातस्तासां वनितात्वं व्यर्थमेव, यथा रण्डानाम्, तत्रापि चारु मनोहरमन्तरप्यलङ्कारहेतुस्तत्र प्रेमज्ञानादिकमलङ्कारा बहिरिवान्तरपि रसानुभवश्च. अनेनाप्सरसां भगवदर्थगमने सर्वोप्युपाय उक्तोऽनुभावकं ततो विलम्बेन प्रस्थापकमाह श्रुत्वा चेति, निकटे समागत्य पूर्ववदेव कृणितस्य श्रवणम्. अत्र वेण्वतिरिक्तकूजितादिकृणितानां सङ्ग्रहार्थं तस्य भगवतः कृणितमित्युक्तम्. कृणितश्च वेणुः, तादृशवेणावाविर्भावं प्राप्तानि विचित्राणि गीतान्याकर्ण्येति सम्बन्धः. एकैर्नैव गीतेन मूर्च्छिता जाता इत्येकवचनम्. विचित्राणि सर्वरसार्थानि. शृङ्गार एव सर्वे रसा इति नाट्यशास्त्रसिद्धान्तः, अन्यस्य रसत्वमेव न मन्यन्ते. यथा महान्तः सुवर्णाभरणान्येवोपकरणानि च कुर्वन्ति तथा शृङ्गार एव सर्वरसा, अन्यथा रसिकानां रुचिर्नोत्पद्येत. अत एव विचित्रं गीतम्. यद्यपि ता देव्यो देवतारूपा पूज्या एव, तत्रापि विमानेनैव गतिर्यासां; नापि भोग्या नापि दुःखसहनशीलास्तथापि स्मरेणैव नुत्रः सारो यासां, शरीरेन्द्रियापेक्षया मनो बलिष्ठमिति स्मरेण सारो विवेकः सर्वोप्यपहतः. भूमावनागमने पदभ्यामनागमने स्वतोप्यनागमने हेतव उक्ताः. ततो यद् जातं तदाहुर्मुमुहुरिति. न केवलमन्तरेव हृदयप्रदेशे मोहः किन्तूपर्यधश्चेति- भ्रश्यत्यसूनानि कबरे यासां विगता नीवी च यासामिति केशनीवीबन्धयोर्विश्लेष आमुष्मिकैहिकफलपरित्यागज्ञापकः. देवतात्वान्न मरणं विमानगतित्वान्नाधःपतनं विवेकाभावान्नोपायेनागमनम्. भगवदनुपयोगेऽन्यस्यापि रसो नोत्पद्यतामिति रसाभासो वर्णितः. देवसहितानामपि प्रायेणात्रावतीर्णानां केवलानां स्त्रियस्ताः स्वपत्यन्वेषणार्थमागता भगवन्तं दृष्ट्वा पूर्वावस्थां सर्वामेव विस्मृतवत्यो, भगवानेव पतिर्भवत्विति, तदास्माकं तथात्वं युक्तमेवेत्यर्थः ॥१२॥

SRI SUBODHINI: In the verse, our Lord's Holy name has been given as "Krishna" - to denote that the supreme Para Brahman, confers NIRODHA or pure and total devotion, to those devotees, who have loving and

gentle hearts (here read as Gopis). It is but natural that, one loses interest and attachment to the objects which give joy, when one is face to face with the actual fact of Ānanda or joy. More than this, *if one were to come face to face and have the Total Darshan of our Lord, who is the symbol of everlasting and permanent Ānanda or Bliss (SADANANDA ROOPA), then one loses the attachment to every other object/material, which give the joys and pleasures of this world.*

In the verse the word "having seen" (ĪKSHYA) have been used with a preposition viz. "NIRA" - to make the word "NIRĪKSHYA" - with a view to emphasize the fact, that, these celestial women did not have the Darsan of our Lord's human form but, through their Divine sight, were blessed with the Darsan of our Lord's supernatural and Divine form of Rasa or Bliss. This "Darsan" gave them the special knowledge, that, our Lord has manifested this "special" Divine form, for the purpose of redeeming them. This is proved by the reference in the verse which says "having bedecked Himself with such a beautiful attire, which makes all women happy" (VANITOSTAVA CHĀRU VĒSHAM). Our Lord Shri Krishna has indeed taken this Divine beautiful form only with a view to give Ānanda or Bliss to all women (meaning people with a gentle and loving heart for our Lord). This "Bliss conferring festival" (UTSAV) is of several kinds and types. During these different kinds of "festivals" several different "Rasa" or Bliss was conferred on the devotees, by our Lord. Where the festival of Bliss is centred around "women" only, our Shri Mahāprabhuji, with a view to bring out the sacred secret meaning of the word "woman" (VANITA) has spelled out two meanings.

(1) The word "VANITA" has to be broken as "VANAM ITA PRĀPTĀHA" - meaning, it denotes to those people (see - not only "women" only) who have given up this world and have come to this Brindavan forest exclusively for the sake of attaining the Bliss of our Lord (BHAGAVADĀNANDA). These people are called as "VANITA"

(2) The word "VANITA" has to be broken up as "VANAM YOWVANAMITA HA PRĀPTĀVATYĀHA" - meaning, it denotes those, who have attained the stage of being "youthful".

Our Shri Mahāprabhuji says that our Lord had be-decked Himself, in a beautiful dress and attire, with a view to give Bliss to those who had attained the stage of being "youthful" - i.e. for those, whose hearts had developed loving and intense love for our Lord. This denotes also to those "males", who have also developed intense love for our Lord and with a view to attain Him, have given up all their attachment to this world (nay renounced it) and live in the forest - to these people also, our Lord, out of His limitless compassion has responded, by taking this most wonderful Divine form!

By taking this Form, our Lord gives rise to the feelings of intense loving attachment, in the minds of these women and in the "Males" the attitude of a loving "female" arises, with the Grace of our Lord. In this way, these "Males" also get entitled to have the Blessing of our Lord's "Rasa" or Bliss - like the other women. These "women" also were bedecked, in a very beautiful way, as our Lord had done, with a view to enjoy the main goal of their lives viz. the "Rasānubhava" - experiencing the Divine Bliss. Those women who have not adorned them-

selves, during such festivals are as good as those widows, who are prohibited from wearing such fineries. Like these external adornments, abet and aid the absorption of the 'Rasa' or Bliss, *it is very necessary to have "internal" attire or bedecking (of the inner-mind) and this "bedecking of the inner-mind" is done through "love" and "Jnana" (Prema and spiritual wisdom about our Lord). This enables the devotee to enjoy the Bliss of our Lord, in his inner-mind, as he experiences the same, externally.*

By saying like this, it is said, that, these celestial women had really done, what was expected of them, which would enable them to come near to our Lord. That, they should also be blessed with the experience of our Lord's "Rasa" or Bliss and no delay should be there for this; with a view to achieve this, they came near to our Lord, and began to listen to this wonderful playing of the flute by our Lord. The word "song" has been used, in the singular way - to denote that these celestial women became utterly unconscious, just by listening to one song of our Lord only! The word "VICHITRA" (wonderful - astonishing) is used to denote that all types of "Rasa" or Bliss is there in this scene of our Lord's Divine Leela. Usually in the science of Drama and dancing, the "Rasa" of "love" (Prema - Sringara) is considered as the "highest" Rasa. As this beautiful form was so decked and attired, that this Divine form exhibited endless love and compassion - hence considered as "sarvarasapoorna" - filled with all types of "Rasas" or Bliss.

Like noble persons wear golden ornaments as a mark of Prema or love, and regard this attitude of Prema or love as the acme and apogee of all other "Rasas" of Bliss - without these, "Rasikas" (who are able to appreciate "Rasa") do not become joyful.

These celestial women were "celestial" in nature and hence were worthy of being "worshipped" (POOJYA) and they were seen going in the sky, having seated in the planes. They were not fit for being "enjoyed" by anyone, nor they were used to suffer sorrow. Such celestial women lost, now, their discriminating faculty, due to their intense love for our Lord. They did not come down to the earth, as they were celestial in nature. As they did not come down through their legs, they were seen seated on the planes and as they could not be "enjoyed" by anyone, they did not come down, by themselves. But, despite all these, after listening to just one Divine song of our Lord, they became unconscious.

Not only they became unconscious internally but they also got infatuated externally, through which flowers adorning their hair-do fell down and their dress got untied. *The inner meaning of these external events is that these celestial women, on listening to the song of our Lord, gave up the results of both this and the other world.* As they were "celestial" no "death" came to them also. As they were seated on the planes, they did not fall down either. Moreover, as they had lost their discriminating faculty (VIVEKA), they became incapable of coming down to meet our Lord.

The object or material, which does not come for the use of our Lord, can never exhibit or give rise to "Rasa" or Bliss. As per this rule, as these celestial women were not consecrated or used for our Lord, we should conclude that these celestial women did not get the Highest love and Prema for our Lord. Hence, they did not get the Bliss of our Lord's Divine "Rasa" - as the Gopis got.

These celestial women, had, indeed got out in search

of their husbands. But on seeing the beautifully bedecked Form of our Lord and on listening to His Divine music, they forgot the main purpose of their coming out and got the feeling in their mind that "our Lord Shri Krishna is our real husband". Now the Gopis are telling that, when even these celestial women were seen nurturing their intense love for our Lord, it is indeed but appropriate and right for them, to have more intense love and Prema for our Lord. The nature and the effect on the cows and their calves is explained in the next verse.

गवां वत्सानां च चरित्रमाह गाव इति.

गावश्च कृष्णमुखनिर्गतवेणुगीत-

पीयूषमुत्तभितकर्णपुटैः पिबन्त्यः ॥

शावाः स्नुतस्तनपयःकवलाः स्म तस्थु-

गौविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्यः ॥१३॥

VERSE 13 Meaning: "The cows, drinking continuously, the nectar in the form of the beautiful songs and notes of the flute, pouring out of the sweet face of our Lord Shri Krishna, through their uplifted and raised ears - their udders were now seen pouring milk which was imbibed by their calves - who stood there transfixed due to their eyes being filled up with the tears of joy and having embraced our Lord, with great devotion, through their inner minds."

श्रीसुबोधिनी : चकाराद् गावोपि तथा जाताः. उत्तमाध्योर्मध्यमाभिलाषो निरूप्यते, असम्भावितत्वान्मोहः. ता हि वेणुमात्र आसक्तस्तथा कुर्वन्तीति शङ्कां परिहर्तुमाहुः. कृष्णमुखेति, कृष्णमुखान्निर्गतं यद् वेणुगीतम्. ननु बहूनां वादने मुखादर्शन इतरवैलक्षण्यानवधाने वा कथं भगवन्मुखवेणुगीतमिति ज्ञायते? तत्राह पीयूषेति, अमृतं हि तत्. तेन व्यञ्जकान्तराभावोपि स्वत एव ज्ञायते. सदानन्दो वाच्यो मुखं वागाधिपतिर्निर्गमनं वाक् वेणुरितरविस्मारको

गीतं षड्गुणात्मकमतः सर्वा सामग्रीं वक्तुमेतावदुक्तम्. अन्यथा 'कृष्णगीतपीयूषमि'त्येव वदेयुः. इतरगीतपीयूषनिवृत्त्यर्थं कर्णानामुत्तम्भनम्. प्रतिक्षणं नूतनकर्णत्वात् प्रत्येकपक्षेपि बहुवचनं सङ्गच्छते. पुटशब्देन तदर्थमेव कर्णसम्पादनमिति ज्ञापितं; न हि पर्णपुटे पुनः कार्यान्तरं भवति, चषकादिकं तु बह्वर्थं भवेत्. पुटानां बहुत्वं प्रतिक्षणं नूतनरसतां बोधयति, व्यवस्था तु पूर्वोक्तैव. शावा बालका हरिणादीनामन्यजीवानां वा गवामेव वा, अतिबालका घोषे वा. स्नुतं स्तनात्. पयः कवलरूपं येषां, न तस्य पयसोन्तःप्रवेशः. इदं सन्दिग्धमिति प्रमाणमाहुः स्मेति. तस्थुर्गावः शावाश्च. उभयेषामपि तथात्वे हेतुमाहुर्गोविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्य इति. तासां न बहिःसंवेदनं यतोऽन्तर्भगवन्तं स्पृशन्ति. तत्रापि दृशावृत्तचक्षुषा भगवन्तं स्पृशन्त्य इति न भावनामात्रं किन्त्वाविर्भूतइति ज्ञापितम्, अन्यथा कथं तुल्यता स्फुरति? बहिरदर्शने हेतुरश्रुकला इति, अश्रूणां कला यासाम्. गोविन्दपदं गवां हृदय आविर्भावे दोषाभावार्थं, यतोऽयं तेषामेवेन्द्रः ॥१३॥

SRI SUBODHINI: In this verse, the word "and" (cha) has been used to denote, that the cows also were transformed into the same state, as that of the Divine and celestial Apsarās (ladies) described earlier. Although the Divine celestial ladies are considered as of a higher category, and the cows are generally regarded, in comparison, as of a lower order, at the present time, the unity in their mental and inner desire is emphasized, although, for the cows to nurture this inner desire of being very near to our Lord (SĀYUJYAM) is indeed, far fetched. A doubt may arise, in our mind, that these cows are full of "infatuation" (MOHA) and they were only, merely, attracted to the playing of the flute by our Lord. With a view to remove this doubt only, it is clearly stated here, that the cows were deeply drinking the nectar, flowing from the sweet face of our Lord, in the form of the beautiful notes played by Him, through His flute! They now experienced great joy and Bliss, in their inner mind,

due to the embrace of our Lord and got fully immersed in this Divine Bliss due to the grace of our Lord. Due to this, they stood riveted to one place only (and did not move).

That this playing of the flute has emanated from the sweet face of our Lord - how did they become aware of this? Explaining this, in the verse, the word "nectar" (PIYUSHA) has been used. The inner meaning of this word denotes to the sounds of notes and songs emanating from the flute of our Lord, which the cows were drinking through their ears - these sounds of songs were not "ordinary" at all. These were the sounds emanating from the face of our Lord, who is the controller and basis of all sounds and words! This flute has the capacity to make everyone forget everything else. These Divine notes have entered into their inner mind through their ears. This "song" is filled with all the six Divine qualities/attributes like opulence (AISHWARYA) of our Lord. This Divine nectar of our Lord's song -the cows knew for certain that this Divine song was being sung by our Lord only! If this was not so, i.e. if the "Divine" ingredients were not present (i.e. the Divine presence), then the words used will be only "the nectar of Shree Krishna songs" (KRISHNA GĪTA PĪYŪSHA). In fact all other songs, except this song of our Lord, are not "nectarian" at all. This Divine song only is "nectar" (AMRUTAM). Due to this, the cows raised their ears. The "ears" have been referred to, in the plural form, to denote that "every second the ears were made new (or renewed). The word "PŪTA" (vessel or receptacle) has been used here to denote that the ears have been provided, for all of us, for no other purpose, (except to use them as the vessels to drink the nectar in the form of our Lord's songs, played

through His flute). The ordinary "PŪTA" or vessels will be thrown away, after use and "newer" ones taken or used for drinking milk and others. In the same way, these cows also, with a view to drink this nectar of our Lord's flute, made their ears "new and newer" every second! From this, we can also understand that this joy and Bliss given by the Rasa or relish of these songs played by our Lord, was also new and forever new and it also conferred, new and newer joy and Bliss every time and at all times!

In this verse the word "calves" (SĀVĀHA) has been used and it would mean "boys". This common and general word has been used to denote, not only the children of the deer and cows, but also to the small children in Gokulam. It is not certain, as to whether the milk drunk by the calves, remained in the mouth only or it went inside their stomach. Hence the word "sma" (perhaps) has been used. *The cows and the calves stood silently in one place only as their eyes were now filled up with the tears, due to the deep inward experience they had on our Lord's embracing them in their inner mind. Due to this deep inward joy and bliss, they became unaware of any external pain or problem. It was not that they were embracing our Lord only through their inner mind but actually our Lord had indeed manifested Himself fully, in their inner mind; if this was not so, they would not have felt their "oneness" with our Lord!* They did not see our Lord, as manifested outside, due to their eyes having become filled up with tears. But this "inward experience" was more real!

Our Lord Shri Krishna here is called as "Govinda" - to denote that our Lord is the "senses" (Indriyas) of the cows, and He had now manifested Himself, inside the inner mind of these cows, with a view to remove all their "blemish" (DOSHAM).

It is very difficult for the birds to listen to the sounds of the playing of the flute by our Lord, as these birds lack both the company of the wise (SATSANGHA) and/or spiritual knowledge. With a view to remove this doubt, it is said, in this following verse, that these birds were really great and noble sages and due to this, they were, indeed able to listen to the Divine flute-playing of our Lord.

पक्षिणां श्रवणं सङ्गाभावाद् ज्ञानाभावाच्चासम्भावितं मत्वा
सम्भावनानिरूपणपूर्वकमुपपादयन्ति प्राय इति.

प्रायो बताम्ब विहगा मुनयो वनेस्मिन् ।

कृष्णोक्षितं तदुदितं कलवेणुगीतम् ॥

आरुह्य ये द्रुमभुजान् रुचिरप्रवालान् ।

शृण्वन्ति मीलितदृशो विगतान्यवाचः ॥१४॥

VERSE 14 Meaning: "Oh mother! The birds who are inhabiting this forest, are indeed sages and seers. These birds, are listening intensely to the beautiful playing of the flute by our Lord Shri Krishna, after having quietened their senses and all types of sounds, sitting on the branches of (in the form of hands) these trees, which were looking very beautiful with fully blossomed flowers and buds and having peacefully closed their eyes" (i.e. lost in the ecstasy created by our Lord's Divine music)."

श्रीसुबोधिनी : एता निर्गुणा अत एव यशोदया सह स्नेहस्तद्गृहकन्यका वा. यथा गवां धनस्य रत्नानां सङ्ग्रह एवमेवोत्तमकन्यकानामपि. द्रव्येण क्रीतास्ता गृहे परिपाल्यन्ते राज्ञां दानार्थं. ता यशोदानन्दगोपकुमारिका अम्बेत्याहुः. सिद्धवन्निरूपणे का एता इति सन्देहो भवेदतः प्राय इत्याहुः, प्रायः प्रायेण. बत इति खेदे, कथमेतादृशीं योनिं प्राप्ता इति. हर्षे वा, साधु तैरयमुपायः कृत इति. अम्बेति सम्बोधनं दयार्थं, भगवदाविर्भावादिति केचित्. अतस्तासां वाक्याद् विहगा मुनय एव बाहुल्येन. ते हि मुनयो मननशीला, जानन्त्यत्र

भगवानाविर्भविष्यतीति. अत एवास्मिन् वने कृष्णोक्षणाः- कृष्णार्थमेव क्षणो येषां कृष्ण एव वेक्षणं येषाम्. भगवन्तं पश्यन्त एव तदुदितं कलवेणुगीतं द्रुमभुजानारुह्य शृण्वन्ति. यावद् भगवतो वेणुनादो न श्रुतस्तावद् रूपमेव पश्यन्तः स्थिता. यदा पुनर्वेणुनादमारब्धवांस्तदोभयं कृतवन्तो. यदा पुनस्ततो भगवान् दूरे गतस्तदोड्डीयान्यत्रगमने वेणुनादरसो गमिष्यतीति तत्रैव स्थिताः. कदाचित् स रसो रसान्तरमुत्पादयिष्यति रसान्तरेण वा प्रतिबन्धो भविष्यतीति नाशङ्कनीयं, यतः कलमव्यक्तमधुरं वेणुगीतं, ततो भगवतः सकाशादुदितं नादब्रह्मात्मकं वेणुरप्यव्यक्तमधुरस्ततो मधुर एव रस उत्पद्यत इति. गीतं वा भगवदुक्तपरमार्थप्रतिपादकं; तदा तदुदितमिति विशेष्यम्. वेदशाखा इव द्रुमभुजानारुह्य पतनमारणादिशङ्काभावात् निश्चिन्ताः शृण्वन्ति. मनसो विषयान्तरसञ्चाराभावाय भगवति दूरे गते दर्शनाभावात् मननाभ्यासाच्च मीलितदृशो जाताः. विशेषेण गता अन्यविषयिका वाचो येभ्यः, भगवदुपयोगिवागत्यागज्ञापनायान्यपदम्. एतच्च सार्वदिकमिति ज्ञेयम्. अन्यथा श्रवणकाले वाचस्तत्प्रतिबन्धकत्वेनैवाभावः सिद्ध इति तदुक्तिर्निरर्था स्यात्. तथा च सदैतद्रसानुभवो हृदीति ज्ञापितं भवति. एतेनास्य नादस्यालौकिकत्वं दुर्लभत्वं चोच्यते, न हि मुनीनामतादृशोऽर्थ आसक्तिः सम्भवति. तेषां शरादिभयाभावार्थमाह रुचिरप्रवालानिति, पल्लवा उत्तमाः कोमलपत्राण्याम्रादिस्थितानि दृष्टिमुद्रणेपि हेतुरन्यथा प्रवालदर्शनं स्यात्, मुखमुद्रणेपि हेतुरन्यथा तेषां भक्षणं स्यात्. कोलाहलश्च सम्भवति, शकुनभाषणमन्योन्यं पदार्थनिरूपणं वा.

(यद्यप्युक्ता एते हेतवस्तु साधका एव भवन्ति तथापि मन्मनस्येवं भाति, यतो यन्नादरसपराः स्वरूपरसान्तरायमपि सहन्ते, तेन तात्पर्यान्तरमपि ज्ञेयम्. तथा हि- भुजपदतात्पर्यं पूर्वमेवोक्तम्. कदाचिद् वेषशय्याद्यथ तत्र भक्तानां प्रभोर्वा तदानयनार्थं तदारोहणे सान्निध्यरसोप्यनुभूतो भविष्यतीत्याशया तत्रारूढा इति विशेषणतात्पर्यम्. नेत्रानिमीलने पल्लवानयनार्थं भक्तानां निःशङ्का प्रवृत्तिर्न स्यादिति तथाकृतिः. वाङ्निरोधहेतुः स्पष्टः). ॥१४॥

SRI SUBODHINI: "Oh mother!" These are the Gopis, who have gone beyond the three attributes of

Satwa, Rajas and Tamas (NIRGUNA), who have now addressed, with very great love, Mother Yasodha. By calling the Mother, in this way, and through this they have clearly expressed their intense love for mother Yasodha.

In the olden times, people used to collect very good and most virtuous (accomplished) (UTTAM) girls also in the same way, as they used to collect and gather, the cows, precious stones and wealth. There was also buying, through paying a price, of very accomplished girls. This sort of collection of women was prevalent, as, in those days, they had to gift these very accomplished women to the kings. The girls in the household of mother Yasodha, who might have been bought or brought, are now, described as "very virtuous" (UTTAM) and who have attained, the high spiritual stature of being "NIRGUNA" (of having gone beyond the three qualities). They now say "Oh Mother! All these birds are indeed seers and sages. They used the description "almost all of them or many of them" - to denote that none need to ask, as to who these birds were? The word "Bata" (expressing sorrow) denotes their "sorrow" - as to how these sages have now become the birds. Conversely, this word can denote also their joy - that even the sages and the seers, can peacefully hear the nectar of the Divine playing of music by our Lord's flute! They were indeed drinking the Rasa or nectar of this music. Gopis seem to congratulate them for their efforts!

"Mother" - this word has been used, by these girls, with a view to express their compassion (DAYA) or sympathy. Some commentators aver that, this word "Mother" (AMBHĀ) has been used, to emphasize the fact of the manifestation of our Lord Shri Krishna, from mother Yasodha. As mother Yasodha is our "Lord's" mother, this respectable word has been used. From the

words of these "NIRGUNA" Gopis, we understand, that all these sages and seers, were "contemplative" (MANANASĪLA) by nature. They always "contemplated" about the Lord, in their mind. Through this constant remembrance of our Lord, they had clearly realized that our Lord was going to manifest Himself in Brindavanam. These sages were waiting all this time only to have the Holy Darsan of our Lord. Now they were able to get the Holy Darsan of our Lord, to their heart's content. They now listened to the sweet music of the flute played by our Lord, sitting on the branches of the tree. They did not get the Holy Darsan of our Lord's Divine form, till they heard the Divine playing of the flute by our Lord. When the Lord began to play His Divine flute, these sages and seers did both the tasks viz. they listened to the beautiful sounds (NĀDA) of the Divine flute and also simultaneously had the Holy Darsan of our Lord's Divine form. When our Lord went away to a distant place, these sages and seers, did not move out from their original place, as moving out to different place, they thought, would make them lose the nectar of the sound of the flute.! Hence they stayed put in the same place. If anyone had nurtured a doubt, that, this sound of the Divine flute, will give rise to any other type of Rasa or relish and will mitigate the beauty of the nectarian bliss arising out of our Lord's playing the flute, with a view to remove this doubt, it is said, that this playing of the Divine flute and the songs is not ordinary at all but "extraordinary and Divine" and this song contains the hidden sacred Divine Rasa or nectar, which is always permanently stationed in our Divine Lord and never ever changes. Moreover the flute, which is of the Divine form of "Nādabrahma" (Brahman in the form of sound) is also full of unmanifested or hidden sweetness

and nectarian in nature. From this Divine flute, only sweet nectarian Divine sounds and songs can emanate and such music always establishes the eternal truth of our Lord, in the heart of everyone.

Like the sages and seers, resorting to the chanting and practices of the various "branches" (parts) of the Vedas, attain a peaceful, contented stage and remain happy and full of Bliss at all times, in the same way, these birds, who were really noble Mahatmas and sages, have also resorted to the "branches" of the trees, who were really the Vedas (in the form of trees). *These sages were very particular that their minds should never leave, even for a second, from the contemplation of our Lord's Divine form and the Bliss arising out of the sweet sounds of the playing of the Divine flute by our Lord.* Hence, on our Lord, going further away from them, they knew that they will not have the Holy Darsan of our Lord. So much so, these sages, with a view to contemplate our Lord in their inner mind, closed their eyes and did not disturb their intense and one-pointed concentration, through the utterance of words (noise) which is not pertaining about our Lord. As they wanted to observe this depth of their silence, they completely stopped from making any type of sound. These sages and seers, who had taken the form of these birds, observed this silence on a permanent basis and at all times. Why? At the time of listening to the Divine playing of the flute, if they were to speak out, then, their concentration for listening will get disturbed and the effect of "listening" will be nullified. In view of this, the birds became dumb and closed their eyes also. This proves the fact that they were, indeed, always enjoying the Bliss of the Rasa of our Lord's nectarian playing of flute. *This Divine experience continued, with the grace of our Lord, at all times.*

Through all this, the "rare" (DURLABHA) and the "supernatural" (ALOUKIK) nature of the sacred Divine sound of the flute are explained. If these qualities and attributes were not in this flute, then these birds, who were really noble Mahatmas and sages would not have become attached to this playing of the flute. *Sages and seers do not get interested in any other type of sound, task or experience, except the Divine and the sacred music of our Lord. Nothing else or less interests them.*

The words "beautiful buds and flowers" used in this verse, mean, as explained by some commentators, that these birds were fully covered by these "beautiful buds and flowers" so that they were not subjected to the fear of an arrow of a hunter hitting them.! The birds thought "these buds are beautiful and due to their beauty, our eyes may be tempted to have a look at them and this attachment will prevent us from having the Holy Darsan of our Lord". Hence the birds closed their eyes. They closed their mouths also as keeping them open, may tempt them to eat these beautiful and soft buds. They also closed their eyes for another reason, that keeping them open may tempt them to make different sounds, as per the inherent nature of the birds. Emanation of sounds from their mouths will create all-round disturbance and, following their own inherent nature, they will also indulge in talking to each other.

भगवद्वेणु नादेन नद्यादिषु जातमाह नद्यस्तदेति-

In the following verse, the behaviour of the rivers and the effect on them, on hearing the sound of the flute played, are explained.

नद्यस्तदा तदुपधार्य मुकुन्दगीतमावर्तलक्षितमनोभवभग्नवेगाः।
आलिङ्गनस्थगितमूर्मिभुजैर्मुरारेर्गृह्णन्ति पादयुगलं कमलोपहाराः ॥१५॥

VERSE 15 Meaning: "At that time, the rivers also, on hearing the Divine music of our Lord, inspired by great desire, lost their swiftness and speed (i.e. stopped) through which the waves rising in them also got stilled. These rivers brought beautiful lotus flowers, as presents to our Lord, and with a view to embrace Him. When our Lord's Holy feet became still, these rivers, embraced His feet, through their hands, in the form of the rising waves."

श्रीसुबोधिनी : यदा मुनयो भगवतानुगृहीता वेणुद्वारा सर्वं तत्त्वं ज्ञातवन्तस्तदा नद्योपि वयमपि कृतार्था भविष्याम इति तदुपधार्य मुनीनां ज्ञानोपदेशं निश्चित्य. तत् प्रसिद्धं मोक्षदातुर्गीतं श्रुत्वावर्तेन भ्रमणेन मूर्च्छया लक्षितो योऽयं मनोभवस्तेन स्तम्भजनकेन भग्नो वेगो यासां; स्वाभाविकी गतिः कुण्ठिता. मनोभवोऽत्र विवेकः, अचेतनप्रायाणामपि भगवत्सम्बन्धाकाङ्क्षेत्याहुः. न स्थितिमात्रेण तदासक्तिर्भवत्यौषधादिनापि तथा सम्भवादत् आहालिङ्गनार्थं स्थगितं स्थिरीभूतं भगवतः पादयुगलं कमलोपहाराः सत्य ऊर्मिरूपैर्भुजैर्गृह्णन्ति स्वहृदयकमलं भगवच्चरणारविन्दे दत्त्वा तत् स्वयं गृह्णन्ति. नदीनामपि देवतात्वात् ताभिः सह नान्यालीला सम्भवत्यत आलिङ्गनार्थमेव स्थितिः. प्रयोजनार्थमुक्तं मुरारेरिति. मुरो हि जलदोषात्मकाविद्यारूपस्तस्यारित्वादवश्यं चरणसम्बन्धे नदीगतामविद्यां नाशयिष्यति ॥१५॥

SRI SUBODHINI: When our Lord blessed the sages and seers of Vraja, through which, they realized the principle of our Lord's Rasa or relish in His supreme Divine form, then, on seeing thee sages, the rivers desired that they should also be blessed by our Lord. They, appreciating the spiritual wisdom of these sages and on hearing the most wonderful Divine song of our Lord, which confers liberation to the devotees, now expressed their own desire for the Lord. Their flow got stopped and the waves on them became still. Their desire for our Lord made this possible, although it is natural for the river to

flow. The rivers got still. But this "desire in the mind" of the river was based on spiritual discrimination (VIVEKA) and was not like the attitude, lacking discrimination, of the celestial women, referred to earlier.

[(1) AT Braja, there is only one river viz. Yamuna river. Why then there is reference to "rivers" (in plural)? The purport of this is that not only the waters of this river Yamuna had stopped and became still, but all the streams and other flowing waters also became still. - YOJANA.]

(2) If the rivers also were not having spiritual discrimination (VIVEKA) then, like the celestial women, they would have also not put efforts to come and meet our Lord. But the rivers came very near to our Lord.]

It is indeed appropriate that the animate beings get the desire to get related to our Lord and such a thing does happen. *But here in Braja, this desire arose in the minds of inanimate beings and this is the most astonishing factor.* The flow of the rivers got stopped and they became still. Becoming "still" like this, is not the cause for the "attachment and desire" of these rivers. Because one can become "still" by consuming some medicine etc; but here the "stillness" was not caused by any medicine or other potions *as this "stillness" was caused by their intense desire to meet and merge in our Lord.* Hence their "desire and attachment" was caused by their keenness to meet our Lord. Hence with a view to embrace our Lord, they brought beautiful lotus flowers, as presents to be offered at the lotus like feet of our Lord, through their, raised hands, in the form of the raised waves. They now held our Lord's lotus feet through their raised hands (in the form of waves). They also offered their hearts, in the form of the lotus flowers, to the Holy feet of our Lord and

embraced His feet, with their waves, symbolizing their hands. In other words, after offering their hearts, they now established His lotus feet, in their heart.

The rivers also were celestial beings (DEVATA) and they were not interested to enact any other Leela, except those connected with our Lord. Due to this, with a view to meet and mingle, with our Lord, they at first, became still, with the Grace of our Lord (i.e. the Lord caused all of these events as per His will). Why did our Lord cause this "stillness" in the rivers? The Lord wanted to remove the blemish of ignorance of this river caused by the demon "MURA". Hence making the river getting related to His Holy feet, our Lord, removed the blemish of this river, in the form of spiritual ignorance. That is why, in the verse, our Lord's second name has been given as "MURĀRI" (the enemy of the demon MURA). By using our Lord's Holy name as "MUKUNDA" our Lord's role as the "liberator" (MOKSHADĀTA) has been referred to.

In the next verse, the nature of the "condition" (attitude) of the "clouds" (MEGHA) and its actions are described.

मेघानामाहुर्दृष्ट्वेति.

दृष्ट्वातपे व्रजपशून् सह रामगोपैः,

सञ्चारयन्तमनुवेणुमुदीरयन्तम्।

प्रेमप्रवृद्ध उदितः कुसुमावलीभिः,

सख्युर्व्यधात् स्ववपुषाम्बुद आतपत्रम् ॥१६॥

VERSE 16 Meaning: "On having the Darsan of their bosom friend, our Lord Shri Krishna, who was grazing cattle, in the forest, along with Shri Balarama and the cowherd boys and who was playing His Divine music

through His flute, the clouds, inspired by intense love for our Lord, used their own bodies to cast a shadow over all of them and showered drops of water (which resembled the cool and soft flowers) over them."

श्रीसुबोधिनी : आतपे शरत्कालसम्बन्धिनि व्रजपशून् सर्वदा छायाभ्यासयुक्तान् सर्वदा रक्षका गोपा अभितो रतिवर्धको राम एतैः सहितमेतैर्वा सञ्चारयन्तं सर्वसामग्रीसहितं देवतावेदसहितं धर्मसहितं तदनु वेणुमुदीरयन्तं सर्वेषामाधिदैविकानुद्दीपयन्तं सर्वशक्तिसहितो हि ताभिः सह क्रीडति. तदावश्यं छायापेक्षितेति प्रेम्णा भगवत्स्नेहेन सख्यपर्यन्तं गतेन तादृशेन प्रवृद्धो मेघः स्ववपुषा सख्युरातपत्रं व्यधात्. प्रवृद्धमुदित इतिपाठे प्रवृद्धश्चासौ मुदितश्च. प्रेम प्रवृद्धं यथा भवति तथ वोदितः. अतः कुसुमावलीभिः सूक्ष्मस्वकणिकाभिर्"मेघपुष्पं घनरस"इति कोशात्. पूर्वमनेन सख्यपर्यन्तं भक्तिः कृतेदानीमात्मनिवेदनं कृतवान्. प्रेम्णैव प्रवृद्धः श्रवणमारभ्य सख्यपर्यन्तमागतः स्नेहवशाद् वा स्थूलो जातः. कामरूपिणस्ते यथाभिलषितं रूपं कुर्वन्ति. प्रकृते भगवत्स्नेहाद् यथाभिलषितं रूपं कृतवान् यावता सर्वेषां छाया भवति. ननु स्वस्यापि क्लेशो भवतीति किं दुःखेन तथा कृतवान्? नेत्याह मुदित इति. यावज्जन्म यो भक्त्यैव वर्धते सोऽन्ते कृतात्मनिवेदो भवति. लोकोपकारित्वात् नीलत्वाद् जीवनादातृत्वाच्च सख्यमिति केचित्. सर्वस्वमपि दत्तवानिति ज्ञापयितुं कुसुमावलीभिः सहेत्युक्तम्. अनेन साक्षाल्लक्ष्म्या सह भगवतः क्रीडा सूचिता. अत एवाग्रे पुलिन्दीनां स्तोत्रं भविष्यति. गोपैर्गोचारणं बलभद्रेण रक्षा वेणुनादेन प्रबोधनं पश्चाद् रमणमिति शेषवदस्यापि सखित्वात् तादृशेपि समये छायाकरणं युक्तमेव ॥१६॥

SRI SUBODHINI: The cattle are used to live under shadows at all times, so that they do not suffer the stress of heat. The Gopas ensured this. Shri Balarma caused intense love for all of them, in their hearts. Our Lord and Shri Balarama spent time grazing the cows during the heat caused by the autumn sun. Our Lord was playing the flute and He was moving about along with the cattle, Gopas and Shri Balarama (symbolically along with the celestials,

Vedas and Dharma). Our Lord, through the playing of His flute was giving intense Divine feelings in the mind of all, who listened to His music. With His entire Divine strength in tact, our Lord was playing with all of them. At this time, due to the intensity of heat, the clouds thought that they should indeed do seva to our lord and provide, the shadow. Due to their intense love for our Lord, they now expressed, in action, their inner-attitude of being a "friend" (SAKHA) to our Lord. *Hence, all these clouds, due to their devotion to our Lord, acting in a very special way, increased their size and width of their bodies, and provided a thick shadow over the head of our Lord, whom they treated as their "friend" (SAKHYABHAKTI).*

In this verse, two readings are possible. (1) "Growing in size due to the rise of love" (PREMA PRAVRUDHA UDITAH). (2) "Absolutely happy because of the intensity of their love" (PREMA PRAVRUDHA MUDITAH). Our Shri Mahāprabhu has given two meanings for these references. (1) The clouds got big through love for our Lord and attained great Bliss (Ānanda) due to this. (2) As the love increases, the clouds also become bigger. These clouds, with a view to provide a thick shadow for their "friend" (our Lord) took the form of an all-covering umbrella. *The clouds had expressed their "devotion or Bhakti as a friend" up to now and going further they began to "offer all of themselves" (ATMANIVEDAN), through showering very subtle water drops, symbolizing soft and white fragrant flowers, on our Lord - this looked as though they were fully opening themselves and surrendering to the concentrated Rasa or relish and these are referred as "flowers of the clouds" and that is why, in this verse, reference has been made to "shower of flowers" (KUSUMA VALĪBHIHI).* The clouds

became big through love and devotion to our Lord - the meaning of this is that the clouds progressed from the initial stage of "devotion of listening" to the "devotion of being a friend of our Lord" (FROM "SRAVANA BHAKTI TO SAKHYABHAKTI) or it can also be said, that due to love for our Lord, they became "filled up" or "fat and big" (STHOOLA). The clouds have the capacity to take any form, which they like or desire to take. In this context, due to their love for our Lord, the cloud took the desired form of becoming an "umbrella" over the heads of our Lord, the Gopas and the cattle. Did the clouds experience any pain and difficulty in increasing the size of their form and also becoming an "umbrella"? If so, why did they undertake to accomplish this painful or difficult task? Removing all these doubts, it is said that the clouds are referred to as "MUDITAH" or "very happy and blissful" - *denoting that the clouds did not have any trace of pain or difficulty but conversely, they had experienced great joy and bliss, through this action of love and devotion to our Lord.*

The devotee, who progresses in this path of Bhakti since his birth, , in the end, consecrates and offers everything he has to our Lord (ATMANIVEDAN). [YOJANA: Our Lord keeps, during the enactment of His Divine Leelas, Gopas, who symbolize His power of action (KRIYASHAKTI) and Shri Balarama, who symbolizes His power of spiritual wisdom (JNANA SHAKTI). He enacts His Divine Leelas, such as, grazing the cows, through the Gopas and through His power of wisdom exhibited through Shri Balarama, our Lord enacts His Divine Leela of recognizing the demons and cause their destruction (i.e. those demons who come in the way of our Lord's Divine Leelas). Our Lord, thus removing the "stumbling-blocks",

continues to enact His Divine Leelas, with full freedom and abandon].

Many commentators say that the "friendship" of the clouds with our Lord occurred due to the reason that, in these clouds also, we come across the three qualities, which our Lord always has viz. (1) Doing always good to everyone. (2) Blue colour and (3) giving life giving waters (i.e. giving life). Hence, as these three qualities are common to both of them, friendship become a natural occurrence.

But the clouds had offered "all their selves" and everything, through the drops of water, which symbolized their essence or Rasa (in a subtle way) i.e. they had surrendered and offered themselves fully to our Lord and hence, their love and attachment to our Lord, have been hailed as symbolizing "Sakhya Bhakti" or devotion to our Lord, as a friend.

Our Lord grazed the cows through the Gopas, protected Vraja through Shri Balarama, inspired and awakened everyone through His playing of the flute. After this, He played several games. Hence, it is indeed appropriate that the clouds took the form of an umbrella, like the Ādisesha serpent, treating our Lord as their "friend" (MITRA).

It is said that our Lord was, indeed playing with Goddess Shri Laxmi in Vraja and due to this reason, the Gopis will praise the devotion and Bhakti of the forest women (PULINDINI).

In the next verse, it is said, that even the forest folk and their women, who are usually considered very low in the society, got Devotion or Bhakti to our Lord, as they were living very near to our Lord.

पूर्णाः पुलिन्द्य उरुगायपदाब्जरागश्रीकुङ्कुमेन-
दयितास्तनमण्डितेन।

तद्दर्शनस्मररुजस्तृणरूषितेन लिम्पन्त्य-
आननकुचेषु जहुस्तदाधिम् ॥१७॥

VERSE 17 Meaning: "The forest women, getting intensely loving and attached to our Lord on just having the Holy Darsan of our Lord, lovingly applied the vermilion powder, which had adorned the bosom of Goddess Sri Laxmi and had fallen on to the grass, from the Holy feet of our Lord (when He walked over them), on to their faces and bosom. Through this, they mitigated their sorrow (of being separated from our Lord and the resultant intense love for Him). Hence these forest women are, indeed (the Gopis say) fulfilled and redeemed."

श्रीसुबोधिनी : वनवासिक्षुद्रजातयाः पुलिन्दास्तेषां पत्यः पुलिन्द्यः. भगवन्नैकट्यात् तासामपि भक्तिर्जातेत्याह पूर्णा इति. सर्वापेक्षया पुलिन्द्य एव पूर्णाः, तासां साक्षाद्भगवच्चरणारविन्दरजस्सम्बन्धो वर्तत इति. उरुभिर्गीयत इत्युरुगायो भगवान् सर्वप्रमाणसिद्धः सर्वगुणपूर्णस्तस्य पदाब्जं चरणारविन्दद्वयं तत्र यो रागस्तत्सहिता श्रीः. महता विचारेण हि लक्ष्मीर्भगवन्तं वव्रे. तच्चरणारविन्दभक्ता या लक्ष्मीस्तस्या यत् कुङ्कुमं तयैव निष्पादितं दिव्यं कुङ्कुमम्, अर्थात् तयैव भगवच्चरणारविन्दे दत्तं, तत् पुनर्बन्धविशेषे लक्ष्म्या एव दयिताया रसदातृत्वेन प्रियायाः स्तनयोर्मण्डितं तया वा स्वहृदि स्थापितम्. अथवा लक्ष्म्या दत्तमाधिदैविकीषु शक्तिषु स्तनेषु मण्डितं ततश्चरणारविन्दे समागतम्. अथवा तृणरूषितेन तृणेन कृत्वा कुङ्कुममेव मकरिकापत्रवद् रूषितं, तदा तत् कुङ्कुमसहितं तृणं भगवद्भस्तस्थितं भूमौ पतति. तृणेषु वा रूषितं संलग्नं चरणारविन्दात् तादृशस्य कुङ्कुमस्य दर्शनेन; लक्ष्म्या ताभिर्वा सह भगवत्सम्भोगदर्शनेन वा, स्मरकृता रुग् यासां तास्तद्दर्शनस्मररुजः. तदा तच्छान्त्यर्थमाननकुचेषु कुङ्कुमेन लिम्पन्त्यस्तदाधिं जहुः. तत् कुङ्कुमं मुखे स्तनयोश्च दत्वा ता अपि

यदोपस्थितास्तदा तद्द्वारा लक्ष्मीप्रवेशात् ता अप्युपभुक्तास्तदाधिं जहुरतस्ताः
 पूर्णाः इयमलौकिकी भगवत्कथा. उरुगायेतिवचनात् ताभिरपि भगवान् श्रुत
 इति लक्ष्यते. एतद् वनगमने भवतीत्यस्माकं तदभावादपूर्णत्वमिति. कामस्तु
 वस्तुतो मनःपीडारूपः ॥१७॥

SRI SUBODHINI: Of all the persons in Vraja, these forest women have got the highest fulfillment (lucky indeed), as they have now got a holy relationship, at all times, with the Holy dust of our Lord's lotus like Holy feet. The glory and greatness of our Lord's Holy feet have been proved through several proofs (PRAMĀNA). These Holy feet are full of Divine and auspicious virtues and attributes. The glory of these Holy feet has been sung, in abundance, from time immemorial, by the Bhaktas (devotees) of our Lord. Goddess Sri Laxmi has resorted to these Holy feet, as She is very fond of the louts flowers, after only much thought and intense love for our Lord. Goddess Laxmi had offered the Divine vermilion powder, prepared by Herself, with special attention and love, at the Holy feet of our Lord. This same vermilion powder had been transferred to the bosom of Goddess Sri Laxmi, when the Lord had embraced Her, with great love. Thus Goddess Sri Laxmi, out of her great love for our Lord, adorned Herself with this Holy vermilion powder. In other words, Sri Laxmi adorned Herself with this vermilion powder - on her bosom which represented the Divine power of our Lord. This powder came on the Holy feet of our Lord. On coming into contact with the Holy feet, the grass became full of vermilion powder and this powder, appeared as though that it has taken the form of a whale. Our Lord then took these grass in His hands and it fell again on to the ground. Moreover, the vermilion powder, which was already in the Holy feet of our Lord,

now got transferred on to the grass, when our Lord walked over the grass.

On seeing this vermillion powder on the grass (or after seeing the Bliss and joy of the Lord and Sri Laxmi), these forest women, also, got intensely attached to our Lord, with great love. With a view to mitigate the sorrow created by the intensity of such loving feelings, they now, by themselves, applied the vermillion powder, which had fallen on to the grass, on their faces and bosom.

Their sorrow, of being separated from the Lord got mitigated, as the ingress of the power of Sri Laxmi took place, through their applying the fragrant vermillion powder. This enabled them to be enjoyed by our Lord - i.e. they felt as though they have become as loving to our Lord as Sri Laxmi is! They now felt fulfilled through this enjoyment and Bliss conferred on them, by our Lord. Their intensity of loving feelings got peaceful and their sorrow got mitigated. Hence, the Gopis say that these forest women are indeed "fulfilled" (POORNA).

This Divine Leela of our Lord is very wonderful and supernatural indeed! Our Lord had been hailed here, in this verse as "URUGĀYA" - to denote that the forest women also had listened to our Lord (i.e. His playing of the flute). All this automatically happens as they were living in the forest of Vraja. The Gopis say that they are not like these "fulfilled" forest women. Hence, they are "unfulfilled" (APOORNA).

Intense desire and loving feelings is a sorrow or pain in the mind. This "sorrow" got mitigated, due to the Bliss and Joy conferred by our Lord, like hunger gets mitigated through the consumption of food.

The next verse is being told by the Gopis, who had gone beyond the "three attributes" (NIRGUNĀ).

निर्गुणा आहुर्हन्तेति.

हन्तायमद्रिबला हरिदासवर्यो यद् रामकृष्णचरणस्पर्शप्रमोदः।
मानं करोति सहगोगण्योस्तयोर्यत् पानीयसूयवसकन्दरकन्दमूलैः॥१८॥

VERSE 18 Meaning: "The Gopis say to each other, "we are indeed forlorn and weak". Hence oh "forlorn ones"! our plight is indeed very pitiful, that we have no joy or bliss, like that of this Govardhana mountain, who has become full of Bliss and joy, due to the touch of the Holy feet of our Lord Shri Krishna and Shri Balarama! This Govardhana mountain is also serving our Lord Shri Krishna and Shri Balarama, along with the cattle and the Gopas, with the plentiful presents of water, grass, roots, fruits and caves. Hence, this Govardhana mountain is greatest among the Bhakthas (devotees) of our Lord"!

श्रीसुबोधिनी : कथं पुलिन्द एतादृश्यो जाता इत्याशङ्कया भगवद्भक्तसङ्गात् तथात्वं जातमिति गोवर्धनस्य भगवद्भक्तत्वमाहुर्हन्तेति खेदे-यद्यस्माभिरपि गोवर्धने स्थितं स्यात् तदास्माकमपि तथा भवेत् तदभावात् खेदः. अयमद्रिर्गोवर्धनो हरिदासानां मध्ये वर्यः. तत्र हेतुर्यद् यस्मात् कारणाद् रामकृष्णचरणारविन्दस्पर्शे प्रकृष्टो मोदो यस्येति. स एव भगवदीयेषु श्रेष्ठो यो भक्तिमार्गस्य स्पर्शेष्यानन्दयुक्तो भवति. किञ्च सात्त्विकोऽयं गुणातीतो वाऽतो निर्धनोऽथापि तयोर्मानं करोति सहगोगणयोः. गावश्च गणा देवरूपा बालकाश्च, तयोः पानीयसूयवसकन्दरकन्दमूलैश्चतुर्भिरातिथ्यं करोति. पानीयसूयवसे गवां, कन्दरा स्थानं, कन्दमूलानि भक्ष्याणि; "तृणानि भूमिरुदकमि"तिवाक्यात् चतुष्टयसम्पत्तिरुक्ता. तत्र कोमलदूर्वा गवां भक्षणार्थेऽन्येषामास्तरणार्थं चोपयुज्यन्ते. भूमिः कन्दैव, प्रायेणेदानीं वर्षतीति लक्ष्यते. वाक्स्थाने कन्दमूलानि, सर्वाभावे वाचो गणना. सन्तोषो भक्तस्याधिकः. अबला इति सम्बोधनं; सर्वसामप्यस्माकं तत्र गमने सामर्थ्याभाव उक्तः.

कन्दा भर्जनसापेक्षा मूलानि तु तथैव भक्ष्याणि. एकरसाभावाय चोक्तमन्नव्यञ्जनभावार्थं वा. तत्राप्यवान्तरभेदा बहव इति बहुवचनम्. अनेनाबलास्वाक्रोशोपि प्रदर्शितो या नवनीतादिभक्षणे विमनस्का जाताः. अतो युक्तमेवापूर्णत्वम्. पूर्वोक्ताः पुलिन्द्य इति पर्वतप्रेरणया कन्दमूलादिकं ताभिः समानीयत इति लक्ष्यते ॥१८॥

SRI SUBODHINI: How did the forest women become fulfilled? (POORNA). Removing this doubt, they say that these forest women got "fulfilled" and Blissful by coming into contact with the Govardhana mountain, who is a great Devotee of our Lord. After telling this, the Gopis now describe the Divine nature of this Govardhana mountain and it's pure and loving Devotion to our Lord - and his "belonging" to our Lord!

The word "HANTHA" (Oh! What a pity!) is used here to express their own pitiful and sorrowful state. They say that, if they had also stayed on the Govardhana mountain, their own misery and sorrow would have been mitigated. But this mitigation of their sorrow has not happened - hence "we are unfulfilled" (APOORNA) - what a pity!"

The Highest is the Bhakta or devotee, who becomes very happy (MODA) on the touch of the Holy feet of our Lord. Hence, this Govardhana mountain is the "greatest" among the Bhakthas of our Lord Sri Hari (Lord Shri Krishna) - as this mountain has got the highest happiness and joy on being touched, with the Holy feet of our Lord and Shri Balarama. This mountain is spiritually harmonious (Satwik) or he can be considered as one who had gone beyond all the three Gunas or attributes (GUNAATĪTA). How? Although this mountain is poor (without any wealth), he is serving his guests with excellent service - his guests

consisting of our Lord Shri Krishna, Shri Balarama, the cattle, the Gopas and others. How did he do this "service to the guests", although he was without any wealth? Answering this, it is said, that the scriptures specify that in the house of the devotees, 4 items are always present i.e. they are not lost! What are they? (1) A grass mat to sit on. (2) Earth to sit on. (3) Water to be offered as a drink and (4) sweet and comforting words to make the mind cheerful. Even if all other items/materials flee away or are lost, from the house of a devotee, the above 4 items will be always there.

In this way, all the 4 items/ingredients were present in plenty, on the Govardhana mountain - through which he did the service or seva of our Lord. These four materials are crystal clear water, soft and beautiful grass, caves and fruits/roots. This "lucky" mountain did the following service to our Lord and His companions. Through drinking of the pure water, their thirst got mitigated. The soft grass became the meal of the cattle. The same grass became the soft mat for all of them to sit and relax. By occupying the caves, they were able to save themselves from the rigours of rains. Shri Krishna, Shri Balarama, the Gopas and others mitigated (i.e. served) their hunger, by eating the delicious fruits and roots offered by this mountain. The sap of vegetables can be eaten by cooking but the roots can be eaten as they are. Both of these contain very different tastes and the "Kandha" (sap) can be used in place of grains and the roots could be used as side dishes. The purport of using these words, in the plural sense is that, despite being poor i.e. without any wealth, the Govardhana mountain, fulfilled it's duty as a "Dāsa" (servant) of our Lord, with intense love and "Prema". *All Devotees of our Lord are always happy and*

contented and due to this "nectar of satisfaction" which they always are blessed with (with the grace of our Lord), they remain happy and contented in all situations and circumstances.

The Gopis had called and termed themselves as "weak and forlorn" (ABALA) - to denote that, they were incapable of approaching near to the Govardhana mountain. They have also shown their anger and frustration through this expression. Like when our Lord ate butter, in their houses, after stealing the same, they had shown and expressed the unpleasantness of their minds. This unacceptance of our Lord's Divine Leelas and the resultant unpleasantness in their mind, made them feel that they were not "fulfilled" (Apoorna) at all! The same forest women, who have been referred to earlier, bring the roots and fruits to our Lord and His companions, having got inspired by the Govardhana mountain.

In the next verse, the Gopis comparing themselves to our Lord, say that, how come the Lord has showered His loving Grace on all these people and on inanimate materials, who are not of His own kind? This doubt is removed through the following verse.

ननु तथापि वयं सजातीया योग्यास्ता विहाय तस्मिंस्तासु च कथं
कृपेत्याशङ्क्याहुर्गा गोपकैरिति.

गा गोपकैरनुवनं नयतोरुदारवेणुस्वनैः-

कलपदैस्तनुभृत्सु सख्यः।

अस्पन्दनं गतिमतां पुलकस्तरूणां-

निर्योगपाशकृतलक्षणयोर्विचित्रम् ॥१९॥

VERSE 19 Meaning: "Oh friends! We are witnessing the astonishing sights in the embodied beings in Vraja.

When our Lord accompanied by the cattle and His companions move from one forest to another, with His two Holy feet, invested with the sacred insignias and carrying in His hand the rope to bind the calves with their mother cows - the moving objects stopped abruptly and the inanimate objects experienced horripilation in their bodies, due to the noble and generous musical notes of the Divine flute played by our Lord."

श्रीसुबोधिनी : विपरीतं हि भगवच्चरित्रं- साक्षाद् भगवान् न किञ्चित् करोति किन्तु साक्षिमात्रेणैव गतिमतामस्पन्दनं भवति तरूणां च पुलकं तथास्माकं योग्यानामयोग्यत्वमयोग्यानां पुलिन्दीनां तथात्वमिति. विपरीतसम्पादने हेतुत्रयमाह गोपकैः सहानुवनं गा नयतोः सतोरित्येकः, वेणुस्वनैरित्यपरः, कलानि पदानि यत्रेति विशेषणेन चापरः; पदैश्चरणैर्वा. गावो वने-वने नीयन्ते सर्वेषामेव वनानां शुद्धिः सम्पाद्यतेऽतो वनानि निर्दुष्टानि भवन्ति. गवां गोपानां च तत्सम्बन्धो भवति, एतदीया शुद्धिर्धर्मश्च तत्र गच्छतः, तत उदारो यो वेणुस्वनो वेणुर्वोदारस्ततो वेणुभुक्तशेषं ते भुञ्जते, अतस्तेषां पुलक उचित एव. ये पुनर्गतिमन्तस्ते दोहार्थं भगवति समागते मनःपूर्वकं स्वामृतदानार्थं तत्र विघ्नाभावार्थं च सर्व एव तूष्णीं भवन्ति, शब्दशङ्कया चलन्त्यपि न. अत एव भगवतोऽव्यक्तमधुराणि पदानि भवन्ति शनैर्गमनात्. दोहकालोऽयम्, सख्य इति सम्बोधनं तत्र गतानां दर्शनेन सम्प्रत्यर्थम्. अतस्तनुभृत्सु स्थावरजङ्गमेषु चित्रं भवति. ताम्रवस्थां ज्ञापयति निर्योगपाशकृतलक्षणयोरिति, नितरां योगो याभ्यां गोवत्सयोस्तौ पाशौ निर्योगपाशौ निदाने ताभ्यां कृतं लक्षणं ययोः हस्तेन तदुभयग्रहणं पादयोर्योजनं वा. अतो भीताः सर्व एव जङ्गमा, अस्मानपि बध्नीतेति. स्थावराणां तु भयात् स्वत एव मधुधाराः.

अथ वात्र विवक्षितलीलां गुप्ततया निरूपयन्ति. गोपकैर्गवां वने निवेशनेन प्रियस्य व्यासङ्गाभावः सूचितः. तत्र स्वच्छन्दरमणार्थं तादृग्भक्तागमनार्थं वेणुस्वनः दूरस्थागमनार्थमादौ तारस्ततो निर्गतानां प्रियस्थितिस्थानज्ञापको मध्यमस्ततो निकटे समागततदर्थं मन्द्रः तत्तद्भक्तनामग्रहणेनापि स्वनानां बहुत्वम्.

अन्याज्ञापनादव्यक्तानि स्वनामत्वेन ज्ञापनान्मधुराण्यतः **कलानि** नामरूपाणि **पदानि** यत्र तादृशैः **स्वनैर्गतिमतामस्पन्दनं तरूणां च पुलकमेतद् चित्रम्**. एतदागमनं दिवसे, तत् तु सर्वसमक्षमशक्यं भवति, **वेणुस्वनैः** सर्वेषां तथात्वे निःप्रत्यूहं तद् भवति. उक्तवेणुस्वनैस्तनुभृत्सूक्तभक्तेषु सत्सूक्तस्वनैरस्पन्दादिकं **चित्रमित्युदारवेणुस्वनैः कलपदैरिति** पदयोरवृत्त्या पदसम्बन्धो ज्ञेयः. प्रियसङ्गमाभावदशायां तन्वनुसन्धानाभावात् तैरेव तदनुसन्धानात् तथात्वम्. स्वगोष्ठ्यां सर्वा एतादृश्य एवेत्युक्तार्थसम्मत्यर्थं **सख्य** इति सम्बोधनम्. उदारो हि पात्रापात्रविवेकराहित्येन ददात्यल्पेपि बहु चातरस्थावरेभ्योपि दानेन वस्तुसामर्थ्यात् तेषां तत्त्वं युक्तमतस्तरूणां रसोपयोगिपुष्पमधुधारावत्त्वम्. गवां वने निवेशनोक्त्या दिवासम्बन्ध्येतद् चरित्रमुक्तं, तत आगमनानन्तरं सन्ध्यासम्बन्धि निरूपयन्ति **निर्योगेत्यादिना**. **लक्षणपदेन** गोदोहनानुरूपस्तत्सामयिकस्सर्वोपि वेष उच्यते; एतादृशयोस्सतोरर्थाद्दर्शनेनैवोक्तकार्यद्वयं पूर्वस्मादपि विशिष्टं **चित्रम्**. औदार्येणोक्तरीत्या वेणुनादेनापि तेषां तथात्वं यद्यपि चित्रं तथापि परनिष्ठरसमादातुमुद्यतयोस्तयोस्तेषां तथात्वं ततोपि विशिष्टं, स्वाभाविकस्यापि ज्ञानस्य तिरोधानसम्भवादत एवोपसर्ग उक्तः. वेणुत्वेन ब्रह्मानन्दतुच्छकरणात् तनुरहितेभ्यो मुक्तेभ्योपि तद् ददातीति ज्ञायते परन्तु तेषां तनुराहित्यात् नोक्तकार्यसम्भव इति **वेणुपदतनुभृत्पदसमभिव्याहारादवगम्यते**. गाविष्टं भोग्यं रसमादातुमुद्यतं प्रभुं दृष्ट्वा ताभ्यः स्वप्रयत्नपूर्वकं गृह्णति, वयं तु प्रभुप्रयत्नं विनैव स्वयमेव स्वनिष्ठं रसं समर्पयिष्याम इति तथा कुर्वन्ति. आदौ तरूणां रूपज्ञानं चित्रम्. “निरीक्ष्य रूपं यद् गोद्विजदुममृगा” इतिवाक्यात् तेषां रूपज्ञानं मन्तव्यं, तच्च दोहनसमये रूपमहिम्नैव. एतेन स्वरूपसम्बन्धि सर्वं प्रमेयमर्यादानाशकं स्वरूपानन्ददायकं चेति **चित्रमिति** ज्ञाप्यते. तत्रापि रसवद्भ्यो रसजिघृक्षाज्ञानमतिचित्रम्. एवं सति प्रभो रसवदपेक्षाज्ञानेन स्वस्यापि तथात्वेन स्वोपयोगज्ञानेनापि प्रमुदिताः स्वनिष्ठं प्रकटीकुर्वन्तीति ज्ञायते. अन्तःपूर्णरसस्याधिक्ये स्थानाभावेन प्रतिरोमकूपं बहिर्निस्सारणे रोम्णामपि तथात्वं बहिःपुलकस्सोऽत्र प्रत्यवयवं मधुधाराः पुष्पफलानि चेति ज्ञेयम्.

अथ वा गा गोपकैरनुवनं नयतोर्वेणुस्वनैर्निर्योगपाशकृतलक्षणयोः **कलपदैरुक्तकार्यद्वयं चित्रमिति** प्रत्येकं सम्बन्धः. दोहनार्थमतिशानैश्चलनेन

नूपुरसिञ्जितमप्यव्यक्तं मधुरं च भवतीति तद्वत्त्वं पदानां कलत्वम् परितो गोवृन्दवेष्टनेन पदाम्बुजानां कादाचित्कं दर्शनमिति वा तेषामव्यक्तता. लक्षणपदेनोक्तपाशाभ्यां गोपादयोर्योजनेन तासां न गतिराहित्यं किन्तु कलपदैरेव, तत् तु गोदोहनचिह्नत्वेनैव कृतमिति ज्ञाप्यते. पुलकपदमावृत्या पूर्वापरसम्बन्धीति ज्ञेयम्. अतः सर्वरसभोक्ता भगवान् वृन्दावने विजयत इति निरूपितम्.) ॥१९॥

SRI SUBODHINI: In this world, it is very difficult indeed, to appreciate the purport and the inner sacred motives of our Lord's Divine Leelas. *Although our Lord does not do any action by Himself, due to the presence of our Lord, as a mere "witness", the moving objects like the rivers and the animals abruptly become still and stabilized in one place. In other words, being conscious they were moving about earlier and now, they became still like gross material objects - as though there is no life in them! On the contrary, those inanimate objects, who are always gross and still, they now, become conscious - like the "rivers" got stopped and the "trees" got the experience of horripilation!*

The Gopis feel thus "we were entitled to have the taste of our Lord's Divine Rasa or nectar. But we have become undeserving (AYOGYA) and due to this we are unable to attain the Rasa of our Lord. But the forest women, who by their very birth, were not entitled or deserving to enjoy the Rasa of our Lord, became "deserving" to attain the Rasa of our Lord and their sorrow and misery ended on their attaining the Rasa of our Lord. There are three main reasons for the "mishap" or "happening of the contrary" (VIPARĪTAM). (1) The reason is that our Lord was taking, along with Him, the cattle and His cowherd companions from one forest to another. (2) Through the sweet sounds of the flute, played by our Lord

and (3) sweet "incomprehensible" Holy feet - meaning the Holy feet, which cannot be easily understood due to its subtle sweetness! Due to these three reasons, the different kinds of forests became purified and all their "blemish" were removed, with the Grace of our Lord.

The purport of all this is that our Lord goes from one forest to another, accompanied by the cowherd boys and the cattle, while playing His Divine flute. Due to this, both the cattle and the Gopas get related to the Holy feet of our Lord and to the playing of His Divine flute, and this in turn, make the forest get related to our Lord, His companions, the cows, His Holy feet and the playing of His flute. Hence, these forests became "blemish-free" (NIRDOSHA) and our Lord's Divinity and Purity entered into these forests.

The "animate" beings like the cows got "freedom from action" (KRIYA NIVRUTHI), due to which, they all became still and rigid. Due to these cows (i.e. having got related to these cows now), the forest also, now got rid of its usual "stillness and rigidity" and due to this "freedom from stillness", they experienced horripilation in their bodies. In other words, the "inanimate" became "animate" and the "animate" became "inanimate".

In the above manner, when a person conquers over one's "swabhāva" (behaviour pattern), then he attains the Divine Rasa of our Lord. *The Gopas, who were deserving to appreciate and understand the Divine Rasa of our Lord, when their nature of "proneness to appreciate Divine Rasa" entered, along with them, into this forest, then the forests also became capable of appreciating our Lord's Divine Rasa!* Afterwards, these forests begin to drink the nectar of the Divine flute and get horripilation in their bodies.

The cows, who move about, see our Lord coming near to them for the purpose of milking them. These cows, now, very cheerfully decide to give their milk and to this purpose, they stand there, without making any noise, ready to give their milk with great joy. They all stand in their respective places, very still and silent, so that the Lord will not have any problem, while milking them! Due to this reason, our Lord also moves near to them very slowly and this action of our Lord enables the devotees to experience the subtle and unmanifested sweetness of our Lord's Holy feet. Our Lord was moving about very slowly as it was milking time and only in silent stillness, one is able to get the "nectar of the Divine" *i.e. our Lord can be attained only by the one who has become completely peaceful - both internally and externally.*

"Oh friends!" Through this, it is said, that the Gopis had indeed witnessed the astonishing and supernatural state of the inanimate becoming animate and vice versa. The Gopis' statement only prove, as to what had actually happened in Vraja. Thus in both animate and inanimate beings, there was some wonderful difference, than the usually seen.

In the following verse, Shri Sukadeva is ending this discourse.

उपसंहरत्येवंविधा इति.

एवंविधा भगवतो या वृन्दावनचारिणः ।

वर्णयन्त्यो मिथो गोप्यः क्रीडास्तन्मयतां ययुः ॥२०॥

VERSE 20 Meaning: "In this manner, the Gopis became inspired and one-pointed (in their devotion to our Lord) through singing to each other, the Divine Leelas enacted by our Lord, who was moving about freely, in great joy and Bliss, in the forests of Vraja."

श्रीसुबोधिनी : अयमेकप्रकार उक्त, एवंविधाः कोटिशः सन्ति लीलाः. तत्र हेतुर्भगवत् इति, गुणानां भगवत्तश्च मिश्रणे कोटिशः प्रस्तारा भवन्ति. किञ्च मर्यादायां परिमिता अपि भवन्ति, या पुनर्वृन्दावनचारिणः स्वेच्छागतिमतो भगवतोऽतो मर्यादाभावादसङ्ख्याता एव. अत एवं वर्णयन्त्यो गोप्यस्तन्मयतां ययुः क्रीडामय्य एव जाता जाग्रत्स्वप्नेषु क्रीडामेव पश्यन्त्य आसक्तिभ्रमन्यायेन. ययुरिति न पुनस्तेषां संसारे समागमनम्. एवं सप्तभिर्मध्यमो निरोधो निरूपितः पञ्चपर्वविद्यानिवृत्तिपूर्वकमन्तर्भगवत्प्राप्तिरूपः ॥२०॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां
दशमस्कन्धविवरणे

द्वितीये तामसप्रकरणेऽवान्तरप्रमेयप्रकरणे धर्मिनिरूपकसप्तमाध्यायस्य
स्कन्धादितः

एकविंशोऽध्यायस्य विवरणम् ॥

॥ समाप्तं तामसप्रमेयप्रकरणम् ॥

SRI SUBODHINI: Shri Sukadeva, ending this discourse, says that, "I have told about, here, only one type of our Lord's Divine Leelas. Our Lord has enacted, through His 6 Divine attributes, crores of such Divine Leelas. In the "Maryada" way, there can be a limit to the number of Divine Leelas, enacted by our Lord. But in our Lord, who is going about freely in Vraja, with great joy and Bliss, as He is not bound by any rule to be respected or observed, He has enacted countless Divine Leelas. No one can number or measure them."

Due to the above, it is said, in this verse that "the Gopis, singing about these countless Divine Leelas, to each other, became symbols of the "Leelas" themselves (TANMAYA). Describing thus, all the Divine Leelas, during their waking and dream state, due to the law and rule of "seeing that to which one is completely attached

to" (ĀSAKTI BRAMA NYĀYA) - the Gopis always had the Darsan of the Divie Leelas of our Lord and they got so much immersed in singing and remembering about these Divine Leelas, that, they were not able to come out of this "Leela" ocean (Leela samundra) and due to this, they did not take any more birth in this mortal world.

In this way, in 7 chapters, the division pertaining to the "Prameya" (the goal - our Lord) has been described - detailing the "middle NIRODHA". In these chapters, the NIRODHA of attaining our Lord, in the inner minds, through the mitigation of ignorance (AVIDHYA), has been described.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the twenty first chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

श्री भागवतं दशमस्कन्धः द्वाविंशोऽध्यायः

CHAPTER XXII - CĀNTO-10 -

SRI BHĀGAVATAM.

अतः सप्तभिरध्यायैर्निरोधोत्र निरूप्यते ।

उत्तमः फलपर्यन्तो विद्यानिर्णयपूर्वकः ॥ (१) ॥

KĀRIKA 1 Meaning: "Now, here, through seven chapters, the highest form of NIRODHA is being described, through the medium of right wisdom.

[YOJANA: This entire 10th canto described the "highest" (Uttama) form of the NIRODHA Leelas of our Lord. This is of three kinds. (1) NIRODHA of the "Prema" (love) type. (2) NIRODHA of the deep "attachment" type (ĀSAKTI) and (3) NIRODHA of the state of sorrow (VYASANA - caused by the intense feeling of separation from our Lord). The first type of Nirodha has been already described in the chapters dealing with "Pramāna" or proof or evidence. The second type of Nirodha has also been described in the "Pramēya" or the chapters dealing with the "goal" or our Lord.

Now, the highest form of Nirodha viz. the Nirodha caused by the intense feelings of being separated from our Lord, and due to the sorrow and anguish caused by these feelings (VYASANAM) is described here in this division of chapters dealing with "Sāadhan" or "effort". This Nirodha is considered as the "highest" as this embodies in itself, without the assistance or help of any other factor, the "spiritual effort" made to attain our Lord. It is written in the scriptures that *"when a Devotee has attained the state of sorrow (VYASANA), due to separation from Shri Krishna, then the devotee has attained the highest fulfillment"* (i.e. he has attained the desired goal of one's life). Hence, as this Nirodha is of the form of "Vyasana" or "sorrow" this division of chapters are considered as very valuable as they describe the highest Nirodha. "Till the result" - denotes the aspect of the devotee attaining the Bliss and Ānanda of Parabrahman (BRAHMĀNANDA).]

विद्यापञ्चकमत्रापि तस्मिन् जाते सुरेक्षणम् ।

इहैव गमनं चापि वैकुण्ठावधि वर्ण्यते ॥ (२) ॥

KĀRIKA 2 Meaning: "In these chapters pertaining to the description of "Sādhana" or "spiritual efforts", 5 types of practices (knowledge) have been prescribed, on the fruition and completion of which, the Darsan of the celestial deities and the journey to Sri Vaikuntam takes place and up to this (journey to Sri Vaikuntam) event the exposition has been done in this sub-division" (of 'Sādhana').

[TIPPANI: The five paths of knowledge are explained. Even if one is unable to render service to our Lord, in His immediate presence, *one should conduct our Lord's seva or service only, as per one's tradition or convention. One should use one's body and the senses, only for*

the sake of our Lord's seva or service i.e. one should never use one's body for the sake of attaining selfish ends. This determined knowledge is the first "Vidhya" or spiritual path or practice.

The second path or Vidhya is as follows. *For the purpose of the welfare of one's body, like protecting one's life and to assuage the pangs of hunger and thirst, although one may be capable of looking after these bodily needs, the ideal devotee should pray for all these to our Lord only and to none else. Our Lord does not do anything "supernatural" in this world. Through the grace of our Lord only, one attains the Bhāva or attitude of our Lord's Divine nature. In other words, true and intense devotion to our Lord is attained only through the grace of our Lord and not through any efforts. In fact, through Japa (chanting of our Lord's Holy names) and other spiritual practices prescribed by the scriptures one cannot attain this exalted Divine status - except through the grace of our Lord! This determined knowledge is the second "Vidhya" or practice/knowledge.*

The third path of "Vidhya" or spiritual practice is as follows. *Not to be devoted to anyone else coupled with one's readiness even to give up, if that is our Lord's will, one's own traditional Dharma or practice of one's own family ancestors - this type of determined knowledge is the third "Vidhya" or spiritual practice.*

Whatever may be the circumstances, in which one is placed, *in one's life, one should serve our Lord only, with love and faith that our Lord always protects His devotees and servants as He is hailed as one "who does His Divine Leelas without any effort or trouble" (AKLISHTA-KARMA). This is the fourth type of spiritual "Vidhya" or knowledge.*

After fully realizing the glory and greatness of our Lord, one should love our Lord, with intense Prema or attachment (PARAMA SNEHAM = intense and highest incomparable love to our Lord) and regard the Devotees of our Lord as higher than anyone else - this is the fifth type of spiritual "Vidhya" or knowledge or spiritual practice.

On attaining the above 5 types of spiritual knowledge, the Gopas attained the state of the highest Nirodha (pure and total devotion to our Lord) and our Lord, due to their attaining this highest Nirodha, gave the power and ability to the Gopas, to have the Darsan of the celestial deities (through His grace). That is why, this event has been narrated later. Moreover, with a view to enable Nandagopa to realize the true glory and greatness of our Lord, our Lord enabled Nandagopa to have Darsan of Varuna, the celestial deity and this is described by the words "the celestial deities were seen due to this" (TASMIN JĀTE SURĒSHĀNĀM).

LEKH: The word "here also" (ATRĀPI) - denotes the devotees who are in spiritual practice or practicing various spiritual exercises. We should read these words along with the words "being expounded or described" (NIROOPYETA). These 5 types of Vidhya or path of knowledge, can be applied also to the Devotees, who are established in the Bliss of our Lord's Divine Leelas. On the devotees' attaining the state of Nirodha, with the Bhāva or attitude of "sorrow due to separation" (VYASANA) from the Lord being predominant, our Lord made them see Indra and Varuna. These two celestial deities have been described through the words "SURĒSHĀNĀM" (the celestials were seen). Our Lord did not do any other task till the Gopas had attained this

Nirodha i.e. only on attaining this Nirodha , the devotees in Vraja had the Darsan of Indra and Varuna. Due to this, this Divine Leela is considered as very significant and highly important. Ipso facto, this Nirodha removed the obstacles in the way of having Darsan of the celestial deities and inspired a desire in them to have the Darsan of other celestial regions, which resulted into their having the Darsan of Varuna. "Here only" - these words denote the meaning of "in the chapter dealing with the Darsan of Varuna".]

ज्ञानं कर्म च विद्यायां पञ्चात्मकमिति स्थितिः ।

अविद्याकार्यसम्बन्धो नात्रेति विनिरूप्यते ॥ (३) ॥

KĀRIKA 3 Meaning: "In the paths of Karma (action) and Jnana (knowledge) there are 5 parts each. Here there is no presence or relationship to Avidhya (spiritual ignorance) or it's operation or intervention. With a view to explain this, after expounding the 5 types of Vidhya or knowledge, a description of the Darsan of the celestial deities is done."

[LEKH: A description of the spiritual wisdom or Jnana will be done later as this is a part of the Vidhya or the spiritual knowledge pertaining to the paths of both Jnana and Karma (the path of "spiritual wisdom" and the path of "action"). This Jnana or spiritual knowledge is of 5 kinds. The path of "action" (Karma) also is of 5 kinds viz. the place, the time, the materials, the doer and the chantings (Manthram) to be done. This is the prescribed system (Maryada). In this, there is no influence or intervention of "AVIDHYA" (spiritual ignorance). Hence, with a view to emphasize this factor of "absence of relationship to or intervention of "AVIDHYA" or "spiritual ignorance", after describing the nature of spiritual

VIDHYA (knowledge), the succeeding Darsan of the celestial deities are alluded to.

YOJANA: Here "Vidhya" has to be understood, as of 5 kinds, as explained in the TIPPANI. "Jnana" and "actions undertaken as per this Jnana" are of, again 5 kinds. (1) The vow of "Kātyāyāni" Devi, the worship of Mother Goddess there of, - these will confer the intense desire to attain our Lord. *Hence one should, while worshipping our Lord as per one's ancestor's system, should keep this desire to attain our Lord as the sole motive for the performance of his seva or service.* (2) Although, the Gopis were struck by the extreme pangs of hunger, they prayed to our Lord only (i.e. to no one else). This is the second "action" or Karma. (3) Nandagopa and others gave up their ancestral system of worshipping and performing sacrifices to please the celestial deities such as Indra and others and instead, as per the words of our Lord, did the worship of the Govardhana mountain. This is the third "action" or Karma. (4) The entire Vraja became distressed due to the inordinate rains caused by Indra, even then, the people of Vraja did seva and prayers to our Lord only - *this complete surrender with faith is the fourth type of action or Karma.* (5) The Gopas, having got rid of their remaining lurking doubts about the glory and greatness of our Lord, through the wise and loving words of Nandagopa, now undertook to do actions, here onwards, based on a full understanding of our Lord's Divine glory and greatness and with deep love and intense attachment for Him. This is the 5th action or Karma.]

स्त्रीपुंसोः सहभावेन तुल्यत्वाच्च निरूपणम् ।

लोकानुसारिण विद्या कर्मज्ञानात्मिका पुरा ॥ (४) ॥

KĀRIKA 4 Meaning: "There is an identity between the males and the females, hence description is done, with this "oneness" attitude. Firstly the action of both the Gopas and the Gopis has been described on the basis of spiritual wisdom or knowledge (JNANĀTMIKĀ) as also on the basis of knowledge of the ways of this world (LOKĀNU SĀRINI VIDHYA).

[TIPPANI: The reason for describing this, based on the "oneness" of Bhāva or attitude of both males and females, is to emphasize the "sameness" in their status of being bereft of AVIDHYA or spiritual ignorance and also to emphasize that Nirodha in them was of the same type i.e. both of them had pure and total devotion to our Lord, forgetting this entire universe.

YOJANA: The words "female - male" (STHRIPUMSO) - denote the maiden of Vraja and their own "male" attitude (inherent in them), of the same age - "as this was same" (TULYATWĀT) - The experience of our Lord's secret Divine Leelas will take place for both the Vraja maiden and their companion "male-attitude" of the same age. Hence, as the experience became one or common (i.e. of the same nature), in this "Sāadhan" division also, their experience has been described as with the same attitude.

Our Lord has been referred to, as having come to Vraja along with His companion of the same age (VAYASYAIRĀGATASTATRA) and this denotes clearly that all their Bhāva or attitude were same and one. Due to this, the Gopis exhibited their Vidhya or spiritual practice, based on action, through the vow of worshipping Devi Kātyāyani. The knowledge-based Vidhya or spiritual practice e.g. our Lord telling them, "the life of these trees is the highest" (DHANYA YĒSHAM VARAM JANMA) and through other teachings.

In this way the "action based" knowledge of the Gopis and "knowledge based" practice of the Gopas have been separately emphasized. This same factor has been very specifically described in the last Kārika by our Shri Mahāprabhuji. In the 19th chapter (of Sri Subodhini), a description of the Vraja maiden has been made. In the same way, in this chapter, a description has been given about the "boys situated inside our Lord" and their "Jnana" or spiritual wisdom. Our Lord had decided to bless these "boys" with Nirodha by being seated as the presiding deity of their senses i.e. these boys were inside the Lord (having been taken from the stomach of Pūtana) and the Lord was the presiding deity of the senses of these boys!

निरूप्यते गोपिकानां गोपानां च विभेदतः ।

एकोनविंशे भोग्यानां कुमारीणां व्रतं यथा ॥ (५) ॥

अन्तःस्थानां कुमाराणां तथा ज्ञानमिहोच्यते ॥

KĀRIKAS 5 and 5 ½: "In the 19th chapter, (as per Sri Subodhini and 22 ND as per this translation) a description of the vow of the deserving maiden has been done and in the same way, in this chapter, the Jnana or spiritual wisdom of the "boys" situated inside our Lord has been done".

॥ श्रीशुक उवाच ॥

हेमन्ते प्रथमे मासि नन्दगोपकुमारिकाः ।

चेरुहविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥१॥

VERSE 1 Meaning: Shri Sukadeva said, "in the month of Mrigashīrsa (the first month of Hemanta season) the maidens of Vraja (belonging to Nandagopa), eating only the food which has been offered to Fire God, began the vow of worshipping the Divine Mother Kātyāyani."

श्रीसुबोधिनी : पूर्वाध्याये स्त्रीणां गोपिकानां भगवत्क्रीडायां परमासक्तिर्निरूपिता. ताश्च द्विविधा- अनन्यपूर्वा अन्यपूर्वाश्च. अन्यपूर्वास्त्वन्यथैव कृतसंस्काराः, तासां त्यागोऽङ्गं, तदुत्तरत्र वक्ष्यते. अन्यासामसंस्कृतानां संस्कार एव निरूप्यते- विद्यायामयमेव त्यागात्यागनिर्णयः. अत्यागस्त्यागादुत्तम इति ज्ञापयितुं परीक्षा. **नन्दगोपो** मुख्य इति तत्रैव भोग्याः कन्यका भवन्ति. ता दैवगत्या एकजातीया एव ऋषयः षोडशसहस्रमिति पुराणान्तरादवसीयते. ता अ'प्यम्बे'ति सम्बोधनात् पूर्वं निरूपिताः. तासामृषित्वादन्यत्र दानमन्यथा भोगं चाशङ्क्य व्रतार्थं प्रवृत्तिः पूर्वं शरदि तासां चित्तस्थितिर्निरूपितेति हेमन्ते व्रतप्रवृत्तिः. तत्रापि "मासानां मार्गशीर्षोऽहमि"ति भगवद्वाक्यात् प्रथमे मासि व्रतारम्भः. इदं व्रतमत्रैव प्रसिद्धं- कात्यायन्याधिदैविकी तामसी शक्तिः, दुर्गा पार्वती च राजसी, ब्राह्मणः सात्त्विकाः. तेषां प्रसादरूपा शक्तिः स्त्री भवति; भगवानेव वा गुणातीतः, तदर्थं सेव्यत इति. अतो हेमन्ते पञ्चमे ऋतौ पञ्चमपुरुषार्थसिद्ध्यर्थं प्रथमे मासि मार्गशीर्षे नन्दगोपस्य कुमारिकाः सम्पादिताः संरक्षिता हविष्यान्नमेव भुञ्जानाः कात्यायनीपूजालक्षणं माससमाप्यं व्रतं चेरुः. नित्यं कात्यायनी पूजनीयेति नियमः ॥१॥

SRI SUBODHINI: In the last chapter, the deep attachment of the Gopis to the Divine Leelas of our Lord has been described. These Gopis are of two categories. (1) The maiden (KUMĀRIKA) and (2) the married (VIVĀHITA). Between these two categories, the mental attitude or Samsara of the married Gopis, has been developed as a result of marriage with their husbands. Thus their mental make up had been already settled and only renunciation remained to be done by these married Gopis. This will be described in the coming chapters. The second category of the Gopis viz. the unmarried maiden, - for these, the act of marriage only need to be described. In the description of this "Vidhya" (spiritual practice), this aspect of "renunciation" or otherwise, is the determining factor. In this "non-renunciation" is con-

sidered as better than "renunciation" - with a view to bring out this truth only, our Lord had undertaken to do the "test" (PARĪKSHA) (of the Gopakumarikās).

Nandagopa is the chief of Vraja and in his house were the "maidens" who were to serve the Lord with their intense devotion and love. Due to the divine will, they all belonged to the same caste (of being cowherds) - How? "There were 16,000 sages and seers" (RISHAYAHA SHODASA SAHASRAM) - this has been referred to in other Purānās and this proves that there were 16,000 sages who had taken birth at Vraja. Moreover, in the last chapter on "VENU GĪTAM" (playing of the Divine flute by our Lord), the addressing of "Mother" (to mother Yasodha as "AMBHA") is made by these Divinely blessed "Kumārikās" (maidens) only.

These girls were, indeed, sages and seers, in their earlier life. Now they got a bit anxious that they should not be given away (in marriage) to anyone else and none else should make them the object of their enjoyment! Hence they undertook to complete this vow. Firstly, in the last chapter, the state of their minds has been described. Now during the Hemanta season (the beginning of winter), we should understand that they began this vow.

Our Lord has told in the Bhagavad Gita "I am the month of "Mrigasīrsha" among all the 12 months" (MASĀNĀM MĀRGA SHĪRSHOHAM). Hence they observed this vow during this Holy month. This vow is famous, as it was observed to attain our Lord.

Devi Kātyāyini is the Divine Tamasik strength or power of our Lord. Devi Durga and Devi Parvathy are the Divine Rajasik powers of our Lord. A true Brahmin is "Satwik" or "harmonious" and the Divine Mother who

blesses a true Brahmin is the power of our Lord only, who is, indeed, beyond the three qualities or Gunas (i.e. Satwik, Rajasik and Tamasik). Hence, worship through this vow is being made to please "Her" only - *in fact it is our Lord to whom this worship is really directed to!*

Hence, in order to attain the "5th main goal" (PANCHAMA PURUSHĀRTHA) of "Bhakti" (or Devotion to our Lord), the girls in the household of Nandagopa, began to observe this vow, in the first month (Mrigarsīrsha) of the 5th season viz. Hemanta season. Nandagopa had kept these Divinely blessed maidens very securely and with great care. These girls now performed this vow to please Divine mother Katyayani, for one month, eating only sacrificial food. They took the vow of worshipping Mother Katyayani everyday.

"Only Bhagawan was" (Bhagawāneva va) - this denotes the fact that it was only our Lord, who had taken the Divine Form of Mother Katyayani. This Divine form of our Lord is beyond all the three qualities. This also denotes, that the girls of Vraja, who were Satwik, Rajasik and Tamasik and also those who were above the three qualities (i.e. who have crossed the three qualities) got "bodies" which would be appropriate for the enactment of the Divine Leelas of our Lord and all this happened as per the will and Grace of our Lord!

At this juncture, it is very appropriate to describe the commentaries done by Shri Gosainji in his "TIPPANI", Shri Vallabhji in his "LEKH" and Shri Laloo Bhatji in his "YOJANA" on the above verse.

TIPPANI: We have to understand that, for women, the "Samskara" or ritual of marriage is only the most important one, as this is done through the Vedic and "Manthric"

rituals. In this world, through "Samskara" or purification one gets the authority to conduct the rituals like "Agnihotra" (worship of fire) which enables one to attain the "result" of getting heavens (SWARGA) etc. In this description, there is no reference made to the "result" - as here the "result" is being related to our Lord (BHAGAVAD SAMBANDHA). *There is no role or purpose of "Samskara" or ritualistic purification or good deeds for the attainment of this "result" of getting related to our Lord, through His Grace! Hence any decription of "Samskara" will be meaningless here.*

In view of the above, the "result" (Phalam) which is described here is entirely related to our Lord only and the "path" or "task" (Dharma) which will enable a devote to get related to our Lord is the "Samskara" which is referred to here. In other words, the word "Samskara" here, means the "way" or "practice" which will enable a devotee to attain our Lord - as no other goal is intended to fulfill the third "goal" (Kama or desire) of one's life. According to the scriptures dealing with "desire" (Kama), it is said that, all couples do not get the entire Rasa or relish of "desire fulfillment", in their married stage. That is why, reference is made here for the marriage as a Samskara or purifying factor.

But for devotees and for those belonging to our Lord, it is inappropriate and wrong to have a "marriage" with anyone else. Hence it is said here that due to the intense love for our Lord, *created by the Grace of our Lord, the Gopis of Vraja did not feel any "relationship" with those, to whom they were married to. That is why this is called as a "Samskara" - i.e. the intervention of the Grace of our Lord is the true "Samskara". This is also "blemish free" (NIRDOSHA) as this is related to our Lord.*

By making reference to "worldly practices - as per the nature of this world" (LOKĀNUSĀRINI VIDHYA) - the "work" or "action" as per the usual customs and conventions of the worldly behaviour, has been denoted in the first instance, and this description is not done as per our Lord's scripture of Sri Bhāgavatam. *In the Divinely inspired scriptures, the prescription of doing seva or devotion to our Lord, for the attainment of our Lord only, is done.* In the world, usually, a request is made to a friend or messenger of one's beloved, so that, the meeting with the beloved is easily arranged by the messenger or companion of the beloved. In the same manner, the prayer is made to the messenger of our Lord viz. Devi Katyayani. In the way, the worldly messenger is given wealth etc. for the performance of this work, in this situation, the "supernatural" messenger of Devi Katyayani is made happy in a "supernatural" way (ALOUKIK RĪTI). Moreover, in this worship, there is no "blemish of taking refuge in another" (ANYĀSHRAYA) either, as this worship was aimed at pleasing our Lord only, through one's body - the body and mind which have been blessed by the Lord only!

The married Gopis were youthful and were "adults". In them, the germination of intense loving attitude or Bhāva to our Lord, had already taken place. Their "tree of intense love" for our Lord had grown immensely, on a daily basis and through the Darsan of our Lord, with their tearful eyes - i.e. this tree grew with tears (watering) of love shed after having the Holy Darsan of our Lord! *This love and attachment to our Lord, had become very strong, stable, determined and one-pointed! Due to the force of this Blissful Rasa or relish of having nurtured intense love for our Lord, everything else or everyone else, for practical purposes, did not exist for these Gopis of Vraja.*

The Gopis always sought the companionship of our Lord, whenever it was possible and they nurtured no other desire. This state of mind of the Gopis will be described in the 29th chapter through the verses "on hearing the songs" till "they did not come back". Keeping this in mind, Shri Mahāprabhuji has mentioned that "for them, the only task to be done is renunciation (TĀSĀM TYĀGONGHAM). Here a question may arise as to why a reference to these "adult" Gopis has been made, while describing about the vow being observed by the maidens (KUMĀRIKĀS)? The answer may be given as follows. In the verse, it is said that, "the maidens started this vow" (KUMĀRIKĀ VRATAM CHERUHU). Through this, a clear reference has been made that the "adult" Gopis did not do any other different vow, like the one now being done by the maidens. It was also necessary to give the cause for the "adult" Gopis not observing a separate vow.

After this, a description is made of the "unmarried" Gopis only and the "Samskara" or purification and this is done in several ways e.g. firstly the "Samskara" arising out of the difficulties caused by the practice of this vow to please our Lord - as attaining one's desired goal, through determined and devoted effort is considered as more sweet and pleasant, than attaining the same without much effort and in an automatic manner. "You get more love and attachment to the one who is attained with great and intense effort!" This is the actual experience of everyone.

The 5th verse refers to "the mind fully occupied by Shri Krishna" (KRISHNA CHETASAHA) and through this, the nature of the inner mind of the Gopis is explained - that in their mind they were eagerly united with our Lord, in several ways and at all times e.g. meeting our Lord, having the Samskara caused by their

intense feeling of love and attachment to our Lord - through this, there arose, in them, a very special purified Bhāva or attitude, through which, we shall see later, they will pray to our Lord only directly, without praying to Devi Katyayani. In the 6th verse, the nature of their "Samskara" will be exhibited. Later, on the coming of our beloved Lord, they again get the "Samskara" of deep and loving conversation with our Lord, containing several types of Rasa or relish and loving feelings or Bhāva. These conversations contained immeasurable Bliss and satisfaction (joy) and these also acted as a "Samskara" for them. (BHĀVA ROOPA SAMSKĀR).

Later, on hearing the words of our Lord "you are all with dresses not in place", a special "Samskara" was attained by them, as explained in the succeeding words. Afterwards, their dresses were returned and during this time, several types of actions, such as the rise of several emotions or Bhāva, due to the seeing of our Lord; and the "Samskara", due to our Lord's gaze and expressions in His eyes, took place. All these only have been explained by Shri Sukadeva through the verse "they got certainty" (DRUDAM PRĀLABDHAHA). Although envy could have been caused by this, they did not get envy, as all the above purification (Samskarās) had mitigated and removed their "blemish" (DOSHA). Then, they also had the "Samskar" of special Bhāva or attitude as explained in the last words.

Later, they had the Darsan of their most loving and beloved cheerful Lord, continuously seeing Him for a long time, and the assurance of the fulfillment of their desired boon by our Lord - this assurance by the Lord and the arising of joy and Bliss, due to the coming certainty of our Lord's "meeting" (SANGAMAM) them - this "certainty" also acted as a Samskara for them. Later they were told

to go home by our Lord and this caused them intense sorrow and pain. But this sorrow was replaced by great joy and intense Bliss on meeting our Lord - thus these two types of different Bhāvas or attitudes acted as Samskara for them.

Later, for the Gopis, each second of being separated from our Lord, resembled akin to many kalpas or aeons. They now kept themselves aloof from all others. Due to the flow of the Rasa caused by their intense love for our Lord, in their hearts, sometimes, they spoke to each other the Divine Leelas of our Lord and this "rain" or shower of nectarian Divine Leelas of our Lord, gave them great Bliss. This in turn led for the rise of various types of Bhāva or attitude of attaining Bliss and joy from our Lord. *They imagined that at all times, our Lord was with them enjoying and conferring on them Bliss and joy.* In fact, externally they did not have the same intensity of relationship with our Lord, as they enjoyed Him internally, in their hearts. Although they were now internally intensely related to our Lord, when in the future, they actually had the "meeting" with our Lord, this internal intensity of relationship with our Lord, made them deserving to enjoy the actual experience of Rasa or relish with our Lord. This is also one of the several Samskaras for them.

All the above have been kept in mind by our Shri Mahāprabhuji when he wrote, "we are now describing only the various Samskaras". Although our Lord is omnipotent, as the Rasa or relish got developed in the way explained, the description of it has been done also in the same way.

"Only 'Vidhya' or 'spiritual knowledge' can properly determine, whether there is 'renunciation' (THYĀGA) or

its absence". (VIDHYAYAMEVATHYAGAATH-YAGANIRNAYA). How can we say that there is "renunciation" and there is the absence of "renunciation"? All these can be seen only through the above enunciation of the Samskaras. According to the scriptures, it is said that, "the day one gets detachment (VAIRĀGYA), on that day, he should renounce (i.e. take to sannyasa)" ("YADAHAREVA VIRAJĒT TADAHAREVA PRAVAJĒT"). The scriptures emphasize that "renunciation" is giving up of attachment or intense love and attachment, to any of the 4 divisions of one's life viz. bachelorhood, householder's life, the life of an anchorite and lastly the life of a monk or sannyasi. This is the usual system practiced as per scriptures, in the path of Maryada or righteous orderly life. But in this path of Bhakti or devotion, this is not so. That is why, the words, "in this Vidhya" (VIDHYAYĀM) have been used. The word "Vidhya" used here denotes to the path of Bhakti or devotion only. In fact the Vidhya of the path of Devotion is really the highest "VIDHYA" (spiritual practice, knowledge or path) and the reference made to this VIDHYA at other places is not actually this Vidhya of the path of Bhakti.

When it comes to the Gopis, they never had any desire for or attachment to any worldly or material objects/desires. Even then, our Lord was present in their house - as the Phalam or result of their intense love for Him. As our Lord was present in their house, they never felt the necessity to go out of their houses and hence, "giving up of the house" was never required of them! They did not do external renunciation. They stayed in their houses and put efforts which would be conducive and lead to their attaining our Lord. As their attitude or Bhāva to our Lord, got increased in intensity, simultaneously they

gave up all external objects, automatically and began to do the internal sadhana or spiritual practice in their inner minds. As they now, very naturally, got the Bhāva or attitude of "meeting" our Lord, and as they revelled in this would-be union and relationship with our Lord, not only their worldly cares and attachments fled away, but the scriptural duties or desires also gave way. None of them renounced any of these with a pre-determined will or desire. If they had to give up the desires and attitudes pertaining to their bodies and inner minds (which are usually difficult to be given up), with a view to please their beloved Lord, they were ready to give them up and they actually, naturally gave them up, due to the rising love for our Lord.

Here the various acts such as the observance of the vow, prayer to our Lord, giving up of one's dresses, holding hands folded in prayer, and coming back to their respective homes - all these acts denote only one factor - *that even after attaining the desired result, actual renunciation should be done only as per the desire and will of our Lord and without our Lord's desire or will, none should do renunciation, in a haste.* That is why the aspect of "renunciation" (THYĀGA) has been referred to later only. If any other type of "renunciation" is done, then it is not a proper renunciation as this type of renunciation does not lead to the experience of the Rasa or relish of its result (Phalam). This type of "renunciation" done without the desire and will of our Lord is referred to as "non-renunciation" (ATHYĀGA).

What is the real purport of the above analysis? During the actual period of spiritual practice (sādhana), renunciation is inappropriate and even on attaining the result of one's spiritual practice (Phalam), one should consider

oneself as being in the stage of "spiritual practice" only. Why? Even now, the spiritual aspirant has been assured of only attaining the result of his spiritual practice and the real result or Phalam will take place in the future. Hence it is better to return to one's house.

DOUBT: A doubt arises here. Why did the Gopis feel about the fact of their dresses been taken away? This doubt is cleared by denoting that the Gopis remembered that their dresses had been taken away, only due to their Bhāva or attitude of "union" with our Lord, which gave them, in their hearts, very intense love for our Lord and as they could not bear the intensity of feeling, they were fully aware at all times. Due to this, our Gracious Lord told them to come "putting their hands on their head" - and in this way, the Lord tested them on their attitude or Bhāva towards Him. The purpose of this "testing" was that, if the Gopis will put both of their hands over their heads, then, they will definitely take the gaze from inside.

"You have insulted the Varuna, the deity of water". In this way our Lord had expressed His displeasure in their giving up the clothes. It was our Lord's desire and will, that they could give up their dresses only when they met our Lord. Or when they are unable to bear the suffering of their feelings for our Lord. That is why, it is said, in the commentary, that "non-renunciation" is greater than "renunciation" and our Lord tested the Gopis for this. It is also specified in the verse "the Gopis who were desirous of fulfilling their vows" (TAT POORTI KĀMĀHA). Their "vow" will get fulfilled only, when our Lord's "gaze" falls on all the parts of their body - that is how the Gopis also thought - and hence, with a view to enable our Lord, to see them fully, the Gopis had given

up their dresses, before entering into the waters of the Yamuna river. If they had not given up their dresses, they would have come to our Lord very quickly. The delay in coming to our Lord, took place, due to their giving up their dresses only. Even from this angle, the aspect of "non-renunciation" is considered as better than "renunciation".

"The Brahmins are Satwik" (harmonious) - explanation is given for this commentary. In the Padma Purana, it is written, that the 16,000 sages and rishis in Dandakaranya forest had the Darsan of Lord Sri Rama, who resembled crores of Kāmadeva (cupid - the Lord of beauty). They all expressed their desire to enjoy the relationship of love with our Lord and wanted to become His wives. Then Shri Rama, with His Gracious love, told them, "Now, in this incarnation, I have taken the vow of having one wife only. In Vraja, all of your desires will get fulfilled". All those sages have now become these Gopis. That is why, our Mahāprabhuji has used the words, "Brahmins" in his commentary. In the Adi Varāha Purāna, it is said that with a view to enjoy the companionship of our Lord, the 16,000 sages adorned themselves as Gopis and enjoyed the love of our Lord. In the Mahākūrma Purana, it is said that, the Mahatmas, the children of Agni did penance and attained "womanhood" and attained Shri Nārāyana, who is the creator of this universe and who is present everywhere, as their "husband".

Due to these copious references in other Puranās also, has made our Shri Mahāprabhuji refer to these 16,000 Gopis as of one caste or JAATI. We should also remember that till one has a "male" body, the Bhāva or attitude of a "woman" will not arise. Hence, on seeing these rishis and sages of Dandakaranya forest as extremely pure and

full of auspicious deeds (PUNYASAALI), our Lord Shri Rama got so very much satisfied with them, and the Lord got the desire to confer on them the Bliss of His own Divine self (SWAROOPĀNANDA), which is not attained, so far, by anyone else. As we have no evidence, we cannot say certainly that in a "male" form, our Lord does not confer the Bliss of His Divine self and that only in a "female" form this is possible. *In fact, the wives of the Brahmin of Vraja had also surrendered to our Lord; but our Lord did not bless them with the Bliss of His own Divine self. On the contrary, He gave this Bliss to the pitiful forest women.!*

But our Lord's Gracious ways of conferring His own Bliss are many, as He is unthinkable, immeasurable and omnipotent. Of all these ways of His powers, one power is considered as "very secret" in nature, to which if a soul gets related to, then this soul will get the Bliss of our Lord's own Divine self and we may say that this "very secret" power is "female" in character and it is this power, which our Lord had blessed the rishis and sages with.

Then only, they became "deserving" to enjoy the Bliss of our Lord's Divine self (SWAROOPA). But, as per the desire and will of Lord Shri Rama, the "bodies" which will be able to enjoy the Bliss of our Lord's Divine self, were also got now only at Vraja. Due to this, in the Sri Subodhini, our Shri Mahāprabhuji has noted that, Shri Rama had given the sages the boon and the blessings in this life as Gopis at Vraja were given, by the Divine Mother Katyayani, who is of the form of a Devi (female). This "power" (Sakthi) took the form of Devi Katyayani and the Gopis did the "seva" or worship of her, till they attained the result or Phalam, to which they were blessed

with by Shri Rama in their past life. Thus all the sages had only the Bhāva or attitude of the Lord's love and devotion to Him, when they had expressed a desire to be with Him, during His incarnation as Shri Rama, in the Treta Yuga. How did they get this sacred and Divine Bhāva or attitude? No sooner they saw the Lord, through their eyes, the Lord came to occupy their hearts and his Divine Grace made them develop this Bhava or attitude.

In this commentary reference is done to "our Lord only" (BHAGAVĀNĒVA VĀ) - the purport of these words are further explained. In the scriptures, it is mentioned, "He is of the form of Rasa" (RASO VAI SAHA). In this manner, our Lord has been described with intense attitude (Bhāva) of emotional love and devotion. *Our Lord, establishes His own Blissful Divine form, in the heart of His ardent serving and devoted Bhaktha. The Gopis aver, "The Lord who has entered or occupied our hearts, with great love and Prema, has now changed our bodies and other senses, in such a manner, that we can serve only our beloved Lord (i.e. we are not capable of serving anyone else)."* The Gopis desired that the Lord should manifest Himself, outside of themselves, so that they can enjoy His Blissful Divine self. That is why reference is made to their "lovers" (Nayika) bodies, which is female in nature." With a view to re-emphasize that these Gopis did not have any blemish or limitation imposed by the three Gunas, the words "GUNĀTĪTA" have been used to denote that these Gopis had gone beyond the three restrictive attributes or Gunas. - ie they had pure and selfless Divine love for our Lord! Not only they had gone beyond their "female" attitude but they had crossed even the three qualities of Satwa, Rajas and Tamas also. This sort of love for our Lord can never be expressed in words as words can never

give the "feel" of such an exalted Divine state of love for our Lord. Hence, we should always remember in mind, that these Gopis were really the sages of Dandakaranya forest, now in female forms, blessed by our Lord to take births in Vraja, so that, our Lord can establish His own Blissful self in them - which they had prayed for earlier!

From the above analysis, it becomes clear that our Lord had now taken this most beautiful form to confer the nectar of His lips and loving heart to these Gopis (who were sages of the past) in the same way, long ago, He had taken the form of the most beautiful MOHINI form, through which He gave the actual nectar (AMRUT) after the churning of the ocean of milk! The Lord told Arjuna, "I am giving all of you Divine eyes" - so that Arjuna was able to see our Lord's Divine reality. As per these words of the Gita, our Lord can be seen only through the "divine eyes" (DIVYAM DADAMI TE CHASHUHU - GITA - CHAPTER 11). In the same way, our Lord's Divine self can be enjoyed only through the Divine female form or Bhāva (attitude). Which is again conferred only by our Lord, out of His compassion and Grace.

LEKH: In the commentary, reference has been made to "primordial celestial form" - to denote that this Divine form could remove all the obstacles of a "celestial" nature. This celestial force enables the "Tamasik" persons to attain our Lord. Devi Durga is considered as "Rajasik" and that is why, our Lord was attained through Devi Durga - as explained in the "Rajasik" division of chapters. The words "Brahmins" denotes the maidens (Kumārikās) i.e. they, (the sages) became, the maidens, due to the Grace of our Lord. The reference to the "Vow" (VRATAM) being observed, by the Gopis, denotes the "Satwik" nature of the vow. The words "GUNĀTĪTĀHA" refers to the

Gopis, having gone beyond the three attributes or Gunas. Moreover this "vow" is made famous due to the reference in Sri Bhāgavatam only. The Devi Katyayani represents the "power of destruction" of primordial celestial power. This Divine mother confers the "Phalam" or result to the Tamasik devotees. Hence Her "real self" (SWAROOPA) is Tamasik.

Reference is made to mother Durga, in a passing way, as mother Durga has been fully and properly referred to in the chapters dealing with Rājasa Prakaranam. There are two types of references or conclusions with reference to Devi Katyayani viz. (1) Of the form of the Satwik Brahmins and (2) Of the form of our Lord who is beyond the three Gunas (GUNĀTĪTA).

In the Tippani, the differentiation between the "female form" and the "feminine nature" (Stree and Streetwam) has been made. Without the body, through a mere Bhāva or attitude, the external worship or seva of our Lord cannot be performed. Hence our Lord enables the devotee, both the types of seva, by being present in the idol. Later it will be told tht just being a "male" or being a "female" there is no certainty of enjoyment of our Lord's own Divine self - but here why there is the emphasis on the "feminine factor"? If the answer is limited to the factor of being "feminine" then this factor is present in all women. Hence every "woman" should become entitled to enjoy the Bliss of the Divine self of our Lord. Answering this, it is said, (1) *that soul with whom our Lord has got related or connected with, will definitely attain the Bliss of our Lord's Divine self (SWAROOPANANDAM).* (2) *Sometimes our Lord Himself, on His own accord gives Himself away and confers the Bliss of His Divine self.* (3) *Due to the love of His mother, our Lord gives Himself away. Our*

Lord, however did not bless the wives of the Brahmins with His own Bliss. Why? These ladies had the Bhāva or attitude of being "female" with the predominant Bhāva or attitude of a "male" also. That is why, even after their surrendering to our Lord, our Lord did not confer His own Bliss. In the forest women, in whom the "feminine factor" was much less than the wives of the Brahmins, the Lord thought it fit to confer, on them, His own Bliss.

The nature of this Divine power of our Lord is such that the soul who is related to this Power always is conferred with the Bliss of our Lord's Divine self. Hence the "power" is hailed as the "most valuable and important" (MUKHYA). This power is the inherent nature of our Lord and it does not belong to anyone else. It is part and parcel of our Lord only. Hence, the Divine power which is capable of conferring the Bliss of our Lord's Divine self, is invested with the Bhāva and attitude of a "female". This Grace is conferred on the soul as a blessing from inside itself by this power. "Eva" (only) is used to convey that it is our Lord's another Divine form only, which confers this benefit and this is not different from our Lord's form or self.

Let us now examine the meanings of the words used. (1) Now (ATAHA): Because she can confer the Blessings of our Lord's Bliss. (2) Her (TAM): the power which is being spoken of. (3) "Like that only" (TADANUROOPAHA): aiding and helpful for the experience of the Bliss of our Lord's Divine self. (4) Now: (ADHUNA): During the Lord's incarnation of our Lord Shri Krishna. (5) Then: (TADA): This is concerned with the reason, which was the cause for the desire in their mind for fulfilling their intense feelings through our Lord, who is the son of Nandagopa. Our Lord is the same

"feminine" principle as represented by the Divine mother Katyayani and her "power" to confer the blessings, thereof also. Every female, having this "feminine" aspect of our Lord, in them, is veritably symbolic of this Devi Katyayani. That is why it is said, that "they got bodies which is appropriate and proper for the enjoyment of this Bliss". The Divine "female" aspect of our Lord, has now taken the appropriate form and is also capable of conferring the experience of the Bliss of our Lord's Divine self. Such "bodies" were got by the sons of Agni also and that is why the words, "they will become women" have been used. The purport is that, the name Devi Katyayani is given to that Divine power, who has got such a body and the power to confer boons - power given by our Lord Himself. In other words, we can also conclude that due to Shri Rama's desire to confer the Bliss of His own Divine self, all of them got the "female" bodies. Through this, the intense feeling of love, on the part of the sages of Dandakaranya forest, got fulfilled, with the Grace of our Lord and for this sake, they were blessed with "female" bodies, as per their own desire.

YOJANA: In their last birth, during the incarnation of our Lord, as Shri Rama, the blessings conferred on the sons of fire god, took the form of Devi Katyayani and Her powers. That is why the Devi is referred to as celestial and Divine in nature. Katyayani is the Divine consort of Lord Siva and is also symbolic of the Divine power of Lord Siva. Although the external physical form of Devi Katyayani symbolizes Lord Siva's power, the internal Divine power of Devi Katyayani symbolizes our Lord's power only. None should entertain a doubt on this. Even the scriptures have evidenced this through their reference. Devi Parvati has been referred to as being related to "the mountains"

(stones) - meaning that she was the daughter of Himavān. In the Brahmavaivārtha Purāṇa, reference has been made that Lord Siva gave Pārvati, during the Rasa dance, to our Lord !

In the scriptures, a detailed description has been made about the various powers of our Lord. As He is full of different types of powers, our Lord uses these different types of powers to fulfill His various tasks. In this present situation, in order to enable the "Tamasik" Vraja Gopis to attain our Lord, our Lord had arranged for the blessings from the "Tamasik" Devi Katyayani. That is why, our Lord had spoken to them thus later, "Hey chaste and auspicious girls! For which ideal you all have observed this vow of worship to please Devi Katyayani" (verse 27). For the devotees, who are "Rajasik" in nature, they attain our Lord, through the "Rajasik" power of mother Durga, after being blessed by our Lord's power and Grace. In fact Shri Rukmani prays like this to mother Durga later for her own redemption and acceptance by our Lord. "Oh auspicious One! I am prostrating to You, again and again. Please bless me with Lord Shri Krishna as my husband". Moreover, during the episode of the "gem of syamantaka" reference has been made that "one should worship mother Durga, in order to attain Lord Krishna". (Respectively reference in Sri Bhāgavatam: (1) 10/22/72. (2) 10/53/46. (3) 10/56/35.)

The three Divine mothers and the "power" thereof referred to here as Katyayani, Durga and Pārvati - all of them symbolize our Lord's power and Grace only. All these three are not different from each other. In them, we come across the different degrees of attributes or GUNĀS only. The purport is that the Tamasik, Rajasik and Satwik devotees attain our Lord, through the Grace of Katyayani,

Durga and Parvati. respectively. Hence, all of them bless the devotees to progress in the path of Bhakti or devotion to our Lord. Hence no one should conclude that Devi Karyayani is an independent Divine entity or deity, who was capable of blessing the Gopis with our Lord's Divine self and that the Gopis had resorted to the worship of another deity, independent of our Lord i.e. ANYĀSHRYAM - taking refuge in another. This is not the case at all. Why? From the above Upanashadik and Purānanik references given, we have to conclude that Devi Katyayani and others symbolized our Lord's powers only and they are not independent of our Lord.

It is our Lord only, who has taken the form of Devi Katyayani. This Divine Leela of our Lord of becoming a "female" will become very useful during the secret Divine Leelas later. It also shows that the Lord is really beyond all the three attributes or Gunas - GUNĀTĪTA. From this we have to understand that the Lord took the appropriate Tamasik, Rajasik, Satwik and "beyond the attributes" forms to cater to the individual requirements of these four types of Gopis of Vraja, during the enactment of His Divine Leelas. *This shows our Lord's Grace, care and love for His devotees as to how He answers the desire, and prayer of His devotees, in a perfect way, as the individual devotee will be able to understand and enjoy. The devotee is made to feel that the "entire" Lord is for him and available to him. Thus our Lord makes each of His devotee "full" or PARIPOORNA!*

In the next verse the nature of the worship is being explained.

तत्र पूजाप्रकारमाहाप्लुत्याम्भसीति.

आप्लुत्याम्भसि कालिन्ध्या जलान्ते चोदितेऽरुणे ।

कृत्वा प्रतिकृतिं देवीमानर्चुर्नृप सैकतीम् ॥२॥

VERSE 2 Meaning: "Oh king! The Gopis took bath in the Yamuna river, at the dawn of the sun, made an image of Devi with the help of the sand and began to do Her worship."

श्रीसुबोधिनी : कालिन्ध्या अम्भसि स्नात्वा. सा हि भगवत्पतित्वकामनया तपः करोति तेन चाग्रे फलं भाव्यतः सफलतपःसम्बन्धित्वेनैतदम्भोपि तादृशमिति व्रतानुकूलं सफलं च तत्र स्नानमितिज्ञापनाय कालिन्दीपदम्. तस्याश्चिरेण फलं भाव्यत्र तु शीघ्रमितिज्ञापनाय आपदन्यासः. जलान्ते जलसमीपे, चकारादागत्य गृहेपि, देवीं प्रतिमारूपां कृत्वा सिकतामयीमरुण उदिते प्रातःसन्ध्यायां सर्वकामनाप्रदायां देवतां तामानर्चुः. नृपेति सम्बोधनमेतावता क्लेशेन भगवान् प्राप्त इति ज्ञापयितुम् ॥२॥

SRI SUBODHINI: The Gopis took bath in the Kālindi river and they prayed while taking bath, that, "May the Lord become our husband". They did penance like this and due to this, they will be enjoying the fruits of their penance later, after having attained the desired result. As their penance will be successful, this "water" also is Holy and capable of conferring the desired results. Hence, to take a bath in this river is akin to the keeping of a sacred vow and will confer desired results. To explain this benefit and the exalted spiritual and Divine nature of this river, the word "Kālindi" is used to denote this river. Kālindi herself will be blessed by our Lord much later only, but all these Gopis will be blessed very soon i.e. they will attain the fruits of their vow very quickly. Hence the word "Kālindi" is not used again. Reference is made only to "Jalam" or "water" - that "near to the water". The word "cha" used in this verse (meaning "and") denotes that not only they worshipped mother Katyayani after making an image of her on the banks of the river,

through the sands of the river, but they also went back to their homes and continued to worship the Divine mother, with ardent devotion and prayers. They worshipped her at the stroke of dawn, after taking bath in the river. "Oh king!" - this reference is made to emphasize to the king as to the amount of efforts made by the Gopikas with a view to attain our Lord!

The next verse explains the various ingredients used in the worship of the Divine mother.

पूजासाधनान्याह गन्धैरिति.

गन्धैर्माल्यैः सुरभिभिर्बलिभिर्धूपदीपकैः ।

उच्चावचैश्चोपहारैः प्रवालफलतण्डुलैः ॥३॥

VERSE 3 Meaning: "The Divine mother was worshipped through auspicious and fragrant materials, garlands, prasadam (Bali), dhoopam, lamps, fruits, buds, rice and other delectable materials and services."

श्रीसुबोधिनी : माल्यानि पुष्पाणि. सुरभिभिरित्युभयेषां विशेषणम्. बलिभिरहिंस्रैः, ऋषित्वात् तासां परिज्ञानम्. धूपो दीपावलयश्च पङ्क्तिरूपा दीपा दीपकाः, उच्चावचानि सर्वाण्येवानेकरूपाणि. उपहारा नैवेद्यद्रव्याणि. प्रवालाः पल्लवाः फलानि तण्डुलाश्च - एवं नवविधा निरूपिताः ॥३॥

SRI SUBODHINI: Flowers were used in plenty. The flowers were fragrant. The "Bali" (Prasādam) did not involve any harm i.e. only those "Bali" (Prasād), was offered which did not involve any injury. The Gopis were sages, and as such, they were endowed with full Divine and spiritual wisdom. "Dhoopam" was used and a row of lights was also lit. All types of "Naivedyam" (Prasādam) were prepared for the worship. In this way, through three verses, respectively, the performance, the place of worship and the various materials used for worship have been described.

The next verse describes the "Manthra" which was chanted by them.

एवं कर्तृदेशद्रव्याणि निरूपितानि, मन्त्रमाह कात्यायनीति.

कात्यायनि महाभागे महायोगिन्यधीश्वरि ।

नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ॥४॥

इतिमन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः ॥

VERSE 4 and 4 ½ Meaning: "Oh Mother Katyayani, Oh! Conferrer of great Bhāgya! Oh Mahā Yogini, Oh Divine mother holding sway over all the regions! Oh Divine mother!

We prostrate to You. Please bless us with the son of Nandagopa as our husband". Chanting this "Manthram" (incantation) these auspicious Gopikas began to do the worship" (of the Divine Mother).

श्रीसुबोधिनी : ऋषित्वात् मन्त्रदर्शनं, मन्त्रे प्रसिद्धा देवता मन्त्रोपासनया साक्षात्कृता, अर्थस्यापि दृष्टत्वात्, अतः कात्यायनीति परिज्ञानसम्बोधनं— कायं त्याजयतीति कात्या संहारिका शक्तिस्तस्य आधिदैविकं रूपं कात्यायनी फलि(ष्फकि!)रूपम्. पूर्वं भगवान् न प्राप्तस्तत्रावश्यं दुरदृष्टमेव प्रतिबन्धकमिति मन्तव्यं, तपस्तु सिद्धमेव साधनमन्यथाग्रेऽपि न स्याद्, अतः प्रतिबन्धस्याधिदैविकस्य नाशन इयमेव समर्था. ननु प्रतिबन्धकमाधिदैविकं यदि भगवदिच्छयैव स्यात् तदा कथं निवर्तत इत्याशङ्क्याह महाभाग इति, अल्पभाग्यत्वे भगवान् नाज्ञापयेद् यशोदायां च जन्म न स्याद् भगवद्दास्यं च न प्राप्नुयात्. त्वया प्रार्थितः प्रियः स्वेच्छामप्येतदनुगुणां करिष्यत्यतो महाभाग्यं तव. आभिमानिकसम्बन्धेन त्वं पुनर्भगिनी भवसि ज्येष्ठात उपकारोपि कर्तव्यः. न च मन्तव्यं तादृशदोषो न मया परिहर्तुं शक्यत इति यतस्त्वं महायोगिनी गर्भसङ्कर्षणादिकार्यकरणात्. नन्वाधिदैविकं कथं परिहर्तव्यं? कालादिभ्यो बलिष्ठा हि सा प्रतिबन्धकशक्तिः, तत्राहाधीश्वरीति- ईश्वरं भगवन्तमधिकृत्य वर्तसेऽतोऽन्तरङ्गा त्वं शक्तिः. कात्यायन्या गुणत्रयं चोक्तं

पदत्रयेण. अतः सर्वप्रकारेण त्वं भगवदीया नन्दगोपसुतं मे पतिं कुरु प्रत्येकं भर्तारं कुरु. भगवानशक्य इति न मन्तव्यं; यथा नन्दगोपस्य पुत्रो जातस्तथास्मत्पतिरपि भविष्यति. किञ्च त्वं देवतारूपा, अलौकिकेनापि प्रकारेण भगवन्तं पतिं करिष्यसि. प्रत्युपकारस्तु तुभ्यं नमनम्, अहङ्कारस्तुभ्यं दत्तस्त्वदीय इति. अन्यत् सर्वं भगवदीयं, प्रतिबन्धके निवृत्ते स एव भविष्यति तथापि वक्तव्योऽपि. स हि मायायवनिकामाच्छाद्य क्वचिदल्पोद्घाटनेन तिष्ठत्यतोऽस्मदर्थं तत्रतत्रोद्घाटिता भवेत्यर्थः. अपराधस्तु न भविष्यति यतस्तं पतिं करिष्यसि, कन्यावरयोर्विवाहे यवनिका दूरीक्रियत एव. अयमर्थो नित्यः, प्रत्यगाशीर्मन्त्रत्वाद् जप एवास्य, न कर्माङ्गकरणं “प्रत्यगाशिषो मन्त्रान् जपत्यकरणानि”ति कल्पात्. (अतः परं “तेषां प्रसाररूपा शक्तिः स्त्री भवति” “भगवानेव वा गुणातीत” इतिपक्षद्वये मन्त्रार्थ उच्यते. “भगवतः स्त्रिय कती”ति प्रश्नविषयाः कात्याः - अत एव परीक्षितो राज्ञः प्रश्ने “पत्न्यः कृत्यभवन् प्रभोरि”तिवचनम् - अयनं यस्याः सा कात्यायनी, डीबत्र छान्दसो ज्ञेयः. नन्वेतस्या भगवद्भोग्यतासम्पादकत्वैकस्वभावायाः स्वस्मिन् स्थितिं चेद् जानन्ति तदा भगवत्सम्बन्धस्यावश्यम्भावित्वेन ज्ञानं च भविष्यत्येवेति कथं व्रतारम्भः? न च विलम्बाभावार्थ इति वाच्यम्, एतस्याः सर्वतोऽधिकत्वेनान्याप्रतिबध्यसामर्थ्यात्. न च स्वस्य रसयोग्यवयःसम्पत्तौ, सा स्वत एव विलम्बासहिष्णुर्यतः. न च तादृग्वयःसम्पत्यर्थमेव व्रतारम्भ इति वाच्यं, प्रमाणाभावात्, पतित्वकरणस्यैव मन्त्रै श्रूयमाणत्वात् तस्य चैतच्छक्तेरेतद्रूपस्य भगवतो वा प्रवेशेनैव सिद्धत्वादेतत्प्रयोजनं न विद्यः. अथ स्वस्मिंस्तत्स्थितेरज्ञानाद् व्रतारम्भ इति वाच्यं, तथापि वस्तुतस्तत्प्रयोजनं न सिध्यतीति चेद्, उच्यते- मन्त्रे पठ्यमानमेव फलं प्रयोजनम् न चोक्तन्यायेन तत् सिद्धमिति वाच्यं, तत्तात्पर्यानिवगमात्. तथा हि- साक्षात्पुरुषोत्तरमणे ह्येतासामिच्छा, “मयेमा रंस्यथ क्षपाः यदुद्दिश्य व्रतमिदं चेरुरार्यार्चनं सतीरि”तिभगवद्वचनात्. एवं च सत्युक्तरूपशक्तेर्भगवतो वा प्रवेशस्य प्रयोजनमावेशरमणेनैवान्यथासिद्धं कदाचिद् भगवान् मन्येत, सर्वं सर्वत्र योजयितुं शक्तो यतः. तथा चावेशेनांशावतारेण वा सम्बन्धो मा भूदिति तदर्थं ब्रतलक्षणं तदाराधनमारब्धं यथान्यसम्बन्धराहित्येन पुरुषोत्तमसम्बन्धो भवेत्. अत एव भगवता ‘सती’त्वं विशेषणमुक्तमेतदभिप्रायेणैव. नन्दगोपसुतपदमप्यत एव,

तत्रैव पुरुषोत्तमाविर्भावो यतः. एतच्च यथा तथाद्यप्रकरणे निरूपितम्. यथा कंसादिभिर्या तदज्ञानार्थं गुप्तस्थाने स्थापितो नन्दपुत्रोऽभवत् तथा त्वयैकान्तस्थलेऽन्याज्ञाततया प्रापितोऽस्मद्रमणकर्ता भवत्वित्यप्यस्य पदस्य तात्पर्यं ज्ञेयम्. अत एव बलदेवादिव्यावृत्तिरपि. अत एव तथैवाग्रे करिष्यति भगवान्. (१) उद्देश्य (२) पतित्वविधानप्रार्थना-वाचकयोः पदयोर्मध्ये देवीति सम्बोधनेन मध्यस्थतया कदाचिद् दूतीन्यायेनापि तथाकरणं द्योत्यते, एतदेव तव परमानन्दजनकं, क्रीडेवेति देवीशब्देन द्योत्यते. गावो हि स्वतः शुभाशुभयोः प्रवृत्तिनिवृत्तिरहिताः. किं बहुना स्वभक्ष्येऽपि स्वरक्षकप्रेरणयां प्रवृत्तिनिरोधे तूष्णीम्भाव एव तासाम्! तथा चैतादृशीनां पालकस्य सुत इत्यस्माकमप्येतादृशफलसम्बन्धे साधकबाधकज्ञानराहित्येन कदाचित् स्वतोऽन्यथाचिकीर्षायामपि स्वयमेव कृपया ततो निवर्तकं इष्टसम्पादकश्च भविष्यतीति गोपपदेन ज्ञाप्यते. अपरञ्च गोपजातीया हि लोके न महत्त्वेन गण्यन्ते तथा च ब्रह्मवाक्सत्यत्वार्थं स्वयं तादृशस्य पुत्रत्वमङ्गीकृतवान् यः, स स्ववाक्सत्यत्वार्थमस्मत्पतित्वमङ्गीकरिष्यत्येव, निमित्तमात्रं त्वं भवेति ज्ञापनायापि गोपपदम्. तेनात्र तव नाधिकः प्रयासो भवितेति सूचितं स्वस्याभिमानाभावश्च. एतादृक्फलसम्पादिकायास्तव प्रत्युपकारस्तु नास्माभिः कर्तुं शक्यः किन्तु यथा “किमासनं ते गरुडासनाये”तिवाक्यात् ‘नमो नम’ इत्येतावत् “सदुपशिक्षितमि”तिवाक्याच्च भगवति जीवैर्नमनमेव कर्तव्यं भवति कर्तुं शक्यं च, तथास्माभिरपि तुभ्यं नमनमेव कर्तुं शक्यमित्याशयेनाहुस्ते नम इति. नमनातिरिक्ताशक्यत्वे तन्महत्त्वं हेतुरिति तदुक्तं महाभाग इत्यादिना. भगवता सह योगोऽस्यास्तीति योगी, योगे महत्त्वं तु नायिकाभावपूर्वकत्वम्. तथा च तादृशे पुरुषेऽधीश्वरि अङ्गीकृतस्वामित्व इत्यर्थः. तेन साधारणाप्राप्यत्वेन महत्सम्बन्धित्वेन च महत्त्वमुक्तं भवति. एतादृशस्येश्वरो हि भगवानेव भवति; त्वं त्वेतादृशी यदीश्वरोपि त्वदधीनस्तस्मै फलं ददातीत्युपसर्गः. पक्षद्वयेष्येतस्या भगवत्स्वरूपात्मकत्वात् तदधीनत्वेपि नेश्वरे काचित् न्यूनता शङ्कनीया. महायोगवत्त्वे हेतुभूतं पुरुषे विशेषणमाहुर्महाभाग इति. भक्तिमार्गेऽङ्गीकार एव भाग्यरूपस्तत्रापि पुष्टिपुष्टावङ्गीकारो महत्त्वम्), अतस्तं मन्त्रं जपन्त्यस्तूष्णीमेव पूजां चक्रुरित्याहेतीति. इममेव मन्त्रं जपन्त्यस्ताः

प्रसिद्धास्तूष्णीं पूजां चक्रुर्यतः कुमारिकाः स्त्रीणां विवाहोत्तरमेव मन्त्रसम्बन्धः
अयं तु मन्त्रस्ताभिरेव दृष्ट इति, युक्तं तासां जपकरणम्, अनेन क्रियोक्तं
॥४४/१॥

SRI SUBODHINI: The Gopis were the Rishis and hence they know the efficacy and glory of the sacred chantings (Manthras). By being devoted to the chanting of the "Manthras", the presiding deity behind the Manthra had appeared in person to them and through this, they had the Darsan of the actual meaning and effect of the Manthra. Hence, the prayer to Devi Katyayani is made, with full realization and knowledge. "The power which releases the body" (KĀYAM TYAJAYATĪTI KĀTYA). The celestial form of this power is Devi Katyayani. Up to now, they had not attained our Lord. In this "non-attainment" they thought, that their "ill-luck" (DURBHĀGYAM) is the main obstacle. Moreover, although their penance, being done now, by itself is not capable of getting our Lord's Grace, we will see later that Devi Katyayani's grace removes all their physical and celestial obstacles in attaining our Lord.

A question arises here. If the obstacle was celestial in nature and was caused by our Lord's own will (that these obstacles should be there) then how come Devi Katyayani was able to remove all these obstacles? This is answered by the addressing of "MAHĀBHĀGE" - that the Divine mother is full of "Bhāgya" or auspicious luck! If she were not to have this Divine Grace of Mahābhāgya, our Lord would not have asked her also to be born, at the same time of His own incarnation and she would not have been born as Yashoda's child. She would not have got the status of being a "servant" of our Lord. The Gopis say, "Oh Devi, if you were to pray on our behalf, our Lord will go by

your prayer, even if it means to change His own will and desire. Because you are very lucky indeed. Oh Devi! You are hailed as the sister of our Lord, by relationship and that too, you are the elder sister! Due to this, may we request you to remove all the celestial obstacles and give us your help. Oh Devi! Please do not think as to how you will be able to mitigate these several celestial obstacles. You will be able to do this certainly as you are a Mahayogini (with great Yogic powers). In fact, it was you, who had taken away the "Foetus" from mother Devaki and installed the same in mother Rohini."

"You may doubt as to how you will be able to mitigate these celestial obstacles? You may doubt as to how, "I can get this over?" You should not nurture such doubts as you are "Adhīswari" - that you are the only one who can have some authority over our Lord! In view of this you are the inherent and secret power."

IN this manner, the Gopis have described the three primary attributes or virtues (GUNĀS) of Devi Katyayani (viz. MAHĀBHĀGE, MAHĀYOGINI and ADHĪSWARI). "In view of this, in all respects you belong to our Lord and you are Divine. Kindly bless us with the son of Nandagopa as our husband. Let Lord Krishna become our respective husband - individually." And it is not difficult for our Lord to become the husband for each of the Gopis as, He has now become the son of Nandagopa, although He is the Lord of the entire universe. "In the same way, our Lord can easily become our individual husbands also". "Oh Divine mother! You are a "Devata" - a Divine deity. Hence, even in a supernatural way, please make our Lord as our husband. In response to this help from you, we are all doing "Namaskars" (prostrations) to you. It is you, who has given us the "ego" and hence this "ego"

belongs to you only. In fact, everything belongs to our Lord only. After the removal of the obstacles, our Lord will become our husband. Yet, on our behalf may we request you to intercede on our behalf with the Lord? Our Lord, usually hides behind the curtain of His Māya (illusion power) and at some places, He remains, slightly opening up this curtain (i.e. He becomes visible in these places). Hence, wherever we remain or stay, kindly ensure that this curtain is opened up. There will not be any "blemish" attached to you, on removing this curtain, which stands in the way of our Lord being seen by us. Why? As you will bless us, making the Lord as our husband and usually between the girl and her husband (i.e. between the bride and the bridegroom) the limiting factor of the curtain, at last gets removed only!"

The Manthra being chanted by the Gopis is eternal and of permanent value. This is practiced everywhere and certainly this Manthra enables one to attain the desired result. This Manthra is an auspicious one leading great blessedness. Hence the Gopis did the "repetition" (JAPAM) of this Manthra only. This Manthra was not chanted, as part of a ceremony or KRIYA (action-ritual). In the Kalpasūtra, it is mentioned that "The Manthra which is not part of a ritual (Karma) people chant this Manthra only by itself". (PRATHYAGĀSISHO MANTHRĀN JAPATHYAKARANĀN).

Later the references made to "for them the 'benediction form' is the power which has taken the form of a female" and "it is only our Lord only" and "He is beyond all the three Gunas" (GUNĀTĪTAHA) in the commentary for the first verse makes clear the meaning of this Manthra.

How many "women" were there as our Lord's own? A question on this is being made. In fact this is the meaning of the word "KĀTYAYA" (the one who makes you give up the body). Hence the king had asked the question as to how many wives our Lord had? (PATNYĀYA KĀTYABHAVĀN PRABHŌHO). We have to understand the word "Katyayani" to mean "the goal and final stage for all women" - KĀTYA - women, AYAN = place (whose). Hence the word is "KATYAYANI"! Here we should understand the word "woman" as Vedic and scriptural in nature (Holy).

DOUBT: When Devi Katyayani was fully aware that these Gopi maiden were, by themselves, of such a Bhāva or attitude, that they will become automatically entitled to be chosen by our Lord, to be the recipients of His own Divine Bliss, and they all will have Divine relationship with our Lord, why then did they do the beginning of this vow? That they observed this vow, with a view to avoid any delay (in getting our Lord's Grace) - this statement is not correct as no one else can become an obstacle for those who were greater and larger (in number). In fact Devi Katyayani also cannot brook any delay - but with a view to make the girls entitled to receive the Grace of Rasa or Bliss from our Lord, they began to observe this vow - this sort of explanation is also not appropriate, as there is no proof or evidence to back this up!

In the "Manthram" being chanted, reference is there only for attaining our Lord, as their husbands and this blessing of getting our Lord, as their husbands, can be got only through the power of Devi Katyayani or through the help and intervention of our Lord through Devi Katyayani. In this event, the true purpose behind the observation of this vow does not also come to be known. Hence, it is

appropriate to say that these girls were not aware of the presence of Devi Katyayani, in them, and due to this reason only, the maiden of Vraja started to observe this vow. But by saying like this also, the real purpose of observing this vow has not emerged or clearly understood. Due to this, the question regarding the real purpose for observing this vow remains open (i.e. unanswered).

ANSWER: Now all the doubts are cleared - by saying that the "Manthram" itself contains the clue - that "Oh Devi ! please give us our Lord, as our husband" - this goal or result is the real purpose of the observation of this vow. Does this mean that "goal or result" can be achieved only as told earlier, through the power of Devi Katyayani or due to the ingress of our Lord's Divine self in Devi Katyayani? But this knowledge was not present in these Vraja maiden. The real purport is as follows. These Vraja Gopikas had the desire to enjoy the Bliss of our Lord, who is the highest blissful Sri Purushottama. Even the Lord had also told "Oh chaste Gopikas, the goal for which all of you have observed the vow of worshipping Devi Katyayani, with a view to attain this goal, all of you will enjoy the Bliss of My Divine self during these nights." *From this we can conclude that the real purpose of this vow was the "enjoyment of the Bliss of our Lord" either through the Grace of Devi Katyayani or through the ingress of our Lord's Divine form, in Devi Katyayani.* Moreover these Vraja Gopikas did not want this "enjoyment of the Blissful self" either in Shri Balarama, arising out of ingress of our Lord's power in Shri Balarama. They did not also desire to this "Bliss" from anyone or anything else, on whom/on which, the power of our Lord is ingressed or manifested. (i.e. our Lord is fully capable of manifesting His Yogic powers in Shri Balarama or anyone

else). The purport of this is that these Vraja Gopikas did not want to have the Bliss from a "Divine part" (AMSA) of our Lord. Hence, they observed this vow of worshipping Devi Katyayani, through which, *they made a prayer that, they should never have any relationship with either our Lord's power being ingressed on someone or with other type of our Lord's manifestation*. They prayed only for the Bliss of our Lord Shri Krishna who is the Purushottama. With this Bhāva or attitude in mind only our Lord told them "Oh! Chaste Vraja maiden"! This admiring and approving adjective used by our Lord conveys His approbation and appreciation of their avidness and one-pointed Devotion to Him. With this same view only (Bhāva or attitude), our Lord has been addressed as the "son of Nandagopa" - as our Lord only was the incarnation of Shri Purushottama. He was not manifested in any other "form" or "part" as Shri Purushottama. All these have been substantiated in the portion dealing with the "birth of our Lord" (JANMA PRAKARANAM). There is also another reason for our Lord being referred to as the "son of Nandagopa" - just like, out of fear of Kamsa and with a view that Kamsa does not realize as to where the Lord was born, our Lord "became" the son of Nandagopa in a secret way, in the same way, the Gopikas say "oh Divine Mother, please take away our Lord to a lonely place which no one knows, so that, our Lord can enact His Divine Leelas, with us only and confer His Divine Bliss to us". Here, Shri Balarama and others were specifically excluded, from this inner-desire, and with a view to fulfill their desire only, our Lord also, later will keep Shri Balarama, out of this Divine Leela of conferring His Bliss on these Gopikas.

The address to the "Divine Mother" (DEVI) placed between, in this verse, the "goal" (aim) of "Nandagopa's son" and the "prayer" of having our Lord as PATI" (husband) - denote also of their ardent desire of pleading with the Devi Katyayani to intercede on their behalf, as a messenger, to our Lord! "Like our addressing You, as the "Devi" makes You happy, in the same way, making our Lord, as our "husband" also will give you great joy" - this Bhāva or attitude is also denoted here. Usually the cows are unable to differentiate between what is good and what is bad for themselves as they lack this knowledge. In fact they stop eating grass when they are told not to eat them by those who are in charge of their protection. Now reference is made to the cowherd Nandagopa's son, who looks after these "ignorant" cows and cattle - the purport of this is that "we also lack, like the cows, the knowledge and understanding of the "how" and the "why" of our Lord's Divine Bliss of His Divine self (i.e. whether to have this Divine Leela of our Lord's blissful self or not). Hence, our Lord, will, out of His great compassion act in our favour, even if our own desire and it's result may be to the contrary. In fact even if the Lord Himself were to decide otherwise, the prayer is that He should, out of His Grace and compassion to them, should fulfill their inner desire - that the Lord will always decide in their favour only.

The word "Gopa" (cowherd) has been used with an inner meaning. Just like, our Lord, with a view to fulfill the words of Lord Brahma, deemed it necessary to take birth as a cowherd boy, which is considered as a lower category of birth, in this world, in the same way, with a view to fulfill His own words, our Lord will certainly agree to become our "husband" (PATI). "Oh Devi You are

the cause for this Divine blessing from our Lord". Through this, it is also hinted that the Divine Mother need not put enormous effort for making our Lord as their "husband". These Gopikas also give up their own self-respect here - that the Lord will not respond to become our "husband" due to our "efforts" but this Grace will be conferred on us due to "Your Grace only arising out of our prayer to You" (addressed to Devi Katyayani). "Oh Divine Mother! We are not capable of doing anything in return for your bestowing this Grace - but like an ordinary soul cannot do anything more in return to the Lord, who has made even the big Garuda bird, as His seat (ĀSANAM) - we can only do prostrations to You". "TE NAMAHA" - we cannot do anything more than doing our prostrations to You". "We are only capable of this. The reason for our incapacity is Your Glory and Greatness". That is why, in the verse, reference is made to "MAHĀBHĀGE" (Oh! The supremely fortunate one) to Devi Katyayani, who is closely related to our Lord. Due to this, she is also hailed as "YOGINI" or "Divinely endowed or united" (YUJ - YOG = to unite). Moreover this "relationship based on Divinity" is full of Bhāva or feelings - that our Lord has accepted Her sovereignty over Himself! Whatever is not attainable in an ordinary way but is attainable only through a Divine relationship or intervention, this goal or result is considered as "glorious". Our Lord is the "Ishwara" or the Divine Lord for such glorious events/results. "Oh Divine Mother! This Lord who is the Ishwara is under Your influence. You are the One who bestows the results". The word "Ādhi" is used to denote this.

The Devi Katyayani is only another Divine form of our Lord. Hence the Gopikas attaining their "goal" through the Grace of Devi Katyayani and our Lord being

referred to as being under the influence of Devi Katyayani should not be understood to mean that our Lord is lower in esteem and glory to Devi Katyayani. None should entertain this doubt. Devi Katyayani is referred to as "supremely fortunate" (MAHĀBHĀGE) to denote Her special role in conferring this blessing of our Lord's Bliss. In this path of Devotion, Devi Katyayani is accepted as the factor of "Bhāgya" or "fortune", and to accept this is the "PUSHTI - PUSHTI" (Grace - Grace - the Highest Devotion). Devotion, indeed, is most appropriate and glorious. Hence all those who chanted the "Manthram" referred to, chanted them in silence and did worship to Devi Katyayani.

They were unmarried Gopikas and hence they conducted this worship, silently. Although, usually, only after marriage, the girls are usually initiated in the chanting of sacred Manthras - but here, these Divinely inspired and blessed Gopikas had the knowledge of this Manthra. Hence, it is considered appropriate that they chant these Manthram. Thus their actual "action" (effort) is being described.

[LEKH: In the previous third verse, it is said, that in three verses, a description of the "doer" (KARTA), "the place" (DESA) and the "material" (DRAVYA) has been made and now, through this fourth verse, the "Manthram" is explained. In this way, in 5 verses, "the five-fold" nature of "action" (Karma) has been described. That the Gopikas had the actual "Darsan" of Devi Katyayani and that is why the word "TU" (You) has been used. They say "we have been able to realize the Divine form of Devi Katyayani". The "celestial forces" were considered as an obstacle for the attainment of our Lord, as these have hidden our Lord,

with their powers. Of course this obstacle has been created by our Lord only and hence, no one else is capable of removing this obstacle either. Only Devi Katyayani is capable of doing this as our Lord has given the power to Devi Katyayani only, to ward off all obstacles, which stand in the way of our Lord's enactment of His Divine Leelas. Here the reference to the "obstacle" is made, not as arising out of one's "Karma" or action but it is the "Yogamāya" of our Lord Himself, who was responsible for hiding our Lord - which forms the hurdle or obstacle for these Gopikas. If this "obstacle" has been put, due to the will and desire of our Lord only, then how can this be warded off or removed? The Gopikas prayed to Devi Katyayani, who is referred to as "supremely fortunate" (MAHĀ BHĀGE) and our Lord will certainly do as per Her desire and wishes only i.e. our Lord will moderate His own desire to please Devi Katyayani.

Through three reasons the "supreme Divine fortune" (MAHĀ BHĀGYA) of Devi Katyayani has been established. Hence "Oh Devi! If You pray, on our behalf, our Lord will definitely do us this favour". In this manner, a prayer was made for the removal of all the obstacles and also for bestowing the result and goal for their worship.

The cause for this "luck" or Bhāgya, is the Divine mother's birth as the daughter of Yasodha. Over and above this, the Gopis say that the Divine mother, being the sister of our Lord is also very helpful to them, for attaining our Lord as their husband. The Gopikas call "Yasodha" as "mother" and her daughter as the "elder sister". The words "Ambha" denotes to mother Yasodha. In what way is Devi Katyayani who is the elder sister going to answer their prayer? "Oh Devi Katyayani! You are internally

related and connected (confidant) to our Lord i.e. you enjoy the confidence of our Lord! Hence please fulfill this wish of ours' through your prayer to our Lord".

Devi Katyayani's three Divine qualities of opulence, valour and fame (AISHWARYA, VEERYA and YASH) have been denoted through the three words used respectively viz. ADHĪSHWARI, MAHĀYOGINI and MAHĀBHAGE!

These Gopikas knew very well that the Devi Katyayani was situated in them also and hence, it is certain that they would be aware of their relationship with our Lord. They were also aware that they hope to attain our Lord as their "husband" only through the Grace and blessings of Devi Katyayani, due to their prayers and not due to their efforts. *This clearly brings out the absence of "ego" on their part.*

एवं मासं व्रतं चेरुः कुमार्यः कृष्णचेतसः ।

भद्रकालीं समानर्चुर्भूयाद् नन्दसुतः पतिः ॥५^१/३॥

VERSES 5 and 5 ½ Meaning: "In this way the Gopikas observed this vow for one month and became one in their mind, with the loving thoughts about our Lord (i.e. their mind got united with our Lord). Then they worshipped Devi Bhadrakālī, with the chanting of the Manthram "Let Nandagopa's son become our husband"."

श्रीसुबोधिनी : एवमप्रत्यक्षप्रकारेण मासपर्यन्तं व्रतं कुमार्यश्चेरुः. अनेन कालोप्युक्त उपसंहृतश्च, एवं षडङ्गसहिता व्रतरूपा क्रिया निरूपिता. एतस्य व्रतस्य फलं जातमित्याह कृष्णचेतस इति, कृष्ण एव चेतो यासां तादृश्यो जाताः. तदा नान्या प्रार्थिता. अतोऽग्रे भगवन्तमेव प्रार्थयिष्यन्ति, चित्तदोषस्य गतत्वात् आरब्धस्यावान्तरफले जातेऽपि परमफलं न जातमिति पुनर्मासान्तरेऽपि व्रतं कृतवत्य इत्याह भद्रकालीमिति. कात्यायन्यामेवा-वस्थाविशेषो देवताविशेषो वा वर्तते यतो भगवत्सम्बन्धलक्षणो भद्रः कालो

भवत्यतस्तामेव भद्रकालीरूपां समानर्चुस्तत्रान्यो मन्त्रः पश्चाद् दृष्टो भूयान् नन्दसुतः पतिरिति. नन्दसुतः स्वयमेव पतिर्भूयात्, निमित्तं काल इति कालाभिमानिनी पूज्यते कादाचित्कत्वात्. अतः कदाचित् सम्बन्धो न सर्वदा जातः. नन्दस्य पुत्रः कृपालुरिति भूयादिति प्रार्थना. भगवन्तमेव प्रार्थयन्ति. अत्र प्रत्येकं प्रार्थनाभावात् समुदायेनापि रमणम्, अतोऽपि वक्ष्यत "एकैकशः प्रतीच्छन्तु सहैवोते"ति. फलवाचकत्वात् पूजायामशेषत्वान्मन्त्रवदस्याङ्गत्वाभावाय स्वरूपेणैव कीर्तनं कृतम्. इतिशब्दप्रयोगे गौणता स्यात्. प्रार्थनया भगवान् स्वतो वृत इत्यन्तःकरणधर्मत्वाद् भगवान् पतिर्जातः, परमन्तरेव, "ये यथा मां प्रपद्यन्त"इति वाक्यात्. तदान्तःस्थितभगवद्रूपा निःशङ्का जाताः ॥५१/॥

SRI SUBODHINI: In this way, these Gopikas observed the vow for one month, to please Devi Katyayani. Through the actual time spent in observing this vow has been described and also of the completion of this vow. In this way, a description of the "ritual" consisting of 6 divisions/parts has been done. That they already got the result of their penance viz. "they became united in mind with our Lord Krishna" (KRISHNA CHETASAH). Shri Krishna Himself became their minds". They became like this. Then they ceased to pray to anyone else than to our Lord Shri Krishna. Through this, on the removal of all types of "blemish" from their minds, they would do, later, prayers only to our Lord Shri Krishna. Although they had now attained the "lower category result" (GAUNA-PHALAM) for their vow, they did not attain up to now, the highest goal or result for their observance of this vow. That is why it is said that they observed this penance for one more month and worshipped Devi Bhadrakālī. The word "Bhadra" denotes her relationship with our Lord - that she is auspicious - she represents and symbolizes the factor of time, which enables a person to attain our Lord. Hence they all worshipped her with sincere devotion.

Then they chanted the second Manthram "let the son of Nandagopa become our husband". In this attainment of Nandagopa's son, becoming their husband, the factor of Time is very important as a "causative factor" and hence, they worshipped the presiding deity of Time. *"Oh Lord, You have become the son of Nandagopa due to Your compassionate nature, hence please also become our husband, due to Your compassionate and Gracious nature only"*. - In this way, they did the prayer. Here also, they prayed to our Lord only and to none else, as there is no reference made here of their individual prayers but our Lord blessed all of them equally and that is why, our Lord says later to them, "Please take your dress one by one by coming as a group together".

This "Manthram" chanted by them is not part of the worship done by them i.e. it stands by itself as a separate act of devotional kriya or action. This is similar to the earlier Manthram i.e. it was not part and parcel of the worship done by them. This denotes that this "Manthram" was independent to confer it's benefits and should not be regarded as complementary or supplementary/lower. Because of the prayer done by them, our Lord accepted them by Himself. As this prayer depicted and symbolized the ardent devotion of their inner mind, our Lord also, became their husband in their "inside mind" (i.e. internally, they felt that the Lord had already become their husband). This fulfills the words of our Lord (in the Gita). *"In the way a devotee surrenders to Me, in the same way I respond and bless him"*. From now onwards, they felt the nearness and presence of our Lord, in their inner minds and became certain and doubt-free, about our Lord's Grace.

[TIPPANI: These Gopikas were belonging to our Lord only, even before they began to observe this vow. A doubt arises, therefore, as to why this vow was done? Were they in some sort of illusion or blemish? But, as their minds were fully devoted to our Lord, they were certain that our Lord, will indeed, become their husband. Hence we may say conclusively that they had no blemish of any sort. In fact, that is why, the words "after the eradication of the blemish in their minds" are used.

What was the blemish of their mind? Whether the Lord will become their husband or not? - this doubt is the blemish of their mind. The reason for this lurking doubt was their intense love and devotion of our Lord! - as "doubt" arises only when you have intense love for someone! Their mind was fully consecrated to our Lord, with intense love and this is referred to by the words "KRISHNA CHETASAHA". This intense love for our Lord is the basis of their observing this vow. That is why this entire effort is termed as the "result" only. Later they will attain the supreme result (Phalam) of our Lord's Grace.

It appears that these Gopikas did another penance/vow. Moreover they had firmly established our Lord, in their hearts with intense love and had also the certainty in their mind that the Lord will definitely become their husband. They also knew that the Lord can become their husband by Himself. Hence what was the necessity to observe this vow, in the first place? Now, they are desirous of having our Lord, as their husband, in the "outside" also (i.e. in the world outside) and the reason for this was the factor of Time and the Divine mother, now being worshipped is the presiding deity of Time (Kala). That is why our Lord has uttered the name of "Bhadrakālī". When the

Divine mother was referred to by 14 names. In the chanting of this Manthram also, the desire of the Gopikas, for our Lord becoming their husband "in the outside" is expressed. Otherwise doing this prayer itself will be a waste - as our Lord was, indeed, their husband already, in their hearts - they had this "certain" feelings! Hence, as the desire expressed was different, this prayer of chanting of Manthram is not a part of the worship made. There is also another factor. If the Lord had become their husband as a consequence of their prayer and the Lord becoming their husband "on His own free will" - both these are different, as the former loses its sweetness in comparison to the latter! With a view to remove this factor only, they made the prayers. In this way, they did not do the worship of our Lord, separately as they had the attitude of our Lord being their husband, in their hearts. That is why in this verse, their becoming "one with the remembrance of our Lord Krishna" has been termed as the result of their vow. In the chanting of this Manthram, the full understanding of the meaning of this Manthram is more important and not its mere chanting! That is why the "chanting" is not referred to. Here the worship also is done as per their own inner desire for attaining the love of their beloved Lord. That is why, our Lord Himself has referred to this Bhāva or attitude of the Gopikas as "through my worship" (MADARCHANĀT) in verse 25 later. Moreover the later worship is considered as more full of Divine attributes than the first one. Thus due to the difference in these two types of worship, the vows observed also were different.

LEKH: The first prayer is done to Devi Katyayani to make the Lord their husband and the purport of the second prayer is made to have the Lord becoming their

husband as per His own wish and will. In the first prayer, the prayer is a part of the worship and in the latter, it is not.

YOJANA: Our Lord becoming their husband is the "Phalam" or result and this "result" is not part of their worship. Due to this reason, without making any prayer to any other deity, they do the worship of Devi Bhadrakālī - with the intense desire that the son of Nandagopa should become their husband. In this second prayer, no other deity was prayed to for attaining this goal. The prayer was made to our Lord only. They had felt that the intensity of their love will be considered as lower in category, if they were to be blessed by any other deity with the "husbandship" of our Lord! Such was the intensity of their love to our Lord. The purport of this is that they attained our Lord, as their husband, as their prayer constituted their internal Bhāva or Dharma.

ततः प्रकटतया पूजां परित्यज्य भगवद्भानं कुर्वन्त्यः कालिन्ध्यां कामनास्नानार्थं गता इत्याहोषस्युत्थायेति.

उषस्युत्थाय गोत्रैः स्वैरन्योन्याबद्धबाहवः ।

कृष्णमुच्चैर्जगुर्यान्त्यः कालिन्ध्यां स्नातुमन्वहम् ॥६१/॥

VERSE 6 and 6 ½ Meaning: "They all got up before the dawn (i.e. very early in the morning), called out to each other by their names and went for a bath in the Yamuna river, holding each others' hands. They sang, in a loud voice, the Divine Leelas of our Lord Shri Krishna together".

श्रीसुबोधिनी : अधुना निःशङ्कतयारुणोदयात् पूर्वमेवोत्थाय स्वैर्गोत्रैः कृत्वा कृष्णमुच्चैर्जगुः अत्र गोत्रशब्देन नामाप्युच्यते, ततः स्वस्वनामग्रहणेन बोधनं; प्रथमतः प्रबुद्धा अन्यास्तद्गोत्रैः प्रबोधयन्तीति व्यावहारिकोऽर्थः. ते हि सर्वे गोत्रप्रवर्तका ऋषयो यज्ञे प्रवृत्ता अत आर्षज्ञानेन स्वगोत्रैः कृत्वा

निर्भयाः सत्यः कृष्णं सदानन्दं स्वतःपुरुषार्थरूपं जगुः. मध्ये भगवन्तं परिकल्प्यान्योन्याबद्धबाहवोऽभवन्, यथा रासे. अतः प्रकटमेव तासां तथात्वं जातमतो जलक्रीडार्थं गोपिकाभिः परिवेष्टितं कृष्णं गायन्त्य एव कालिन्ध्यां स्नातुं यान्त्यो जाताः. गानं मुख्यं, स्नानगमने गौणे. अन्वहमेवम् - अनेन हेमन्तनियमो गतः. अन्यान्यपि व्रतानि निवृत्तानि, सर्वमेव गाने प्रतिष्ठितम्. कलिं ह्यतीति कलिन्दस्तस्य पर्वतस्य कन्यकापि तद्विधा- अनेन दोषत्रयं परिहृतं भविष्यतीत्युक्तम्, अन्योन्यं कलहो भगवता सह कलहः कलिकालदोषश्च. एतदर्थमेव कालिन्ध्यां स्नानं पुनः शुद्धभावाय. उषः सर्वकार्येषु प्रशस्तमिति भगवत्क्रीडार्थं "मुषः प्रशंसते गर्ग" इतिवाक्याद् गमनम्. अन्वहमिति नात्र कालोऽपरिच्छिन्नः. अतोऽव्यक्ततया भगवत्स्थितिर्गान- मन्योन्यस्पर्धाभावोऽसङ्घाताभावो दोषाभावश्च सर्वदैव जातो न कदाचिदपि कोऽप्यंशो निवृत्तः ॥६१/॥

SRI SUBODHINI: They all gave up the "external" worship, and began to sing the glory of our Lord. They went to the Yamuna river to take their "ritual - desire - fulfilling" bath. They got up, much before the dawning of the sun and called out to the individual Gopikas, by their names to wake them up. After this, they all sang together, the glory of our Lord, in a loud voice. The word "GOTRA" used here denotes their "Names" also. They were indeed the sages belonging to the various "Gotras" (clans) and were involved in the performance of all types of sacrifices. Due to this, as they had the Divine knowledge of the Vedas in them, not influenced by their individual "Gopas", they now began to sing the glory of our Lord, who is of the form of "Always Blissful" nature (SADĀNANDA ROOPA) and also the "highest goal" for everyone. They all now imagined that the Lord was present among them, in the middle and they had formed, a circle around Him (like in MAHĀRĀSA) holding each others' hands and they all now resembled, as the real

wives of our Lord. They went to the river Yamuna, with a view to play the "games in the river water" keeping the Lord (in their mind) in their "middle", while singing loudly the glory and greatness of our Lord. In this, singing the glory of our Lord is very important and valuable, than going to the river Yamuna and taking a dip in the river. Everyday, they observed this routine, very scrupulously and with devotion. In this way, their vow taken during the Hemanta season got completed and there was no other vow to be observed. All of them got fully participated in this act of singing the glory of our Lord i.e. this singing made them united.

The mountain "Kalindha" is capable of removing all types of "blemish" pertaining to this Kaliyuga and his daughter is "Kālindhi" - who also removes the ills and sins of Kaliyuga. Hence, the world "Kālindhi" denotes three things, (1) that Kālindhi will be the "competitor" for our Lord's love for the Gopikas. (2) Being very fond of our Lord and having pride which is Satwik or harmonious, due to this intense love for our Lord and (3) Redeemer of all blemish and sins arising out of the Kaliyuga, from the minds of the devotees.

Hence, for the purpose of attaining purity in their love for our Lord, they took a bath in this river. The hour before the dawn is considered as very auspicious and holy to undertake all works. Gargachārya also has praised this "hour before the dawn" for the purpose of our Lord's enactment of His Divine Leelas and games (USHAHA PRASAMSATE GARGAHA). Hence, all these Gopikas went to the Yamuna river to take a bath, very early in the morning. The word "everyday" does not denote any time limit for this observance. In fact this reference denotes the most glorious and exalted attitude in their minds viz.

(1) the knowledge of the presence of the Lord in them (although not present "outside"). (2) Always singing our Lord's glory and greatness. (3) Complete negation of envy/jealousy among each other. (4) Having their entire mind fully concentrated on the remembrance of our Lord and (5) redemption and mitigation of all types of blemish from their minds, on a permanent basis. From now onwards, not a trace of blemish ever got into them as they became "crystal pure" and became deserving to attain our Lord's Grace.

एवं जाते स्वयमपि भगवान् प्रकटो जात इति वक्तुमुपाख्यानमारभते नद्यामिति.

नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् ।

वासांसि कृष्णं गायन्त्यो विजह्नुः सलिले मुदा ॥७^१/३॥

VERSE 7 and 7 ½ Meaning: "On a certain day, the Gopikas came to the bank of the Yamuna river and as per usual practice, placed their dresses on the bank, began to enjoy their bath in the river, very blissfully, singing the glory of the virtues (GUNĀS) of our Lord Shri Krishna."

श्रीसुबोधिनी : कदाचिदिति यदा पुनर्भद्रः कालः. कालिन्ध्याः प्रयोजनं वृत्तमिति नदी निरूपिता. पूर्ववदेव गात्रं कृत्वा तेन गानेन मत्ता विस्मृतात्मानः स्वपरिहितानि वासांसि तीरे निक्षिप्य भगवता सह जलक्रीडार्थमेव प्रविष्टा मुदा सलिले विजह्नुः. स्नाने मौनवस्त्रपरित्यागौ दोषद्वयं क्रीडा च नियमस्थानां देहविस्मरणं च मुदेत्यनेन सूचितम्. एवं चत्वारो दोषा जाताः कर्ममार्गं, भक्तौ तु गुणा ॥७^१/३॥

SRI SUBODHINI: That our Lord appeared by Himself, when this happened - to say this, the word "on the river bank" (NADHYĀM) has been used. Now the full story gets unfolded through this. "On a certain day" (KADĀCHIT) - when an auspicious time came, the

Gopikas came there. The word "Kālindhi" is not used to refer to this river as only the word "river" is used. In fact the river Kālindhi had already attained the stature of being a redeemer of all types of "blemish" associated with the Kaliyuga.

Just like before, the Gopikas sang the songs exemplifying the glory of our Lord. They all became very happy and excited through these songs and due to this, they forgot completely about themselves. They now placed all their dresses on the banks of this river, with a view to play the "water-games" with our Lord, and they all got immersed in this water, with immense joy and bliss. They began to relax and play several games, in these waters. They gave up, at the time of taking bath, both their dresses and silence (i.e. they talked profusely to each other). They also indulged in various games inside the river and forgot their own bodies, although they were still in the vow of disciplined worship of Devi Katyayani. These 4 types of "blemish" have been denoted through the word "MUDA" (joyful or blissful) here. In other words, as per the path of properly executing and observing one's acts of vow and worship, all these 4 are considered as "blemish". But in the path of devotion (Bhakti) these are not considered as "blemish" but they are treated as "virtues".

[LEKH: Only a madcap gives up the dresses - MATTHAHA.

YOJANA: With a view to sing the glory of our Lord, it is but appropriate to give up "silence". In this canto only, during the praise of our Lord, who had come into the womb of mother Devaki (GARBHA STUTI) it has been observed, that "He who, at the time of performing

actions (rituals) listens to our Lord's Holy and auspicious Names and Divine forms, sings the same, or chants His Holy Names/remembers Him/contemplates on His Names and forms, in this manner, He who places his mind at Your Lotus feet, oh Lord! - He never has to, again, pass through the worldly cycle of births and deaths". *"In view of this, it is necessary to sing the glory of our Lord, during the performance of each and every task.* Hence, in this path of devotion or Bhakti, giving up of the observance of "silence" (MOUNA) also is considered as a "virtue". The giving up of dress, however, is indicative of intoxication (due to excitement) arising out of the intensity of their devotion or Bhakti. Hence, this "intoxication" also (MADA) is considered as a "virtue" (GUNA).

"Whose duties, regarding the body, have taken a flight due to the nectar arising out of singing thy glories among themselves" - these words denote that due to the intensity of one's Bhakti or devotion to our Lord, one forgets all about one's duties/actions pertaining to one's body. Here also the giving up of dress and forgetting their bodily duties are indicative of the intensity of their Bhakti or devotion to our Lord. Hence giving up of their dresses, arising out of the intoxication caused by their Bhakti to our Lord is again considered as a "virtue" or a GUNA. Their "water-games" are also considered as a "virtue". Why? Only when one's devotion or Bhakti is of the highest level and intensity, one becomes cheerful and begins to play with great abandonment and freedom. Here the cause of playing "water-games" was their intense love and Bhakti to our Lord. In the same way "forgetting their body" also is considered as a "virtue". Why? This is answered by the very famous verse in this canto only, which depicts the act of "self-forgetfulness" of our Lord's

devotees. The verse says, "the Devotees of Vraja forgot completely their bodies and their homes due to their minds being fully devoted to our Lord, singing the glory and praise of our Lord's virtues, enacting the same Divine Leelas as enacted by our Lord and who have become of the same Divine form or nature, of our Lord".

अतस्तदोषपरिहारार्थं कर्मण्यपगते भगवान् स्वयमागत इत्याह
भगवांस्तदभिप्रेत्येति.

भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः ।

वयस्यैरागतस्तत्र वृतस्तद्व्रतसिद्धये ॥८^१/_२॥

VERSES 8 and 8 ½ Meaning: "Our Lord Shri Krishna, who is the Supreme Lord of all deities and Lords of all types of Yogic practices, after coming to know about their "blemish", with a view to remove all of their "blemish" and to reward them with the result of their vow, as desired by them, now came there with His friends".

श्रीसुबोधिनी : तासामपराधं तन्निवृत्त्यर्थं समागतः किञ्च कृष्णः स्त्रीणां हितकारी, आनन्दस्तत्र प्रतिष्ठित इति, परं सदानन्द इति दोषो निवर्तनीयः. अन्तःस्थितदोषनिवृत्तौ सामर्थ्यमाह योगेश्वरेश्वर इति— योगेश्वर हि योगबलेनान्तः प्रविश्य तत्र तत्र स्थितं दोषं दूरीकुर्वन्ति; तस्याप्ययमीश्वर इति नास्य प्रवेशोऽपेक्ष्यते. एते हि बालकाः पूतनायां प्रविष्टाः पुनः स्वस्मिन्नागता एतासामाधिदैविकरूपाः, अत एव पुरुषरूपा एव. अनधिष्ठिताः पुनः स्वच्छन्दभोगयोग्या न भविष्यन्तीति दृष्टिद्वारा तेषामपि प्रवेशनम्. तद्भोगार्थं च तैरपि वृतः प्रार्थितः, तत्रैव स्थाने ताभिरपि वृतो "भूयान् नन्दसुत" इति. एतदपि सर्वमभिप्रेत्य वयस्यैः सहागतस्तत्रैव वृतश्च. अतस्तस्य व्रतस्य सिद्धिः फलं तदर्थम् ॥८^१/_२॥

SRI SUBODHINI: In this way, as per the path of action (KARMA MĀRGA) the Gopikas had developed 4 kinds of "blemish" (DOSHA), although in this path of

Bhakti, these 4 kinds of "blemish" are considered and treated as "virtues" (GUNĀS). But from the point of view of the path of action, our Lord wanted to remove these 4 types of blemish from them. On the completion of their vow, our Lord appeared by Himself. Our Lord knew very well their mistake and He came there, with a view to eradicate their "blemish". Our Lord Shri Krishna always does good for the ladies. The aspect of "Bliss" always rests with women. Hence our Lord came there.

Our Lord is always Blissful by nature (SADANANDAROOPA). Hence it was very imperative that their blemish have to be removed. Our Lord has the capacity to remove the blemish which are inherent inside the mind of everyone. This supreme Divine power is denoted by the words "the Lord of all Lords of all Yogas" (YOGĒSWARĒSWARAHA). An ordinary deity or Lord of Yogic power, can remove the blemish from someone's mind by actually going into the mind of this person, through His power of Yoga. *But our Lord being the supreme Lord of all other deities or Lords of Yogic powers, He can remove all blemish of everyone from being outside and there is no necessity for Him to go inside anyone.*

The boys, whom our Lord had brought along with Him now, were the children killed by Pūtana (and they were in her stomach). When our Lord had drank the vital air of Putana, they had come back to our Lord, along with the Prana or vital airs of Putana. As these Gopikas were the forms of the celestial deities, they had the ingress in them of the "male attitude" (PURUSHA BHĀVA - as the celestial gods were males and they have now taken birth as the Gopikas). With a view to enact His Divine Leela of conferring His Bliss to these Gopikas, our Lord, made,

through His one gaze (DRISHTI) the entry of these boys, into these Gopikas. These boys who were situated inside Him also now prayed to have Him as their husband - as they had all become the Gopikas, due to their "ingress" into them, arising out of the Grace of our Lord. That is why, our Lord is said to have come there, along with His friends. Our Lord had decided to confer the result of their vows there (near the banks of the Yamuna river) as He had decided to accept them fully.

[TIPPANI: Explaining the concept that "our Lord came there along with the boys", the following thoughts are given by Shri Gosainji. Our Lord, who is the author of this entire created universe, has made countless souls into "Male" and "Female" genders/species. In a "male" body, if the predominant principle is "Female", then the behaviour (attitude) takes the form of "female" (although having a "male" body) and vice versa. When the entry of our Lord (Purusha) takes place, then they begin to do seva or worship of our Lord Shri Hari. Other souls do not do this seva to our Lord, as they have in them, the ingress of "Prakruti" (primordial nature) only. That is why, wherever the seva (worship) to our Lord has been referred to, only a "Purusha" or "male" has been referred to as an "Adhikari" or appropriate deserving person for the seva or worship of our Lord. (i.e. the entry of the "Purusha" aspect (of our Lord) is the sine qua non for worshipping our Lord). If this was not the case, then "women" will not get any right to worship our Lord, especially in view of the absence of any authority given to them, in the scriptures. The purport of all this is that both the "male" and the "female" body are not useful to worship our Lord. But the "female nature" or the "male nature" only are entitled to do our Lord's worship, as per our scriptures.

(i.e. the "Nature - Bhāva - attitude is more important than having the emphasis on the body). From this, we can conclude or understand that one can have the attitude of a "male" or "female" without having a "body"!

In the above manner, the sages of Dandakaranya forest, during our Lord's incarnation as Sri Rama, were of the "nature of being male" (PURUSHA PRAKRUTI) and they were all very dear to our Lord. Due to this, our Lord liked and loved everything connected with these sages. Hence, our Lord, showered His Grace and compassion on them and accepted their attitudes and Bhāva of love for Him. With a view not to waste even a very small part of their devotion and love for Him, our Lord, desired to establish the "attitude of male" of these sages into these Gopikas. He caused their birth in particular places. This is the celestial aspect of their births, caused by our Lord's will and desire. Through this, our Lord fulfilled His promise made to them, when they were the sages, during His earlier incarnation as Sri Rama. "Our Lord knew that they were the sages" or "the sages knew that our Lord was the Supreme Purusha".

On seeing "women" it is but natural to have the "blemish" of "VIKĀRA" or obsession/attachment to the senses. But with a view to remove this "blemish" our Lord made these boys pass through the purifying process of going through the "Putana" process (as usually salt is used to purify materials) which is very cruel and full of hardship. All of these sages/boys were noble and great Mahatmas and even Putana had eaten them (gulped them) only with the thought of them being Divine and belonging to our Lord. That is why, these boys did not develop demoniac qualities, although they were inside the stomach of Putana. Their stay inside the stomach of Putana,

removed their "blemish" - as this is the penance which they had to pass through for the removal of their "blemish". "For my sake only Putana has eaten all these boys". Our Lord thinking like this, with a view to reward them the Bliss of His own Divine self, made all of them enter into Him, through the Prana or vital airs of Putana, when He drank her milk. He then blessed these Gopikas by entering Himself into them and made them "blemish free" and deserving of being blessed with His own Bliss (SWAROOPANANDA). If the Divine attitude of "Purusha" (the Supreme Lord) was not established by our Lord, then, these Gopikas would have got ordinary lust or desire, which is the usual case in the world. These Gopikas would never get the Bhāva or attitude of *"our Lord being present in everything and the Lord as having become everything"* (SARVĀTMABHĀVA), *without this Grace of our Lord. Due to this Grace from our Lord, they gave up all their thoughts of this world and the scriptures and did seva or worship of our Lord, with the vision of our Lord being present in everyone and in everything. Our Lord also blessed them with the Bliss of His Divine self and to none else, this Grace was bestowed by our Lord. Our Lord could have bestowed the Bliss of His Divine self to anyone and there was no necessity to have the attitude or the presence of the "female" Gopikas. But the Lord observed the ways of the world in this respect, although He need not have observed this at all - as He is capable of giving the Bliss of His Divine self to anyone, whom He chooses, without any restriction of object, material, place or situation (DESA, KĀLA, STITI etc.).*

ततो भगवान् स्वस्य तासां च मध्ये यदन्तरा स्थितं तद् वस्त्रमिति तानि हृतवानित्याह तासां वासांसीति.

तासां वासांस्युपादाय नीपमारुह्य सत्वरम् ।

हसद्भिः प्रहसन् बालैः परिहासमुवाच ह ॥९१/३॥

VERSE 9 and 9 ½ Meaning: "Our Lord took away their dresses and quickly climbed the nearby Kadamba tree. He then spoke laughingly along with the laughter of the boys, who were with Him."

श्रीसुबोधिनी : उपादाय स्वसमीपे नीत्वा, स्वान्तःस्थितजगतो महतोप्याच्छादनार्थं, तैराच्छाद्य सत्वरं भगवान् नीपमारुहः. नीपः कदम्बः, अन्यथान्तःस्थितेष्वच्छादितेषु दैत्यप्रवेशः स्यात्. "वैष्णवा वनस्पतय" इति न प्रवेशः. अत एव सत्वरं यथा भवति तथारोहणं, तासामावरणमन्यत्र स्थापितमित्यर्थः. नितराम् इं कामं पिबतीति नीपः, पातीति वा. अनेन तासु कामः स्थापित एव, अन्यथा निष्कामा एव भवेयुः. कामरक्षकश्चेद् भगवता समारूढो; नातः परं निष्कामता तत्रत्यानां शङ्कनीया. किञ्च हसद्भिर्बालैः सह प्रहसंस्तासां सहजं कामं दूरीकृत्य स्वस्याधिदैविकं कामं प्रहसन्(न!)रूपं तत्र योजितवान्. बालाः पुनर्भगवच्चातुर्यं शैष्यं च दृष्ट्वा स्वकृतार्थतां परिज्ञाय हसन्तो जाताः सन्तोषेण, यतो बाला बलकार्यार्थमेव तत्र नीताः. अत एव पुनस्तेषु ज्ञानशक्तिं दास्यति. तेषामपि मायाधिदैविकी तत्र प्रविष्टेति प्रथमाकारणे नागमनम्. एवं कृत्वा परिहासं परितो हास्यं यथा भवति तथा सर्वतोऽभिमाननिवृत्त्यर्थमुवाच. भगवान् सर्वेश्वरः कथमेवं वदतीत्याश्चर्यमाह हेति ॥९१/३॥

SRI SUBODHINI: The Lord now took away their dresses, which constituted the "screen" between Him and the Gopikas. He took away the dresses, as though He wanted to hide this vast universe, which was situated inside Him and quickly climbed the Kadamba tree, along with the dresses. If He had not gone up the Kadamba tree very quickly, there was the possibility of demons ingressing into the hidden parts/persons/worlds (which He had hidden with the dresses of the Gopikas). Why? The trees are

considered as "devotees of Lord Vishnu" (VAISHNAVA) and the Lord wanted that no demon should pollute the Devotees of Vishnu and hence our Lord jumped on to the tree very quickly. He placed the dresses of the Gopis now in a different part of the tree.

The Lord now established in this tree, the "desires" (Kāma) pertaining to Him only. (i.e. all other desires were removed). When our Lord jumped on to this tree, everyone got desires pertaining to our Lord and no one became without any desire (NISHKĀMA) i.e. *everyone had the desire for our Lord only as all other desires fled away!*

The Lord also laughed along with the other boys and He removed the usual "desires" from all of them and established in all of them the love and devotion for Him which is Divine in character. On witnessing our Lord's dexterity in action, these boys felt that they have already attained the goals of their lives and began to laugh with great mirth and satisfaction. They were, after all, boys and our Lord will bless them with spiritual wisdom later, so that they all can enjoy the Bliss of His Divine self. The Divine illusory power situated in these boys now entered these Gopikas. That is why, when the Lord called them first, they did not come. But our Lord laughingly spoke to them, with a view to mitigate their "blemish" of self-respect (ego) and "Meum".

Although our Lord is the "Sarvēshwara" (Supreme Lord),. His saying in this manner is really astonishing, and surprising and this factor is denoted by the syllable "Ha" (Ha) in this verse, towards the end.

[TIPPANI: The word "having taken" (ĀDAYA) denotes that the dresses were taken (by our Lord) but the preposition "Upa" (near) used here, will definitely denote a special meaning and all this has been explained already.

A doubt can arise now. "He who remains on this earth" - such scriptural references make us doubt the statements made to the effect that this world, which is the "quality based" manifestation of Brahman, was "hidden in the dress". The doubt is limited to it's "inappropriateness", as, when our Lord is present or with Him, nothing can be hidden. Due to this also, no demon also can enter into our Lord's realm. Hence it does look inappropriate to say that the Lord climbed the Kadamba tree with a view to "hide" and with a view to prevent the ingress of the demons. Now, our Lord had climbed the Kadamba tree by Himself. Due to this, the entire universe which was inside Him, also got related to this tree. Thus the entry of a "demon" at this time is veritably impossible. Then how come Shri Mahāprabhuji has written that our Lord climbed on to this Kadamba tree, with a view to prevent the ingress of the demons?

The above doubt is removed in this way. Many persons worship and do seva to our Lord, after knowing the glory and greatness of our Lord, through the aid and help of the Holy scriptures. This type of seva or devotion is not the real "seva or worship" as this seva or worship has been undertaken after "hearing" about the efficacy and glory of the same. These people worship only through the prescribed systems, which are termed as Vedic or scriptural. Some others, developing the Bhāva or attitude of a "son" (PUTRA), (i.e. treating our Lord as their "child"). For all these persons, our Lord also gives them His blessings and results as per the ways of the world.

These Gopikas were, not only interested in the scriptural systems pertaining to our Lord, but they really had their inner minds and intellect fixed on our Lord's Divine self and in our Lord only. This "fondness" or

Bhakti is also not of the type, which mother Yasodha or sage Narada had. (whose devotion and love to our Lord was based on the path of righteousness and virtues (DHĀRMIC). Due to this only, our Lord told these Gopikas later, "for My sake only, all of you have renounced this world, the Vedas (the scriptural rules) and your family". They had given up their usual and familiar behaviour of "shame" (LAJJA), for the sake of attaining our Lord. When these Gopikas gave up all these for the sake of our Lord, our Lord also, in turn gave up His own code or Maryada or conduct and this Grace our Lord has very clearly spelled out in the Gita that , *"He does seva and Bhajan of His devotee in the same way as the Devotee does"*. In fact, later, it will be told that the Lord also participated in His Divine Leelas, although He is an "Atmārāma" or the "one who revels in himself" only. In fact, only due to this gracious loving nature of our Lord, He told sage Durvasa, that, *"I am the heart of my devotees and My heart is My devotee. My devotee knows Me only and I also do not recognize anyone else other than My devotee"*. If our Lord were not to do this - i.e. when our Lord does not give up all of His rules and Dhārmic regulations for the sake of His devotee, then, our Lord, who is omniscient cannot make the above statement that, *"I do not know or recognize anyone else other than My devotee"*. **THIS DIVINE LEELA IS BASED ON PUSHTI (ANUGRAHA) OR GRACE.** In this path, if the rules regarding the Maryada path are broken, there is no blemish attached for the same. In fact this will become a GUNA or a virtue as only this "path of grace" (PUSHTI MĀRGA) is like this. *Our Lord wanted His Divine self to be seen only by the devotees of Pushti or Grace and hence He hid the universe, which is within*

Him. This is the real secret for His "hiding" Himself with the dresses.

"I do not know anyone else other than my Devotee", our Lord had told sage Durvasa. As per this saying of our Lord, like anyone else also my not become aware of our Lord, our Lord has manifested His real Divine self only to those whom He has "known" or chosen. Hence, except for the devotees who follow this path of grace, there is no relationship of this Divine form of our Lord, with anyone else. Hence our Lord also undertakes to "hide" Himself. This supernatural and Divine meaning can be realized only through the strength of the Holy words of our beloved Lord and by a heart which is filled up with the power of sincere devotion or Shradha!

Our Lord is all-expansive i.e. present everywhere. Hence our Lord also can hide, whatever He wants to hide! His grace enables the devotee to have Him installed in his heart, although our Lord is all-pervasive. *Due to His grace only He remains in the heart of His devotee and never leaves him, even for a moment. "He is very far away as He is also the nearest".* - The scriptures say, so and the purport of the scriptures is also the same. In view of this, our Lord can be seen adopting "diametrically opposite virtues" (VIRUDHA DHARMĀSHRAYAM) *and from the proof and evidence, as per the realization of His devotees, as our Lord contains in Himself everything, as He is the cause for everything, everything told about Him is appropriate and always tenable. Nothing is inappropriate!*

Our Lord, while enacting His Divine Leelas also makes us understand the true meanings of the scriptures. Only those devotees, who love our Lord, like these Gopikas did, can get the Darsan and grace of our Lord

Shri Purushottama. Others cannot hope to attain this sort of Divine relationship. Our Lord's grace removes the "ingress of demoniac forces" through the various devotional practices of hearing, singing of our Lord's glory and greatness. Now our Lord removed all these blemish - with a view to explain this only our Lord's climbing the Kadamba tree and the "hiding" done by our Lord have been told. Hence everything falls in it's due place.

When He had His companions with Him, why did the Lord, who is the Supreme Lord of the universe, Himself carry the dresses? He could have made them all come to Him, without carrying away the dresses. Answering this is the words used here, "the external coverings which they had" (TĀSĀMĀVARANA) - *here the Lord did not take away only their dresses; the Lord removed all the obstacles, which were encircling them from attaining Him, in the guise of taking away their dresses.* Our Lord's actions always resemble the actions and ways of this world (LOUKIK). *But, really, our Lord's actions have deep Divine inner purpose and are always "extraordinary" (ALOUKIK). The "extraordinary" nature of His actions and Divine Leelas can be understood only when our Lord is realized or one has His Darsan. No other way can unravel this mystery.*

If these Gopikas had realized that these boys were indeed "Divinely" related to them, then, they would have responded to our Lord's "first call" only! How? They would not have entertained the idea that these "boys" were "others". But the boys also, due to their laughing, made them, not get this knowledge of their Divine relationship with them and made them hesitate to come, although they did not have any fear at all. The boys had cast their power of illusion or they were downright cunning or whimsical!

Due to this feeling in their minds, that these boys were indeed "others" (i.e. not belonging to them) and due to their undiluted total and undifferentiated "oneness" with our Lord, they did not want to be seen by these boys - hence they did not respond to our Lord's first call and come out of the water. All these boys were Divine and celestial and it was due to our Lord's will and desire, they were acting in this way. It was also the desire of our Lord that He wanted to bless them with inexplicable and everlasting Bliss - and also with a view to test them!

भगवतो वाक्यमाहात्रागत्येति.

अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् ।

सत्यं ब्रुवाणि नो नर्म यद् यूयं व्रतकर्षिताः ॥१०^१/_२ ॥

VERSES 10 and 10 ½ Meaning: "Our Lord told them "Oh! My dear Gopikas! All of you come near to Me and take away your respective dresses. I am telling you only the truth and I am not making merry at all! All of you have become weak and lean due to the observance of the hard vow".

श्रीसुबोधिनी : अस्मदीयः कामस्तत्र न गच्छत्यतोऽत्रैवागत्य, कामं वास आच्छादकं वस्त्ररूपं, काममयत्वाद् यथेच्छमिति लोकप्रसिद्धिः, सर्वस्यैव कामस्याधिदैविकमत्र तिष्ठतीति अतो वस्त्रसम्बन्धात् पूर्वं निष्कामा एव ताः पुनरपि पूर्वकामवद् वस्त्रवद् वा हरणे ग्रहणं व्यर्थमित्याशङ्क्याह प्रकर्षेण गृह्यतामिति. दाने प्रयोजनमबला इति, बलमस्मादेव भवतीति. अत एव निरिन्द्रियाः स्त्रियोऽबला इत्युच्यन्ते. बहुव्रीहावपि निमित्ततायां स्वार्थं कामदानं वस्त्रदानं च, अन्यथा मर्यादाभङ्गः स्यात्. वासोऽपि मयि स्थितं प्रगृह्यतामिति ध्वनिः, अस्मदीयाभिरेव वा पूर्वपरिग्रहः कर्तव्य इति, अन्यथानिष्ठः स्यात्. बालकानां मायया च व्याप्ताइति स्ववाक्येऽप्रामाण्यं ज्ञास्यन्तीत्यत आह सत्यं ब्रुवाणीति, सत्यं वदामीत्यर्थः अनेन स्त्रीष्वनृतवक्तव्यमित्यपि निराकृतम्. नन्वनृतं न भवति, दास्यसि, परं नग्नदर्शनेनोपहासार्थं वदसीत्याशङ्क्याह

नो नर्मेति, नर्म नो न भवति. यद्यपि लोकदृष्ट्या नर्मवद् भाति तथापि वस्तुतो न नर्म. युक्तिमप्याहानर्मत्वे यद् यस्माद् यूयं व्रतेन कर्षिताः- न हि व्रतिभिः सह नर्मोचितं नापि क्लिष्टैः, अन्यथा नर्म वैरजनकं भवेत् ॥१०३/१॥

SRI SUBODHINI: "My desire does not compel Me to come over to you. Hence all of you come here only and take away your dresses (which is your "covering") and as you have desire please come and take away as per your desire". This is the meaning as per the ways of this world (LOKA REETI). In these "dresses" all their "desires" were centred or concentrated. Due to this, they were without any desire, before the Lord had given them back the dresses which represented the "desires". The Lord wanted them to take away the dresses which represented their "desires" and He wanted to give them "strength" (BALA) through this. Our Lord had given them this strength (as they had become weak and lean due to the observance of this vow) so that, they all can be given the bliss of His Divine self, later. "Please take away the dresses due to the strength which I have in Me" (as I am present in all of you). "These dresses are yours only - which you had given up earlier". *(The purport of this is that these Gopikas had given up all their desires, when they gave up their dresses which symbolized their "desires". Now the Lord as a reward for their renunciation of their desires and for observing the vow for His sake, is now giving back the celestially and divinely blessed "desires" (dresses) so that, they become entitled to enjoy the Bliss of our Lord's Divine self).*

"These Gopikas have got disillusioned due to the laughter of these boys. Hence they may not listen to Me or regard my words as truthful", understanding like this

our Lord is telling them, "I am telling you the truth". By saying like this, our Lord removed the truism in the saying that "telling an untruth to a woman is not wrong". - "Oh Lord! Your words are never untruthful. Are you then telling us to come out naked, so that you can make fun of us?" To this our Lord told them, "Please do not entertain this doubt at all. This is not a laughing matter and neither there is any light laughter. Although, for an ordinary person, this may look like that we are laughing, in reality, this is not funny at all". Here our Lord gives His explanation. "All of you have become lean and weak due to the observance of your vow and it is not proper to make fun of those who are weak due to the observance of vows and penances, as this sort of "laughter" gives rise to deep enmity".

[TIPPANI: In this world if someone is called to come over, the words, "Please come" are used and if we have to request someone to go away from us the words, "Please go" are used. Although our Lord had indicated that they were to come near to Him the other word "ATRA" (here) used seems to be a repetition or superfluous. If it is significant, then what is it's purport? *It was our Lord's desire to call them "very near" to Him and hence this word has been used to emphasize this eagerness of our Lord.*

The following analysis is done with a view to answer this doubt. *Till the Lord appears before an ardent devotee, the devotee does seva or service only through His Bhāva or attitude. On our Lord's manifestation, there is no necessity to imagine or remember, with an attitude to do seva, (as the Lord is present before one's eyes). Keeping this view in mind, we can see that the Lord was not*

present before them, up to now and hence these Gopikas made the worship of our Lord, through their Bhāva or intense feelings of love only. Hence the Lord told them, "All of you come here (Atra - now/here) giving up your Bhāva and it's actions and take your dresses". This is the purport of the word "Atra" (now/here). Up to now, the Gopikas were dependent upon their own Bhāvana or imagination/feelings. But these "feelings" were not the important ingredients for our Lord's showering His Grace on them. *They have to be blessed by the Divine desire and feelings and this was done by our Lord through the return of their dresses - although from the worldly point of view they were mere dresses - but from our Lord's point of view, these dresses symbolized the valuable Divine Kama or desire which our Lord wanted them to have. He, if fact blessed them with His own Divine love.* Later their "fulfillment" will take place, not by the mere Bhāvana or attitude/feelings but actually our Lord blessed them, in person, with the Bliss of His own Divine self (SWAROOPANANDAM). The words used here are very cryptic viz, "My most important desire or wish" (ASMADAYAYA KĀMĀHA).

Our Lord also conveyed to them His own love for them by telling them, "I do not have anything with Me, which I am incapable of not giving it to you all. Moreover although you are all weak now, on coming near to Me, all of you will become strong and healthy".

The Gopikas were taking bath, up to now, in the river, by giving up all their "desires" - just in the same way they had given up their dresses - as they were satisfied only with their feelings (Bhāvana) of love to our Lord. Of course they were fully surrendered and dependent on our

Lord. Due to this, they got the authority to take back their dresses i.e. the Lord told them to take back whatever they had sacrificed earlier.

If they were to conclude that they got all this due to the power of their penance (vow) only, then their surrender to our Lord will be incomplete, and they would not deserve to take back their dresses, which were given back by our Lord. The dresses got back, as a result of the completion of their vow would never fulfill their prayers (of having our Lord as their husband).

The Rasa or relish which a soul attains having developed the vision of seeing our Lord everywhere (SARVĀTMA BHĀVA) and having unconditionally surrendered to our Lord is always holy and full of Bliss (which one loves and likes) and any Rasa or relish attained through one's strength and /or as a result of one's penance or observance of a vow is always useless and temporary. The Lord told them, "whatever is yours in the first place, please give them up and then later take back the same, from Me, as it has now become really yours" (through My grace). *The purport is, "All of you should become lovingly attached to Me above everything else (SARVATŌDIK)".* This "Bhāva" or "feeling" is only dear to our Lord.

All the Gopikas have now become so much lovingly attached to our Lord, that they did not care even to the rules of the Maryada way of not taking back whatever has been renounced once earlier, - they now eagerly took the dresses from our Lord, as they had centred their love in our Lord, with one-pointed devotion or Bhakti. They were under the control and direction of our Lord only and not on the Vedic and worldly rules. Moreover our Lord had

given them back their dresses, duly blessed by Him, with the "Divine desire" (KĀMAROOPA) for Him. Hence to say that they had taken back the dresses which were already renounced by them, will be inappropriate as these "dresses" touched and blessed by our Lord, were completely different! Our Shri Mahāprabhuji has explained this aspect of "renunciation" from the point of view of the world, so that people can realize that there was no incongruity, even from the worldly point of view, in the "renunciation" (THYĀGA) of the Gopikas.

These Gopikas were the sages, who were in the Dandakarnya forest, during the incarnation of our Lord as Shri Rama. Hence the word "PŪRVA" used here denotes that the Lord made them remember their earlier birth.

Our Lord called out to these Gopikas thus "Oh My dear girls come here", to denote their "duty" (KARTAVYA). This may also mean, "All of you take from Me, your attitude of being "Male" (sages and rishis) which you were all having during your earlier birth".

These Gopikas had surrendered to our Lord with the attitude of "our Lord being present in everyone" (SARVĀTMA BHĀVA) and our Lord will bless them with the bliss of His Divine self, through the means of "SRINGARA" or His Divine love for them - which usually shines gloriously when there are the emotional props of ego, self-respect or criticism. Moreover, all these emotions are good aids in the Divine loving Leelas of our Lord, when these Gopikas had the realization that "our Lord was being present in everyone", then these emotional strains of ego, criticism, possession etc. fade and flee away automatically or they cant exist on a permanent basis.

YOJANA: Our Lord said to the Gopikas, "I have got strength for everyone. But I do not have strength in Me for you all. How? *"I am under the control to My devotees"* (i.e. I have no power of my own, when I am controlled by my devotees). *"My devotees make me through their devotion, under their control"*. (i.e. I have no freedom of action, when it comes to my devotees). *"I am not under the control of anyone else as I am with my Devotees"*. *"(i.e. no one else can make me under his control)"* - only a devotee is capable of doing this as our Lord, willingly and out of love for His devotee comes under his control).

The Lord told them, "I am under your control and I have no strength or capacity with reference to you".

"If I do not give the "desire" laden dresses back to you, then you will continue to be weak and forlorn and you will not have the strength to enjoy the Bliss of My Divine self. Your love for Me also will not be total."

The Lord adds further, "He who is a devotee of Mine, even if he is not deserving of enjoying the bliss of My Divine self, if I do not make him deserving My grace, then, I will be violating the promise given by Me (in the Gita) when I said, *"He who comes to Me in whatsoever way or path, in the same way or path I also accept and serve him"*. (YE YATHA MAM PRAPADHYANTE AHAM).

The Lord told them, "All of you come here and take the "dresses" in which I have put the aspect of "desire" for Me. Only with these, you will be able to enjoy fully the Bliss of My Divine self.

किञ्चास्मत्स्वरूपविचारेणापि नानृतमेतद् भवतीत्याह न मयोदितपूर्वमिति.

न मयोदितपूर्वं वा अनृतं तदिमे विदुः ।

एकैकशः प्रतीच्छध्वं सहैवोत सुमध्यमाः ॥११^१/_२॥

VERSES 11 and 11 ½ Meaning: "Whatever I have told you from the first instance (up to now) is not untruthful at all. This aspect of my truthful saying is well understood by my Gopa companions. Oh beautiful Gopikas! All of you come either individually or together and take away your dresses".

श्रीसुबोधिनी : वेत्यनादरे समुच्चयार्थं च; मया वा कदाचिदप्युदितपूर्वमनृतं न भवति. उदितमुक्तं पूर्वमुदितपूर्वम्. मया वा जगत्कर्त्रा हेतुनोदितः पूर्वः स्वजातीयो यस्य. मत्तः कदाचिदप्यनृतं नोत्पन्नमिति वै निश्चयेन वा. तत्रैत आधिदैविका ऋषयः साक्षिणोत इमे विदुः, त्यक्ताधिदैविकत्वात् तन्मायामोहितत्वाच्च परं भवतीनां सन्देहः. आगमने प्रकारमाहैकैकशः प्रतीच्छध्वमिति- एकैकश एकैका समागत्य स्वं स्वं वस्त्रं गृह्णातु. तदा प्रत्येकं भोगः. अथ वा सर्वथा निर्मत्सरा अत्यन्तभक्ताश्चेत् तदा सहैव वोतापि. अयं पक्षः साधीयान् नन्वकर्तव्यं भगवान् कथमुपदिशतीत्याशङ्क्याह सुमध्यमा इति, शोभनं मध्यमस्थानं यासाम्. सुमध्यमा इति शुद्धान्तःकरणाः, सर्वबन्धसिद्ध्यर्थं च पूर्णज्ञानदृष्ट्या दृष्टाः सर्वतो भद्रा भवन्तीति ॥११½॥

SRI SUBODHINI: "Even from the point of My Divine self also, whatever I have told will not be an untruth, whatever I have told you, from the beginning and up to now, will never become untruthful. I am the creator of this universe. Hence I have created this universe resembling Me only. From Me, never ever can an untruth or untruthful material be born". The word "Vai" is used to give certainty and emphasis for the words of our Lord.

For all these, the celestial sages are the witnesses and these sages are in the full knowledge about the truth of our Lord's words. "All of you have given up your celestial bodies and due to the illusion created by these Gopa boys, have all become infatuated. Hence all of you may get doubt on my words".

The Lord then describes the way to take up their dresses. "Please come one by one and take your dresses. If you come individually, each one of you can attain the Bliss of My Divine self. But if each one of you is bereft of envy and jealousy, bereft of any blemish and are also of total and complete Bhakti or devotion to Me, then all of you can come together and take away the dresses as a group". Coming together is always better.

DOUBT: Why does our Lord advice them to come out of the river in this manner and take their dresses - although usually this advice is not given?

ANSWER: Our Lord had addressed them as, "Oh beautiful ones" (whose midriff are very beautiful) - the real meaning is that these Gopikas had pure inner-minds and heart and our Lord had already decided that they were deserving to be blessed with the Bliss of His Divine self. Our Lord saw all this through His power of Jnana (JNANA DRISHTI). This "vision" of our Lord enabled them to shine beautifully with a Divine luster and beauty.

[LEKH: "MAYA VA ITI" - denotes "the universe created by Me is not an illusion, it is truthful indeed", this is the meaning.]

एवं भगवतोक्ता अपि नागता इत्याह तस्येति.

तस्य तत् क्ष्वेलितं दृष्ट्वा गोप्यः प्रेमपरिप्लुताः ।

ब्रीडिताः प्रेक्ष्य चान्योन्यं जातहासा न निर्ययुः ॥१२^१/_२॥

VERSE 12 and 12 ½ Meaning: "On witnessing our Lord's warm and merry action, the Gopikas drowned themselves in intense love (for our Lord). They now got bashful. They saw, now, each other and began to smile. Now they did not come out of the waters of this river".

श्रीसुबोधिनी : तस्य निरोधकर्तुर्भगवतस्तत् प्रसिद्धं क्ष्वेलितं दृष्ट्वा. अनेन वाक्यार्थो न विचारितः. किञ्च तस्य तमवसरं दृष्ट्वा तस्य क्ष्वेलितत्वं निश्चित्य रसमध्ये स्वप्रवेशं मत्वा गोप्यो विशेषविचाररहिताः केवलं प्रेम्णा परिप्लुता जाताः. प्रथमतः स्नेहेनैव निमग्नाः, ततो जातान्तःसम्बन्धा बहिःसंवेदने जाते व्रीडिता जाताः. तदा प्रत्यक्षतो भुक्ता इवात्मानं मन्यमानाः संवादार्थमन्योन्यप्रेक्षणं कृतवत्यः. तदान्योन्यसम्बन्धसंवेदनाभावात् कौतुकं तद्रसं विदित्वा जातहासा जाताः. लोकरीत्यापि जातहासाः. तदा न निर्ययुर्न निर्गता जलाद् बहिः ॥१२^१/_३॥

SRI SUBODHINI: On being told like this also, by our Lord, the Gopikas did not come to our Lord. *They witnessed the most beautiful smile of our Lord - which makes a devotee attain the total and complete devotion to our Lord (NIRODHA)* - and they did not come out at all. Thinking that the Lord is making "fun and merriment" only, they did not realize the true import of the words of our Lord. They only saw the Lord's beautiful smile and they lost themselves in the Rasa of our Lord's smile - the Gopikas now lost their thinking power - they now got drowned with intense love to our Lord. At first they had got drowned with attachment to our Lord. Then through their "inner-Bhāvana" (love in their mind) they got related to our Lord internally (with love). Now when they got the external knowledge, they all got bashful. Now they, understanding that the Lord had already blessed them with the Bliss of His Divine self, saw each other to get the affirmation of this Grace from our Lord. But, as they did not have the knowledge of their oneness in their internal relationship, regarding all this as "fun and merriment", they began to laugh. Even from the point of the world also, they got laughter and they did not come out of the river.

एवं ब्रुवति गोविन्दे नर्मणाक्षिप्तचेतसः ।

आकण्ठमग्नाः शीतोदे वेपमानास्तम्बुवन् ॥१३^१/_२॥

VERSES 13 and 13 ½ Meaning: "On our Lord telling like this again, the Gopikas, getting infatuated through the laughing and merry words of our Lord, now spoke to our Lord, immersed in the cool waters up to the neck and shivering".

श्रीसुबोधिनी : भगवांस्तासामन्तर्भावं दृष्ट्वा पुनः पूर्ववदेवाह. तदा पुनरेवं ब्रुवति भगवति सति नर्मणा परिहासवचनेनापातत एव प्रतीतेन हास्यरसजनकेनाक्षिप्तचेतस एव भूत्वार्थमविचार्य बहिर्निर्गते भगवान् कोपं करिष्यति निर्लज्जा इति वा ज्ञास्यतीत्याकण्ठमग्ना जाता, यथा न कोप्यवयवो दृष्टो भवतीति. ततो लौकिकरसभयाभ्यामाविष्टचित्ता जाता जातबहिः- संवेदनत्वाच्छीतोदे वेपमाना जाताः. ततो देहभावस्य दृढत्वे विस्मृतपूर्वभावाः साक्षिभिश्च व्यामोहितास्तं भगवन्तं प्रति किञ्चिदब्रुवन् ॥१३^१/_२॥

SRI SUBODHINI: On seeing the Bhāva or attitude of intense love for Him, the Lord spoke once again to them, like before. When the Lord spoke to them like He did earlier, the Gopikas got more lovingly infatuated on listening to His sweet words, full of merriment. They, without understanding the inner meaning of His words, thought that our Lord may get angry with them on their coming out of the waters or regard them as "shameless". Hence, they stayed put in the water up to their neck, so that the Lord cannot see any of their body except their head/face. Their mind was filled with worldly Rasa or thoughts and fear and due to this, they began to shiver also, caused by the cool waters of this river. As they became now aware of their "bodies" (more than their Divine nature), they forgot their earlier Bhāva or attitude and becoming affected by the presence of so many

witnesses around, began to speak to our Lord, in the following words.

तासां वाक्यमाह मानयं भो कृथा इति.

मानयं भो कृथास्त्वां तु नन्दगोपसुतं प्रियम् ।

जानीमोऽङ्ग व्रजश्लाघ्यं देहि वासांसि वेपिताः ॥१४^१/_२॥

VERSES 14 and 14 ½ Meaning: "Oh Shri Krishna!

Please do not commit an injustice to us! We understand You very well! You are our beloved and the son of Nandagopa. Oh! our own self! (Anga). Your fame has spread throughout this Vraja. Please give back our dresses. We are all shivering due to the coldness (of this water)".

श्रीसुबोधिनी : भर्तृत्वात् न नामग्रहणं, भो इति सम्बोधनं बालकव्यावृत्त्यर्थं च. नयो न्यायोऽन्यायं मा कार्षीः. वयमद्यापि कुलस्त्रियः पुरुषान्तरदृष्ट्या न दृष्टाङ्गा, अतः साम्प्रतं बालानां दृष्ट्या न द्रष्टव्यास्त्वद्वाक्येन चागन्तव्यं, तथा सति यद्यपीश्वरवाक्यकरणे नाधर्मस्तथाप्यन्यायो भवति नीतिलोकविरुद्धमित्यर्थः. नैवं मन्तव्यं मामेता न जानन्तीति, तथा सत्यविचार्य करणादेता एव दुष्टा इति, तत्राहुस्त्वां तु जानीमः इति. परमार्थतो ज्ञानमस्माकं हितकारि न भवतीति तुशब्दस्तं पक्षं व्यावर्तयति. किन्तु नन्दगोपस्य सुतं जानीमः. तेन प्रभुपुत्रत्वमुक्तं, न हि प्रभुपुत्रोऽनीतिं करोति. किञ्चास्माकं प्रियो भवान् परमप्रीतिविषयः, अनेन त्वद्दृष्ट्या न द्रष्टव्या इति नास्माकमभिप्रायः अङ्गेति सम्बोधनं च स्वस्याङ्गतां ज्ञापयतिः. (अथ वा प्रियं सुतं जानीम इति सम्बन्धः. प्रभोः प्रियः पुत्रो हि न कञ्चन गणयत्यतिलालनवशात्, तेनानयमपि कदाचित् चिकीर्षति. तं मा कृथा इति हृद्युच्छलद्रसाब्धिवीचिरूपा सहासवक्रोक्तिः). नन्वस्त्वन्याय इति चेत् तत्राहुर्व्रजश्लाघ्यमिति, व्रजे सर्वत्र भवानेव श्लाघ्य. एवं सत्यपकीर्तिः स्यात्केषाञ्चित् चित्ते स्त्रियो धर्षयतीति केषाञ्चित् त्वयुक्तं प्रदर्शयतीति. अतः कारणात् निर्गमनात् पूर्वमेव वासांसि देहि. दयार्थमाहुर्वेपिता इति ॥१४^१/_२॥

SRI SUBODHINI: Our Lord is the "Bhartha" (husband - head - the supreme leader) of this entire universe.

Hence they did not take His name. Through their "addressing" with the word "Bho" - they clearly emphasize that they were not speaking to our Lord's companions. "Oh Shri Krishna! Please do not commit an injustice. We are family minded and girls from very good and virtuous homes. We have not been seen by anyone else up to now. Hence, at this time also, the gaze of these boys should not fall on our bodies. Although obeying Your words, we will have to come out of the water - as doing or taking action, as per the orders/words of our Lord will never be unrighteous (ADHĀRMIK). Even then breaking established conduct of behaviour opposed to the usual rules of this world will be rendering injustice to us. Please also do not think that we do not know You at all. We all are aware that You are the Supreme Lord of this universe - but this knowledge is not helpful for us now. (That is why they have used the word, "TU" (You) - indicating the "non-Divine" aspect of our Lord). We know You only as the son of Nandagopa, who is the swami or ruler for us. The son of a ruler is not supposed to commit any wrongful act. Moreover You are our Beloved and we all love You with extreme and intense feelings. You are the recipient of our immeasurable and highest joy and love. "Through this, they also indicated that, they were not opposing the gaze of our Lord, on their bodies -but only of others. They have addressed our Lord as "Hey! our own Divine self" (ANGA) - to denote that they were indeed "parts" of our Lord only. Or the meaning could be that they knew that our Lord was the "beloved son of Nandagopa" - denotes that, being the most pampered and beloved son of Nandagopa, the Lord will not stoop low or do/commit anything wrong. "Hence please do not commit this wrong action".

DOUBT: Even if there was some injustice, what is the big deal about this? Answering this, it is said that, "You are praised by everyone in Vraja. You have become the recipient of the fame and name from all those who are living in Vraja. Hence, if You were to commit this act of wrong or injustice, You will become infamous and Your fame will be sullied".

"Many persons will get the thought that You are pressurizing us and many also will think that You are exhibiting some action, which is fully and entirely wrong. Hence hey Krishna! Please give back to us our dresses, even before we come out of this water". With a view to get our Lord's pity and compassion they say to Him "we are shivering".

दण्डमप्यङ्गीकुर्वन्ति श्यामसुन्दर ते दास्य इति.

श्यामसुन्दर ते दास्यः करवाम तवोदितम् ।

देहि वासांसि धर्मज्ञ नो चेद् राज्ञे ब्रुवामहे ॥१५^१/_२॥

VERSES 15 and 15 ½ Meaning: "Oh! beautiful beloved of a brilliant blue colour! We are after all Your servants. We are always ready to obey Your instructions. Oh Lord! Who is fully aware of the path of righteousness (Dharma - code of conduct). Please give our dresses back. If you do not give us our dresses, we will be compelled to complain to the king."

श्रीसुबोधिनी : सुन्दरेति सम्बोधनात् न प्रतारणा. अतुल्यत्वात् स्त्रीत्वं परित्यज्य दासीत्वमाहुस्ते न तु त्वत्सम्बन्धिन एतेषां वा. ननु दर्शनाकाङ्क्षा दास्येन निवर्तत इति चेत् तत्राहुः करवाम तवोदितमिति. दास्य एव, यद् वक्ष्यसि केवलस्तत् करिष्याम इत्यर्थः. अतस्तवेत्येकवचनमिदानीमुक्तं तु बहूनां वाक्यमित्यभिप्रायः. तर्हि दास्योपि भवतेति चेत् तत्राहुर्देहि वासांसीति. दासीत्वसिद्ध्यर्थं वा वासांसि देहि दास्यसिद्ध्यर्थं वा. किञ्च धर्मशास्त्रे

“कन्यायोनिं पशुक्रीडां नग्नस्त्रीं प्रकटस्तनीं उन्मत्तं पतितं क्रुद्धं यन्त्रस्थं नावलोकयेदि”ति नगनाया दर्शननिषेधादत आहुधर्मतेति. एवमप्यदानेऽतिक्लेशे सति निर्गता अप्यनिर्गता वा बहुकालमपि कष्टमनुभूय पश्चाद् राज्ञे ब्रुवामहे नन्दं ज्ञापयिष्यामः. नवविधा वा नवपदैरुक्ताः राजसराजस्या वचनं मानयं भो कृथा इति; राजसतामस्या वा. राजसराजस्या नन्दगोपसुतमिति. प्रियमिति राजससात्त्विक्याः. ब्रजश्लाघ्यमिति सात्त्विकराजस्याः. वेपिता इति सात्त्विसात्त्विक्याः. श्यामसुन्दर ते दास्य इति सात्त्विकतामस्याः. करवाम तवोदितमिति तामससात्त्विक्याः. धर्मज्ञेति तामसराजस्याः अतिरिक्तं शिष्टाया इति ॥१५१/॥

SRI SUBODHINI: By addressing our Lord as "the beautifully brilliant blue coloured", these Gopikas are prepared to take punishment also. The word "beautiful" denotes that the Lord should not "cheat" them - as usually "cheating" (in a merry and fun loving way) is done only to friends and known people who are of the same status. "But, Oh Lord! We are not equal to You at all."

The Gopikas now give up their status as a "female" and emphasize their status as a "DĀSI" or servant of our Lord. "We are Your servants. But we are not the servants of your relatives or these boys."

DOUBT: Do their desire for Darsan of our Lord gets removed or disappear by considering themselves as our Lord's servants? They say now, "Oh Lord! We are prepared to obey your instructions." Usually, when one has the Bhāva or attitude of being a "servant", then only one carries out fully the instructions of the master. If the Lord were to say that, "You are all my servants. Would you become the servant of my relatives and companions?" Answering this they say, "Please give us back our dresses". In other words, they seem to say that they were prepared to become the servant of everyone. They also

seem to say that to enable them to become the Lord's servants, let the Lord give back their dresses.

In the Dharma Sāstra (the scriptures dealing with Dharma or the path of righteousness) it is written that one should never see the following: (1) the private part of a Kanya. (2) The union of animals. (3) Naked women. (4) A woman who has not covered her bosom. (5) Mad and intoxicated person. (6) The one who has fallen (from righteous path). (7) A very angry person and (8) a person who is in the act of sexual union.

Thus as per the above, the Gopikas now say that the Lord also should not violate the rules of right conduct (Dharma) wherein seeing a woman who is naked is prohibited. Because of this, they say to Him, "Oh Lord, who is aware of the righteous path of Dharma" (DHARMAJNA). "Oh Lord what You are asking us to do is not appropriate."

Even after telling our Lord so much, when their dresses were not returned, then they became very unhappy, thought among themselves as to whether, they should continue to remain in the water or come out. With great difficulty, they now told our Lord, that they will complain about our Lord's behaviour to the king viz. Nandagopa.

In other words, through the two verses 14 and 15, the 9 differences among the Gopikas have been described viz. (1) MANOYAM BHOHO KRUTAHA" = "This is not justice." - Rajas - Rajasik or Rajas - Tamasik. (2) "NANDAGOPASUTAM" (the son of Nandagopa) = Rajas - Rajasik. (3) "PRIYAM" (our Beloved) - Rajas - Satwik. (4) "VRAJASLĀGHYAM" (hailed as famous in the entire Vraja = Satwik - Rajasik. (5) "VEPITAH" (trembling

and shivering) = Satwik - Satwiki. (6) "SHYAMA SUNDARA TE DĀSYAHA" (Oh Lord of brilliant blue colour! We are Your servants) = Satwik - Tamasi. (7) "KARAVĀMA TAVODITAM" (we will obey Your instructions) = Tamas Satwiki. (8) "DHARMAJNAHA" (fully aware of the path of Dharma or righteousness) = Tamas Rajasi and (9) "NO CHEDRĀJNE BRUVĀMAHĀ" (we will complain to the king) = Tamas Tamasi.

[TIPPANI: The 9 types of Gopikas have been described only with a view to describe the multi-faceted Bhava or attitudes of the Gopikas (SWAMINĪS), and not to describe in a worldly way, their natural traits or character. If some inveterate person was to argue that there is "no one in this world who is not affected by primordial nature or Prakṛti" and if he were to say that all these traits and qualities explained, pertaining to our Lord, are indeed "natural" only, then, in answer to this, we can say that here the "Bhava" or attitude only is having the referred-to quality and, there is no reference or play of qualities of "nature or of this world". From this, we have to understand that the "natural traits" referred to here do not pertain to the "ordinary nature" - but belong to our Lord's Bhava of permanent Ānanda or Bliss which is of the form of Rasa or relish. That is why, in the Gita, our Lord has told "of earth and others" - in a very special way and not in an ordinary way. The creation of this universe, as a Divine play or Leela is extraordinary (ALOUKIK) and permanent (NITYA). The earth and others are only manifestations and our Lord's extraordinary and permanent creation is equal to the Supreme Brahman.

एवं तासां वचनानि श्रुत्वा दैविकमोहिता इति तदवगणय्य स्वेच्छयापि
तथा जातेति लौकिकयुक्त्या ताः प्रबोधयति भवत्य इति.

॥ श्रीभगवानुवाच ॥

भवत्यो यदि मे दास्यो मयोक्तं वा करिष्यथ ।

अत्रागत्य स्ववासांसि प्रतीच्छन्तु शुचिस्मिताः ॥१६^१/_२॥

VERSES 16 and 16 ½ Meaning: "Our Lord told them, "If you are all my servants (DĀSI), or you will do what I say to you, then oh! Gopikas of pure and innocent (sacred) smiles, come here and take away your dresses."

श्रीसुबोधिनी : यद्यस्मद्वाक्यानुसारेण न प्रवृत्तिस्तदा स्ववाक्यानुसारेण वा प्रवृत्तिरस्तु. भवतीनामपि स्वात्मानं प्रति वाक्यद्वयं "श्यामसुन्दर ते दास्यः" – "करवाम तवोदितमि"ति. दासीत्वे दास्ये वा न लोकानौचित्यं भावनीयम्. तत्रैव चेद् वाक्यं कर्तव्यं तर्ह्यत्रागत्य स्ववासांसि प्रतीच्छन्तु. उभयोरपि वाक्याकरणेऽसत्याभिनिवेशात् नाश एव. दासीत्व ईश्वरसुखमेव कर्तव्यं, न तासां काचित् मर्यादातोऽन्यदर्शनमपि न दोषाय. मनसि निष्ठैषा वाक्यप्रकरणे तु वाङ्निष्ठान्यथा देहनिष्ठा तथा सति नाशः. "पतिं मे कुर्वि"ति प्रभौ पतित्वस्य प्रार्थितत्वात् स्वस्य भार्यात्वमभिमतं पूर्वमित्यधुना यदीत्युक्तम् ॥१६^१/_२॥

SRI SUBODHINI: On hearing the words spoken by the Gopikas, and on understanding that they were now determined to have their own way only, as they were fully influenced by their state of celestial infatuation, our Lord now employed the ways of the world and told them. Our Lord told them, "If you are not going to act as per my saying, then all of you now do, whatever you had told. You had all told, that you are my servants and you will obey my instructions. If you think that being my "servant" or your developing the attitude of being servant is inappropriate then do not worry about these words of yours" (i.e. telling Me that you are all my servants (DĀSI). But if you want to obey your own statement made earlier viz. "we will obey your instructions", then why don't you all come

here and take your clothes? If you do not observe at least one of your above two sayings/statements, then you all will be considered as "those who speak untruth or not truthfully". This will definitely lead to more problems and difficulties. When you consider yourself as a servant of Mine, then all of you should be necessarily interested in the welfare of your Swāmi or Master (i.e. Me only). There is no other duty for a servant and also there is no requirement to protect any other duty. In this way, if anyone were to see your naked body also, there is no blemish (DOSHA) at all. You are supposed to be disciplined and determined to carry out your words and follow this up with a determined and disciplined mind. If you do not have this NISHTA or devotion to both of these i.e. for your words and mind - and you are influenced by your attachment to your body only, then you are sure to get destroyed."

In fact the Gopikas were chanting the Manthra of "let Nandagopa's son become our husband" (PATI ME KURU). This prayer indicates that the Gopikas thought our Lord as their husband (PATI) and they regarded themselves as His wives. Due to this only, our Lord told them, "If you still regard yourself as My servant, then do what I say."

ईश्वरभावेन भगवतोक्तमिति वाक्यार्थापरिज्ञानेनपि सामगता इत्याह तत इति.

ततो जलाशयात् सर्वा दारिकाः शीतवेपिताः ।

पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरुः शीतकर्षिताः ॥१७^१/_२॥

VERSES 17 and 17 ½ Meaning: "Then, troubled by intolerable coldness of the waters, and shivering, all the Gopikas, hiding with their hands, their private parts, came out of the river."

श्रीसुबोधिनी : जलानामाशयाद् जडानामाशयाद् जलानामभिप्रायो न गन्तव्यमित्यज्ञानं मर्यादायां यतो शुद्धिसमावना तदपेक्षया भगवद्वाक्यनिष्ठाः श्रेष्ठाः. सर्वा इतीश्वरवाक्येन सर्वगुणतिरोभावः. दारिका इति शुको, बालत्वं ज्ञापयितुम् अन्यथा सदसो राज्ञश्च भावोऽन्यथा भवेदिति. नन्वत्यन्ततामस्यः कथं वाक्यनिष्ठा जातास्तत्राह शीतवेपिता इति, बहिःकम्पोन्तःशीतेन कर्षिताश्च स्वभावाधीना एवोत्थिताः. अतो जातिर्वर्णिता, परीक्षार्थं प्रमेयं निरूप्यमिति. अकथने शुकस्य मूर्धा विपतेत ॥१७१/॥

SRI SUBODHINI: Although, they did not understand the true inner meaning of our Lord's words, told to them as the Lord of the universe (Īshwara), they came out of the river. They now came out of the "gross" water i.e. they gave up attachment to a "gross" (JADA) object. The word "water" is used in a way, which made them feel, up to now, not to go near to our Lord - as all ignorant people get purified only through the observance of the worldly rules and regulations (in the path of Maryada). Moreover an "ignorant" person (AJNANI) can get polluted and become full of blemish living among people seeking and courting "respect" from them i.e. attachment to external respect and regards by the people, however noble and virtuous, is considered as an obstacle in this path of grace.) Hence, it is more glorious to have greater faith and conviction in our Lord's words than in the ways of this world and it's so-called "respect". The word "SARVAHA" (everything) denotes that on hearing our Lord's words, all the different types of qualities in them got disappeared. The word "DĀRIKA" has been used to denote the innocent and the gentle nature of these Gopikas and this word was used by Shri Sukadeva so that, both the king Parikshit and the royal retinue do not get upset with these Gopikas, who were defying our Lord's words, up to now.

Now, the question arises as to how these Gopikas, who were very Tamasik in nature, got inspiration to obey our Lord's words? Answering this it is said, that they were troubled by extreme cold and were also seen shivering. Unable to put up with this trouble, they came out of the water. Hence with a view to test them only, their "female" gender has been referred to. Shri Sukadeva could not refer to the Supreme Brahman in a worldly manner, but without in anyway limiting the Supreme Brahman nature of our Lord, Shri Sukadeva has to speak as to what really happened.

[TIPPANI: These Gopikas came out of the river, although they could not comprehend the inner meaning of the words of our Lord. Our Lord did not tell them, "You are my servant, hence do come". Instead He told them, "If you are my servant, then please come". From this it will be proved that if they don't come they no longer will be His servants (as averred by them earlier). They got now fear in their mind, as they never wanted to be away from our Lord. This fear made them give up all their other views/attitudes and with one united mind, they all came out of the water.

These Gopikas have been referred to here as very intensely "Tamasik" (ATYANDHA TĀMASIK). The purport of this is that "even if our Lord wishes, we will not show our body to anyone else". This determined will is termed as "Tamas". These boys were indeed, the celestial forms of these Gopikas only and they were not "other males" (PARAPURUSHA) at all. But due to lack of understanding, they did not come. Thus they had this will or desire in them.

When they were nurturing this determined will or desire, coming out of water, after hearing the words of the

Lord, is not appropriate. Even then why did they come out of this river? Answering this, it is said, that the Lord had firmly decided to call them near to Him and although He wanted to test them fully, He had decided, not to tell them, regarding the celestial form and nature of His companions (boys). With a view to fulfill both these tasks, our Lord's eternal Handmaid viz. the factor of Time (Kāla) was called by Him to aid Him. Time (Kāla) now took the form of intolerable cold and began to trouble the Gopikas, both externally and internally. This made them weak to tolerate the "coldness" of water. They all now came out in spite of their will not to show themselves to "others".

DOUBT: If we were to accept the above reasoning, then the control of "time" over them gets substantiated. They will not be under the control of our Lord! Answering this, it is said that, if they were not to come out of water, due to the desire and order of our Lord, then we should construe that they were under the control of "TIME". But this did not happen. They came out of water only with a view to make their own words "truthful" (i.e. that they were His servants) and also impelled by our Lord's words, reminding them of their inner attitude of being our "Lord's own servants". In fact, due to this, they will get determined to do, later, only our Lord's words and instructions. This factor of "coldness" has been used to denote their earlier will and determination of not showing themselves to "others". After knowing that the Lord had desired them to come out and they had thought otherwise; This difference in view, in them, they now understood as not worthy of their love for our Lord - nay - they considered disobeying our Lord's will as dangerous for them! Even then, when they came out, they covered, their

private part with their hands. The purport is that, they, even now kept their own determined will (of not showing themselves to others) with themselves and did not sacrifice it. That is why our Shri Mahāprabhuji has written that they "continued to be under the sway of their own nature."

That if a devotee does not undertake to do the bidding of our Lord, then he automatically comes under the control and sway of the factor of Time. In other words, the control of Time is replaced by the loving control of our Lord, when a devotee does only, whatever our Lord tells them to do.

LEKH AND YOJANA: If Shri Sukadeva, out of respect for worldly values begins to regard the "worldly" nature in this incident, and not mention this incident at all, as it happened, it would not be appropriate. He regarded our Lord as Shri Purushottama and has described about the incident as it happened. In reality all of them represented our Lord only. Sage Bhṛigu was told by his father Lord Brahma, "Oh son, the Gopikas of Vraja were not women or "female" at all. They were all the Holy Vedas and scriptures". Keeping this clearly in his mind only Shri Sukadeva has narrated this incident.

भगवानाहता वीक्ष्य शुद्धभावप्रसादितः ।

स्कन्धे निधाय वासांसि प्रीतः प्रोवाच सस्मितः ॥१८१/२॥

VERSES 18 and 18 ½ Meaning: "Our Lord, on seeing them without any type of "blemish" became very pleased with the purity of their Bhava or feelings (for Him) and He now placed their clothes on the branches of the tree and smilingly spoke to them, with a cheerful heart."

श्रीसुबोधिनी : ततो भगवान् आ सर्वत अहता न केनाप्यंशेन दुष्टा

वीक्ष्य, अभिविधौ सन्धिरार्षः, अन्यार्थं सङ्गृहीता इतीषद्भता वा. ज्ञानदृष्टिः सर्वत्र न व्याप्तेत्यतस्त्याज्या इति मत्वापि शुद्धभावेन तासां शुद्धान्तःकरणेन प्रसादितो जातः ततः पुनर्ज्ञानशक्तिमाविर्भाव्य वृक्षस्य स्कन्धे वासांसि स्थापयित्वा तासामावरणानि वैष्णवानि कृत्वा पश्चात् तासां निदानं श्रुत्वाल्पमोहं कृत्वा स्मितसहितोऽन्यथा मुक्ता एव भविष्यन्तीति. प्रकर्षेणोवाच यथा वाक्यमङ्गीकुर्युः ॥१८^१/_२॥

SRI SUBODHINI: On seeing all of them without the least trace of any type of "blemish", our Lord (or after seeing only a very little semblance of "blemish" due to their inner reservation that the "boys" (whom they considered as "others") should not see them), curbing His vision of Jnana from being all-pervasive, got a little upset but became very pleased quickly due to their purity of feelings for Him. Then exhibiting His power of Jnana, He placed the clothes on the branches of the Kadamba tree, He made their dresses into true "Vaishnavās". He now infatuated them more, with His sweet soft smile and told them, in such a way, that they will accept His words, totally. Because of His Darsan, if our Lord had not infatuated them (put them in illusion) through His words, spoken with soft sweet smile, they would have attained liberation i.e. become one with the Lord!

[TIPPANI: "Our Lord's vision of Jnana did not envelop all the places" - the purport of this is that our Lord, indeed, was interested to bless their entire body through His Divine vision. The Lord got a little upset that it was not made possible by the Gopikas. Hence, He got the Bhava or attitude to "renounce" or giving up. When our Lord could not even tolerate, the action of their hands, why did He give them back their clothes? With a view to remove this doubt, reference has been made to the placement of these dresses on the branches of the tree.

The purport of this is that the tree's branches are considered as "devout Vaishnavās" (Lord Vishnu's devotees) and the Lord placed these clothes on the branches of these trees, as getting related to true devotees of our Lord, makes one realize and attain our Lord, easily.

Our Lord also got specially pleased with them due to their attitude, after hearing them, "Oh Lord! You are with Your companions of the same age. On Your telling us whether we have to come or not come or whether it is appropriate or inappropriate, we understand - *but we are fully surrendered to You, nay, fully dependent on You. We are not aware as to what You will conclude on whatever we are doing. Hence please protect us in whatever way You think appropriate.*" On hearing such words and appreciating their one-pointed intense Bhava or attitude of love for Him, the Lord became very much pleased.

भगवद्वाक्यमाह यूयमिति.

यूयं विवस्त्रा यदपो धृतव्रता व्यगाहतैतत् तदु देवहेलनम् ।

बद्ध्वाञ्जलिं मूर्ध्न्यपनुत्तयेऽहसः कृत्वा नमो वो वसनं प्रगृह्यताम् ॥१९^१/_२॥

VERSES 19 and 19 ½ Meaning: "Although you are all observing a sacred vow, all of you have taken bath in this river, completely naked. This act of your's is insulting to the presiding deity of water viz. Varuna. Hence, with a view to remove this sin, please put your hands folded on your head, as an act of prostration and then take back your clothes."

श्रीसुबोधिनी : "अप्स्वग्निर्देवताश्च तिष्ठन्त्यतो नाप्सु मूत्रपुरीषं कुर्यात् न निष्ठीवेत् न विवसनः स्नायाद् गुह्यो वा एषोऽग्निरेतस्याग्नेर-नतिदाहाये" ति श्रुतेर्विवस्त्रस्नाने तत्र स्थिताग्नेर्देवताभ्यो वा व्रतादिसर्वनाशो भवेदिति तत् प्रतिविधातव्यम्. भगवान् हि तत्कर्मसिद्धये समागत इति

स्वतन्त्रतया फलदानात् कर्मसादुप्यार्थमाह यतो यूयं धृतव्रतास्तथाभूता अपि विवस्त्रा यदपो व्यगाहत विशेषेण विलोडितवत्यः क्षोभमुत्पादितवत्यः. क्रीडया वस्त्राभावेन च दृष्टादृष्टाभ्यामेतदालोडनं तत् प्रसिद्धमेव देवहेलनम्, उ इति निश्चये. एवं दोषं निरूप्य प्रायश्चित्तं निरूपयत्यञ्जलिं बद्ध्वा मूर्ध्नि स्थापयित्वाहंसोऽपनुत्तये पापनाशाय नमः कृत्वा वो युष्माकमेतद् वसनं प्रगृह्यतामिति. या क्रियाशक्तिरभिमानरक्षार्थं स्थापिता सपाराधनिवृत्तये योजनीया, तत्रापि ज्ञानसहिता. एतावतैव देवता तुष्यति, क्रियामूलस्यापि ज्ञानशक्तिव्याप्तेः. एषैव प्रौघरूपा शक्तिरिति तद्विदः. सा चेद् ज्ञानेन व्याप्ता फलं सिद्धं कृतार्थोऽपि भवति ॥१९१/॥

SRI SUBODHINI: In "water" the deities such as Fire and others reside. That is why one is prohibited from urinating and cleaning oneself in water. None should also spit and also take bath in a naked manner. The "Fire" in water is hidden and hence does not burn oneself. By taking bath "naked" the deities in water viz. fire and others destroy the good results of one's vows and rituals/good deeds. Hence "all of you should do reparation (PRĀYACHITTAM)", our Lord had come specially to remove their sins. Hence, with a view to reestablish their purity and sacredness, our Lord began to tell them, "all of you have taken the oath to observe this vow. In fact, you did not take a bath at all as you were all playing in this river. In this way, you have insulted this river. Through your playing and being naked, all of you have polluted this river with your disregard and this is a specific and important insult to the celestial deities."

After pointing out their mistake, the Lord also, now, provides them with the solution by way of redemption through an act of reparation. "Now fold your hands and place them on your heads and pray for the redemption from the sin and prostrate. Then take away your clothes."

The hands are created by our Lord to undertake various actions and to protect one's self-respect. The Lord asks them to use the same hands to mitigate their "blemish" through folding them and join these folded hands with the "head" which symbolizes the power of Jnana (JNĀNASAKTHI). "By doing like this only, the celestial deities, who have been offended by you, will now get pleased." (As the "hands" which represent the "Power of action" (KRIYĀSAKTHI) will be enveloped by the "Power of wisdom (Jnana)" (JNĀNA SAKTHI) by placing them on the "head". The scriptures say, when the "power of action" gets enveloped by the "power of wisdom" then the goal of one's life is reached and the soul becomes fulfilled.

TIPPANI: The Lord told them, "Please unite your power of action (here "hands") with My power of Jnana or wisdom (here "head")". On placing one's hands on the head, this will happen. This "power of action" (KRIYĀ SAKTHI) of our Lord, is the force which is flowing through this entire universe, fulfilling all types of actions. The "actions" give a lot of results when the "power of Jnana" can make one attain only the Supreme Brahman. Here such type of power of Jnana was not required. If this power of "action" is fully enveloped by "Jnana" (spiritual wisdom), then one attains liberation from the cycle of births/deaths. *"If the power of action is enveloped by My own power (the Lord said), then the force and flow of the power of action gets renounced and the devotee attains one-pointed love for Me. Then he attains the "goal" of getting fully related to Me and his actions take the hue of perfection (i.e. he does the best deeds). He also becomes fulfilled in his life (KRUTĀRTHA)."*

YOJANA: The hands have been provided to protect the "shame" but making them to place them on the head was done, with a view to remove their "blemish". "By joining the hands with their heads, they get united with the power of My spiritual wisdom (JNĀNASAKTHI)." This will also give rise to intense Bhava or love for our Lord. *The hands which are not united with our Lord's ideals and will, will get involved into the mire and illusion of "me" and "mine" (AHAMTA AND MAMATA).* Hence, the purport of this, is to involve them in the service of our Lord. *If one gets this wisdom and spiritual knowledge, then the power of action will now onwards flow in a different direction (course) and will become extraordinary (ALOUKIK)) and will make the devotee, attain the Grace of our Lord.]*

ताः पुनर्भगवदभिप्रायमपि ज्ञात्वोक्तादप्यधिकं कृतवत्य
इत्याहेत्यच्युतेनाभिहिता इति.

इत्यच्युतेनाभिहिता ब्रजाबला मत्वा विवस्त्राप्लवनं व्रतच्युतिम्।
तत्पूर्तिकामास्तदशेषकर्मणां साक्षात् कृतं नेमुरवद्यमृग्यतः॥२०^१/_२॥

VERSES 20 and 20 ½ Meaning: "Thus told by our Lord Achyuta, these Gopikas of Vraja, realizing that taking bath naked in the river constituted violation of the observance of their vow, and with a view to fulfill our Lord's will and desire, now prostrated to our Lord, who is the real "goal" of all types of vows and good/noble actions, as doing "prostrations" to our Lord redeems all the sins of a soul."

श्रीसुबोधिनी : केनाप्यंशेन च्युतिरहितेन पूर्णशक्तिमताभिहिता उक्ता वचनद्वारा प्राप्तज्ञाना ब्रजाबलाः स्वभावतश्चातुर्यादिदोषरहिता विवस्त्राप्लवनं व्रतच्युतिं मत्वा हृदयेऽपि संवादं प्राप्य तत्पूर्तिकामा न तु देवतापराधनिवृत्तिमात्रपरास्तादृशेऽर्थे तस्य वा व्रतस्याशेषकर्मणां च साक्षात्

कृतं कर्मभिरयं साक्षात् फलरूपेण सम्पादितः. फले जाते साधनन्यूनता व्यर्थेति फलदृष्ट्यस्तादृशं भगवन्तं नेमुर्भगवते नमस्कारं कृतवत्यः, साष्टङ्गप्रणाममिति केचित्. तथा करणे हेतुर्यतोऽवद्यमृगवद्यमार्जनं यतो नमस्काराद् भवति— देवतापराधे शान्तेऽपि कर्मच्छिद्रस्य जातत्वात् फलं न भविष्यतीत्युभयमेकेन यथा भवेत् तथा कृतवत्यः. यद्वा तस्य भगवतः पूर्तिकामा इत्यर्थः. न च व्रतच्युतिमिति पूर्वोक्तत्वेन तत्परामर्श एव तत्पदेनाकारीति वाच्यं, व्रततदन्याशेषकर्मफलत्वेन भगवन्निरूपणवैयर्थ्यापत्तेः. किञ्च “दृढं प्रलब्धा” इत्याद्यसूयाहेतूक्त्यनुपपत्तिः, व्रतपूर्तिपक्षे तदर्थमेव सर्वमुक्तं भगवता कारितं चेत्यसूयाहेतुत्वाभावात् तेषाम्. न हि स्वहितवाचा कृत्या वा तदारोपः सम्भवति प्रत्युत तद्वैपरीत्यमिति. ननु व्रतच्युतिं मत्वा कथं तदुपेक्षां कृत्वा प्रियमेव नेमुः? तत्राह तदशेषेति पूर्ववत्. न चैवं व्रतच्युतिं मत्वेति कथनवैयर्थ्यामिति वाच्यं, तत्कालीनभावप्रौढिनिरूपणार्थत्वात्. अन्यथा विशेषणवैयर्थ्यापत्तिरित्युक्तमेव ॥२०१/॥

SRI SUBODHINI: These Gopikas understanding the inner-desire and will of our Lord, did much more than what the Lord had desired of them! Our Lord is hailed here as "ACHYUTA" (the Lord, who cannot have any decline or division due to any object/material i.e. who is always "FULL" (PARIPOORNA), meaning "strong and able with full powers in all ways" - and now it is this Divine Lord, who has told them and through His words, they all attained Divine wisdom or Jnana. They, by nature, were bereft of cleverness and cunningness and now regarded their action of taking bath in a naked way, as constituting the breaking of vow, which they had undertaken to complete. They regarded this factor as truth, in their mind and with a view to fulfill their vow properly, they prostrated to our Lord, who is the Lord, who will bless them with the completion of their vow and also with its result!

All of them did not prostrate to our Lord, just to ward off the sins committed against the celestial deities, but they prostrated to our Lord, who symbolized the Divine form of this vow and its result. Their beloved Lord was before them and He is the cause and goal for all vows and prayers. When the goal or result is already attained, any drawback or limitation in one's effort is of no consequence (as the result is already secured). Now, no other obstacle remained for them to have our Lord as their "Pati" or husband. Those who were eager to have the goal or result of their vow, now prostrated to our Lord, treating Him as the desired goal or result. Some commentators say that here "prostrations" meant "prostrating by falling to the ground" (SAASHTĀNGHA). This also is appropriate, because one's sins get destroyed by prostrating to our Lord. Although the celestial deities were now pleased, there was the possibility of their vow being unfulfilled due to their "playing games" in the water and this defect may prevent them from attaining the goal of their vow. Hence with a view to mitigate all their sins/mistakes/blemish, they resorted to the "one" device or action only viz. they prostrated to our Lord, in complete surrender, with a view to fulfill the will and desire of our Lord.

Firstly, reference is made to the fear of the breaking of the "vow" - as denoted by the word "that" (TAT). We should not doubt like this as our Lord caused the fulfillment of their vows by accepting their prostrations. Due to this intervention by our Lord, there is no question of the Gopikas getting jealousy or envy. Moreover our Lord did what is best for them.

DOUBT: Although they thought that, due to their action, their vow had got polluted or affected, even then, by giving up this thought, why did the Gopikas do

prostrations to the Beloved - our Lord only? Answering this our Mahāprabhuji says that the goal and result of all types of auspicious actions is our Lord only. That is why, they prostrated to Him only. *Hence, no time should be wasted regarding the breaking of the vow or not as the goal and result of all vows was present before them!* These references will bring down the nobility and glory of the Bhava or intense feelings of the Gopikas for our Lord, at that time. That is why our Lord has been referred to as the "redeemer of all sins."

तदा भगवान् सन्तुष्टः प्रादादित्याह तास्तथेति.

तास्तथावनता दृष्ट्वा भगवान् देवकीसुतः ।

वासांसि ताभ्यः प्रायच्छत् करुणस्तेन तोषितः ॥२१^१/_२॥

VERSES 21 and 21 ½ Meaning: "Our Lord, Devakinandan (Devaki's son) on seeing the Gopikas prostrating to Him, as per His will and desire, getting very much pleased with all of them, gave them their extraordinary (APOORVA) clothes."

श्रीसुबोधिनी : यदि चातुर्येणावनताः स्युस्तदासन्तुष्ट एव भवेत्, परं तथावनता न तु चातुर्यार्थमतस्तथा दृष्ट्वा. तथा ज्ञाने हेतुर्भगवानिति, प्रसादे हेतुर्देवकीसुत इति. तदा वासांसि ताभ्यः प्रायच्छत्. चतुर्थ्या सम्प्रदानादपूर्वदानं सूचितम्. (अत एवार्थ (थी!)विशेषेऽपि 'दाज्ञानोर्'त्र दाण एव प्रयोगः कृतो यतोऽस्य पूर्वनिवृत्तिरपूर्वयच्छदेशेनापूर्वरूपवत्त्वमेवमत्रापि देवेषु केवलवस्त्रत्वनिवृत्तिमपूर्वभगवद्भावात्मककामरूपतां च सम्पाद्य तानि दत्तवानिति ज्ञाप्यतेऽत एव 'प्रेष्ठसङ्गमसज्जने' वस्त्रदानमेव हेतुत्वेनोक्तं 'परिधाय स्ववासांसी'ति. अत एव 'स्व'पदमप्युक्तं, नायिकानां प्रियविषयकोत्कटभावस्यैव स्वकीयत्वादन्वया न वदेत् प्रयोजनाभावात्.) अर्थात् तासामेव प्रकर्षेण दत्तवान् यथा तासु पूर्वोक्तः कामः सिद्धो भवत्यत एव जलक्रीडादिषु वस्त्रोत्तारणपरिधाने नापेक्षिते. नन्वेवंविधवस्त्रदाने को हेतुः? तत्राह करुण

इति, परमकरुणया दुःखप्रहाणेच्छानन्दाविर्भावनरूपा तासूत्पन्ना. ननु तर्हि मुक्तिमेव दद्यात्, कुतो वस्त्राणि दत्तवान्? तत्राह तेन तोषित इति- तेन मुग्धभावेन साष्टाङ्गनमस्कारेण तोषं प्राप्तितः. अतःस्तोषः सञ्जातः, ततो ब्रह्मभूतानामेव तासां भगवता सह रमणमपि भविष्यति. रसरक्षार्थमेव वस्त्रदानम्. अनेनान्यादर्शनमपि सेत्स्यति ॥२१^{१/३}॥

SRI SUBODHINI: Our Lord having become pleased with them, gave back their clothes. If, in the performance of their prostrations, they had exhibited some dishonesty or cunningness, our Lord would have become dissatisfied - *but these Gopikas accepted our Lord's words and showed more obedience and seeing them, with genuine humility, our Lord became very happy.* "They did not do the prostrations as an act of cleverness" - understanding like this, our Lord realized that they did this act of prostrations only with a view to please Him and as per His will and desire. This inner mind of the Gopikas made our Lord very pleased - as our Lord gets always pleased with the sincerity of His devotees. The reason for His getting pleased was that our Lord is the son of mother Devaki - denoting that the Lord had showered His Grace and limitless compassion on mother Devaki, as He had taken birth as her son! - in the same way, our Lord would shower His Grace on these Gopikas, by becoming their "husband".

That is why, our Lord gave them back the clothes with great joy and Bliss - this is denoted by the use of the words "to them" (TĀBHYAHA) in the fourth causative connotation (in Sanskrit grammar) - this way of expressing an action denotes to an "extraordinary and not-previously-seen" event (here the giving of their clothes - APOORVA DĀMĀN). The words used here also denote that the Lord had removed all the "blemish" in the dresses

taken away by Him, and He gave back "new" clothes - "new" because in these clothes, our Lord had merged the "desire" in them, for Him and also the Divinely inspired love and intense feelings for Him (BHAGAVAD BHĀVĀTMAK KĀMAROOPA VASTRAM). This has been referred to in the 23rd verse, where the cause has been referred as this giving of "new" dress! That is why here the reference is for them to wear their own individual dresses. The word "swa" (one's own) has been used to denote that the Gopikas should get their highest intense love for our Lord and there should be the rise of the "Bhava" or love for our Lord, as given by Him, in the dresses given back by Him. *In other words, our Lord had given them, their clothes, with so much joy and satisfaction, so that they all will get the "desire and intense love" for our Lord, as they had earlier.* Thus during the playing of games in the water, with a view to "Divinize" their dresses, there was no necessity to shed their clothes and then wear them later. What is the reason for giving their clothes like this? Our Shri Mahāprabhuji replying to this says that our Lord had got very intense compassion to them and He got the desire to remove their sorrow and bless them with the Bliss of His Divine self. That is why He gave them back their clothes.

Another doubt arises here. The Lord was capable of giving the ultimate grace which everyone seeks viz. MOKSHA or liberation from the cycle of births and deaths. Why did He not give this and gave back only the clothes? Answering this it is said that, "He got satisfied with them" (TĒNA TOSHITAHA) - our Lord was supremely happy and satisfied with their innocent nature, their profuse prostrations of the "Saastānga" nature (with all the eight limbs) and their deep love and humility. (If

the Lord was not satisfied, He would have just blessed them with "liberation" from His "Brahman" attitude (being the Supreme Brahman). Our Lord blessed them now with the Bhava or attitude of Brahman (becoming aware that everything and everyone is Brahman) and after this, these Gopikas got the desire to enjoy the Bliss of our Lord's Divine self and the Lord blessed them with the Divine limbs and other ingredients, *through His giving them their dresses back, through which, from now onwards, no one else will be capable of seeing them. (As our Lord has already made them as His own!)*.

[TIPPANI: The grace of "liberation" (by our Lord) is considered as very valuable, both in this world and also as per the Vedas (Holy scriptures). *But in this path of devotion or Bhakti, "liberation" (MUKTHI) is considered as a "trifle" or unimportant (ALPAM). Here the gracious giving by the Lord of their (Gopikas') "dresses" is considered as the "highest" grace of Phalam of our Lord.* To emphasize this aspect only, in the Sri Subodhini, our Shri Mahāprabhuji has referred to "He could have given them liberation? (NANU TARHI MUKTHIMEVA DADHYĀT). Our Acharya has expressed a doubt like this and also given the suitable answer. The complete cessation of all types of sorrow is considered as "liberation" or MUKTHI. *But the conferring of our Lord's highest grace and compassion is not only ending of all types of sorrows but the rise of Divine bliss in oneself and this is considered as the true purpose and goal of having reached the highest truth (PARAMA PADA).*

On whom our Lord does not want to confer this highest type of grace, He confers on them the goal of "liberation" or MUKTHI. Now, in our Lord's giving away the "dresses" to the Gopikas, our Lord's highest grace or

"Parama Karuna" is to be seen and understood. Hence, for these devotees of Vraja our Lord gave them their "dresses" and not "liberation". *From this, we have to understand that in comparison to this "desire or Kāma" of the Gopikas (for our Lord only and to none or nothing else), the goal of "MUKTHI" or liberation pales into insignificance.*

LEKH: *On whom our Lord is extremely happy, He gives them His own Bliss. To all others He gives only liberation.* Here our Lord was very happy. Hence He will enact His Divine Leelas, with the Gopikas, in the very near future. Hence our Lord gave them the "dresses" which made them appropriate and deserving for the grace of His own Divine Bliss on them. Here the "dresses" established the Supreme Bliss of "Brahman" (supreme self) in them and now they became deserving to enjoy the Divine Bliss of our Lord.

ननु ता अनेकविधा, वस्त्रपरिधानानन्तरं पूर्ववासनयाक्षिप्तो दोषः कथं नोत्पन्न इत्याशङ्क्याह दृढं प्रलब्धा इति.

दृढं प्रलब्धास्त्रपया च हापिताः प्रस्तोभिताः क्रीडनवच्च कारिताः।
वस्त्राणि चैवापहतान्यथाप्यमुं ता नाभ्यसूयन् प्रियसङ्गनिर्वृताः॥२२^१/_२॥

VERSES 22 and 22 ½ Meaning: "Our Lord played a trick on them. To enable them to give up their attitude of "shame" (LAJJA) He made them helpless; they got Braided. He had taken away their dress and He made them dance like puppets in His hand. Even after all three (tests), the Gopikas did not feel hatred or anger. They, in fact became extremely Blissful by their nearness to our Lord."

श्रीसुबोधिनी : लौकिकदृष्टिस्तासां जाता न वेति विचार्यते. भगवद्वचने च विश्वासो भगवति च स्नेहस्तस्य च परमाप्तत्वं स्वस्य च

दोषस्फूर्तिस्तन्निवृत्तेरनन्योपायत्वं चान्यथा सर्वथा निरभिमानानां पुनर्जिज्ञासा नोपपद्येत. दृढमत्यन्तं प्रलब्धा, “यूयं विवस्त्रा यदप” इति “अत्रागत्य स्ववासांसी”तिवाक्यात्. त्रपया च हापितास्त्याजिता, लज्जा हि तासां सर्वस्वं, दोषारोपो गुणाभावश्चोक्तः. चकारादपत्रपया च हापितास्त्याजिताः “भवत्यो यदि मे दास्य” इति तद्वाक्यमेव पुरस्कृत्य ता निर्जिता इति प्रस्तोभिताः. स्तोभवाक्यं वृथावाक्यं, प्रकर्षस्तस्यापकारहेतुत्वम्, अतः प्रस्तोभिता “मूर्ध्नि बद्ध्वाञ्जलिमि”ति क्रीडानवच्च कारिता यथा बालो यथैव कार्यते तथा कारिताः तासां च पुनर्वस्त्राण्यपहतान्येव. एवं पञ्चविधदोषैरपि ता भगवन्तं नाभ्यसूयन्. अभ्यसूया ह्यन्तर्दुःखे भवति. तानि च वाक्यानि महाग्नौ जलमिव. भगवता स्वरूपेणैवानन्दं प्रापितासु नतैर्दुःखमुत्पादयितुं शक्तम्. स्वानन्देनैव निर्वृताः, भगवदीयैरप्याधि-
दैविकैर्वाक्यैर्नापकारः कर्तुं शक्यः. तत्र हेतुः प्रियस्य भगवतः सङ्गेन वस्त्रद्वारा प्रियस्य सङ्गस्तेन निर्वृताः, प्रमेयबलेन प्रमाणं दुर्बलं जातमित्यर्थः. अनेन ‘प्रायच्छदि’ति ‘प्र’शब्देन परिधापनमप्युक्तं ‘करुणा’पदेन च तदानीन्तनोऽन्यो योग्योऽप्युचारः सूचिताऽतो निर्वृता भगवति स्वस्मिन् दोषाभावाद् दोषं नारोपितवत्यः ॥२२१॥

SRI SUBODHINI: DOUBT: These Gopikas were of many types. Before the Lord told them, "If you are all really my servants" (devotees); we have already seen about the various different types of Bhava (attitudes/views) of the Gopikas. Then after they got their dresses and dressed up themselves, these Gopikas, who had different types of attitudes earlier, why did they not, now, express the same attitude, as per their "old blemish"? or feel like before, in their mind? Answering this doubt, our Shri Mahāprabhuji says that this verse gives the right answer. Here we have to ask a question as to whether they had got a "worldly" (LOUKIK) attitude or not?

The Gopikas got great faith in the words of our Lord. They now got intense love for our Lord. They believed in

each and every word of our Lord. They also remembered about their "blemish" also. The only way to remove their blemish is to prostrate to our Lord only. *If this was not so, they would not have got an ardent desire to have the Bliss of our Lord's union, which removes the idea of "ego" or "self respect", for ever!*

"Did you all take bath and played various games in the river being naked? Through these types of words, our Lord played His tricks on them! "Come here and take away your clothes" - by saying like this, He made them give up their "shame" (LAJJA) - as "this" (shame) was their everything. In this way, through His initial words, He accused them of some wrong actions (put blemish on them). Through the second statement, He referred to their lack of proper virtues or GUNĀS and through the word "cha" (and) He made them give up their sense of "shame" also. "If you are really my servants (devotees)" - through such words, our Lord made them speechless with no answers - in this way, the Lord had instructed them. How? "Harming one through a praise using "bad words" is considered as an "insult" only! "Put your hands on your head" - by saying like this, our Lord made them act like puppets! Like He behaved with them, as though they were small children. Even after this, He had taken away their dresses also! In this way, our Lord put 5 types of "blemish" on them! Even then, these Gopikas, never got, in their mind, even a very little trace of hatred or anger. This happens when one is upset and sorrowful in one's heart. In fact the words of our Lord had acted as pouring very cold water in a raging fire and they were very happy at His words! *How can anyone get sorrow with the words of our Lord, who has been blessed with the Bliss of His own Divine self get sorrow with our Lord's words They*

were, in fact, very happy at the joy and Bliss of our Lord (and they attained great bliss at our Lord's joy and satisfaction). Hence, even with His celestial words also they never got hurt at all - they never felt let down. Why? After getting the "clothes" from our Lord, they felt their oneness with our Lord and due to this intense inherent inside feeling of being united with our Lord, they all became very happy and Blissful. Here the power of "the Beloved" (Prameya) became more powerful than the power of "proof or evidence" (Pramāna). [The power of our Beloved Lord = Prameya i.e. the Divine form of our Lord - became powerful in comparison to the power of "proof" - our Lord's words i.e. the power of our Lord's Divine form was greater than His own words.]

Due to the above, our Mahāprabhuji explains that the Lord not only gave them their clothes but helped in dressing up with His own hands. In fact our Lord dressed them up Himself out of His love and compassion for them! The word "gave them back" (PRĀYACHAT) denotes this gesture of our loving Lord! The Lord's "Grace or compassion" (KARUNA) - i.e. the word "Grace" (Karuna) used here also denotes that our Lord did a host of other actions viz. He wiped their tears, placed His hand on their heads and also attended to many of other needs! Through these actions of our Lord, they all became very happy and cheerful and being now "blemishless" their mind also did not find any fault with our Lord!

[TIPPANI: In this world, it is natural to have hatred and envy (jealousy) arising out of certain circumstances - and despite the presence of these negative circumstances, the Gopikas did not feel any hatred or jealousy at all! Hence we may conclude that their attitude was, indeed, "supernatural" (ALOUKIK) and with this purport

in mind only, in the original verse, the reasons for this sort of hatred etc. have been specified. The absence of envy or jealousy is not caused, only by the love, one has for our Lord. If this was so (i.e. one can get rid of hatred etc. only on one getting love for our Lord), then the loving difference of opinion, criticism and quarrels which are exhibited by the lovers, should also be without jealousy or envy. Yet, we see in this world, the existence of envy etc, among lovers although there is much love between them! and having the attitude of envy or hatred to our Lord, leads one to bad results. Persons who have this faith, based on scriptures, also have no jealousy etc, although they may not have any love also in them. Due to this, conversely also, we cannot say that "love" is the cause for the absence of jealousy etc.

Moreover, it is also not right to say that due to the absence of nearness to our Lord, these "criticized" Gopikas, indeed, had the blemish of hatred etc. - *but here the Gopikas were very blissful having got very near to their beloved Lord!* Due to this, they never felt the negative emotions of jealousy etc. Moreover even when our Lord was criticized and accused by the Gopikas, who felt jilted or forsaken, this "accusation due to anger caused by love" was always done, only when they enjoyed the nearness of our Lord. *Never ever they felt that the Lord was not with them!*

The so called "envy" of these jilted Gopikas also cannot be presumed, as having been caused by the absence of our Lord - *because when they "reviled" our Lord, they felt the oneness and nearness to our Lord and due to this, they never felt his absence at all!*

A doubt is expressed that at the time of "reviling" our Lord, although they felt the presence of our Lord, it

is possible that they must have felt our Lord's absence (which is very difficult to bear), which happened earlier. Although this may be so, *the answer to this doubt is that the Gopikas had "supernatural" (ALOUKIK) Bhava or attitude and due to this, they never got the feelings of hatred, jealousy etc.*

None can also say that the Gopikas did not have this "supernatural" vision - they were only "blemish-free"! But this statement is wrong. The root cause of "blemish" is one's "ego" (ABHIMAAN). *This "ego" was completely destroyed on their putting their joined hands on to their heads and on accepting totally the words of our Lord. That is why our Shri Mahāprabhuji has referred to them as "Always without any ego at all times" (SARVADĀ NIRABHIMĀNANĀM).*

In this manner, although the Gopikas experienced each and every type of circumstances, which can very easily and naturally cause jealousy and hatred, they did not feel any hatred at all - this goes to prove that we should never doubt the supernatural nature of their vision and attitude. This "Bhava" or attitude was not "dry" at all. Their attitude was of a "great Rasa or relish" type (MAHĀ RASA ROOPA), *and this "Divine Rasa" exhibited unstinted faith in our Lord, intense love for Him, surrender and loving friendship with our Lord, and being always aware of one's defects and blemish.* Due to this extremely crystal clear purity of their attitude only our Lord made them realize the Bliss of His own Divine self and His oneness with them; then only He gave them back their dresses. This is described by the words, "Having attained the Bliss of union with the Beloved" (PRIYA SANGA NIRVRUTAHA). Due to this Bliss, no negative emotion like jealousy raised its head in their minds.]

ततो यद् जातं तदाह परिधायेति.

परिधाय स्ववासांसि प्रेष्ठसङ्गमसज्जिताः ।

गृहीतचित्ता नो चेलुस्तस्मिंल्लज्जायितेक्षणाः ॥२३^१/_३॥

VERSES 23 and 23 ½ Meaning: "These Gopikas, quickly dressed themselves and got ready for their oneness and nearness to our Lord. Their minds got so much immersed in their union with our Beloved Lord, that they did not proceed any further at all. They stood there and saw our Lord with bashful loving eyes."

श्रीसुबोधिनी : स्वस्ववासांसि परिधाय प्रेष्ठस्य सङ्गमे तृतीयपुरुषार्थे सज्जिता जाता रसाकरा जाता इत्यर्थः. अन्यथाश्रयभङ्गः क्षीणरसता वा स्यात्. एवं देहव्यवस्था निरूपिता. अन्तःकरणव्यवस्थामाह गृहीतचित्ता इति, गृहीतं चित्तं याभिर्यासामिति वा. सम्बन्धिनः कर्तुश्चापेक्षितत्वाद् भगवच्चित्तं ताभिर्गृहीतमित्यभिप्रायो ज्ञातो वस्त्रपरिधानेनैव, भगवता च तासां चित्तमपहृतं 'तोषित' इति. एवं चित्तव्यतिषङ्गेऽङ्कुर उत्पन्ने ततः क्रियाशक्तिः कुण्ठिता जातेत्याह नो चेलुरिति. अन्यत्र ज्ञानशक्तिरपि कुण्ठतेति वक्तुं तस्मिन् रस एव तस्या विनियोगमाहलज्जायितेक्षणा लज्जां प्राप्तानीक्षणानि यासां भगवति लज्जयार्पितानि वा. पूर्वस्वदोषानुसन्धानादिति केचित्. वस्तुतस्तु तदेयं भावदृष्टिः. एवं तासां शरीरान्तःकरणेन्द्रियवृत्तय उक्ताः ॥२३^१/_३॥

SRI SUBODHINI: The Gopikas wore their respective dresses and got ready to attain their third goal of life viz. "fulfillment of desires" (Kāma) with our Beloved Lord. They became full of Divine Rasa or relish or the treasure house of Rasa. This is denoted that in the absence of this Rasa, they will not be conferred with the Bliss of our Lord's Divine self. After describing the attitude of their bodies, up to now, through the words "having their minds" the nature of their mind is being described.

The Gopikas had accepted the "mind" of our Lord or our Lord had "caught" hold of their minds. This "action"

took place either due to the giving away of dresses by our Lord and our Lord becoming very happy (TOSHITAH) with their Bhava or attitude. *Thus both of them became reasons for the "catching" hold of each others' minds!*

In this way, due to the mental "catching" hold of each other, they got the Bhava or attitude of intense love for our Lord and hence they did not move away from that place. They just saw our Lord intensely with "bashful" eyes and their eyes also now came to be fully consecrated to our Lord, through their "bashful" nature. Some commentators say that this happened due to their remembrance of their earlier "blemish" (the "blemish" of not coming out of water, in the first time, even though the Lord had called them). Thus the state of their body, mind and the senses has been described.

[TIPPANI: The words "RASĀKĀRA JĀTĀHA" denote that the bodies became like the veritable mines of Rasa or relish". *The relish or Rasa of Divine love can originate only in the body which has been made adequate and appropriate for its manifestation.* If any of the limbs becomes "undeserving" to receive this Rasa or relish, then this Divine love cannot manifest in this body/limb. Hence, at the present situation, all their bodies became appropriate for the acceptance and expression of this Divine Rasa. That is why, these Gopikas got ready to have their Divine union with their most Beloved Lord, in the same way, brave warriors get ready to give a battle, carrying with them bow and arrows and having worn protective garments (KAVACHAM) .*Of course, these Gopikas got entitled for all this only after they were blessed by our Lord with the "dresses imbibed with Divine love" for Him.*

Is there any contradiction in our "thought" that these Gopikas got ready for the conferring of the Divine Bliss by our Lord only at this particular time? We should not get this doubt over this - as if these Gopikas had not been blessed with the bodies and limbs, which could manifest, after acceptance of the Divine Bliss of our Lord! If this was so, then the reference would not have been made to "sangam" (union) but the word of "Prasanga" (situation\ incident) would have been more appropriate. Hence, after describing them as "DĀRIKA", "KUMĀRI" etc. - now these Gopikas have been described as "veritable mines of Rasa or relish" - this is done to emphasize that, *our Lord*, who is beyond the three Gunas or attributes (GUNĀTĪTA) *has already entered into them and had divinized their bodies, senses, inner mind etc.* Hence "Time" as a factor became irrelevant and these Gopikas had attained the status of being ready and deserving to receive the Bliss of our Lord's Divine self. The doubt also is removed.

The Gopikas had such a "vision" - that, due to the "filling up" of their entire bodies, minds and intellect with the Rasa or relish of our Lord, *they never remembered or saw anyone else than our Beloved Lord.* This is what is explained by Shri Mahāprabhuji through the words "At that time they had this vision of Bhava" (attitude).]

तदा यदुचितं तद् भगवान् कृतवानित्याह तासां विज्ञायेति.

तासां विज्ञाय भगवान् स्वपादस्पर्शकाम्यया ।

धृतव्रतानां सङ्कल्पमाह दामोदरोऽबलाः ॥२४^१/२॥

VERSES 24 and 24 ½ Meaning: "Our Lord Damodara told them (the Gopikas), who were still observing their vows, having understood that they were desirous

(with a special desire nurtured in their hearts) of touching His Holy feet."

श्रीसुबोधिनी : तासां सङ्कल्पं विज्ञायाहेति सम्बन्धः. भगवानिति सर्वसामर्थ्यमुक्तं, तेन ज्ञात्वा यथोचितं तत् करिष्यतीति सिद्धम्. उत्पत्त्या चोपपत्त्या च ज्ञातवानिति विशब्दार्थः. तत्र विषयनिर्धारमाह- न हि ता लौकिका इव विवाहार्थमागता नापि भोगार्थं नापि लोकविरोधेन नापि ज्ञानार्थं किन्तु सर्वथा विचारेण भक्त्यर्थमेवागतास्तदाह स्वपादस्पर्शकाम्ययेति, स्वस्य भगवत एव, तत्रापि भक्तिरेव, भक्तावपि स्पर्श एव, न तु श्रवणादिसख्यपर्यन्ता तस्या एव कामना. न केवल कामनामात्रं, तदर्थः; देहेन्द्रियादीनामपि विनियोगं कृतवत्य इत्याह धृतव्रतानामिति, धृतं कात्यायन्यर्चनव्रतं याभिः. धारणेन व्रतनिवृत्तिर्निराक्रियतेऽन्यथा 'कृतव्रतानामि'त्येवोक्तं स्यात्. सङ्कल्पो मानसो नियमः. अनेन सर्वोपि सङ्घात एतासामुत्तमभक्त्यर्थमेवेति निश्चित्य पश्चादाह यथा भक्तिर्भवति तथोपायम्. नन्वेवं निर्बन्धकथने को हेतुः? तत्राह दामोदर इति, अनेन गोपिकावश्यता निरूपिता, यत्र तथा वश्यो जातस्तत्रैवमपि वश्यो भविष्यतीति. प्रथमतस्तासां सम्बोधनमाहाबला इति, रससम्बोधनमेतदुभयोरन्योन्यवशत्वज्ञापकं- भगवान् दामोदरस्तास्त्वबला इति ॥२४^१/॥

SRI SUBODHINI: Then our Lord decided to do, whatever was appropriate. Having understood the minds of the Gopikas, our Lord spoke to them. The word used here for our Lord is "BHAGAWĀN"- denoting that He is omnipotent - and hence, He will do everything correctly and appropriately (as He is all powerful). The syllable "vi" used in "VIGJĀYA" denotes that our Lord clearly understood the rise and reason for their inner mind's desire - that these Gopikas had not come to our Lord for getting married "like the worldly" women (ordinary women). Neither they had come to Him having fought or in opposition of the ideas or ideals of this world. They did not come to our Lord, for attaining "Jnana" or spiritual

wisdom either. *They, after having thought very carefully, from all angles, had come to Him to attain "devotion" or Bhakti to our Lord only. This is the purport of the words "desirous of touching His Holy feet" - used in this verse - as explained by our Shri Mahāprabhuji.*

The Gopikas were now keen only to have pure and unalloyed Bhakti or devotion to our Lord only and that too - they were now eager to have only the touching of the Holy feet of our Lord! They had not come to be blessed with the devotion of hearing our Lord's Divine Leelas (SRAVANA BHAKTI) or to have the "devotion of friendship" with our Lord (SAKHYA BHAKTI). They also did not have only "desire" - as they had crossed the barriers of their bodies, senses etc. by giving up their "shame" (i.e. they were not conscious of their bodies) - this is what is denoted by the words "having bound themselves with the vow" (DRITAVRATĀNĀM). They had "enveloped and adorned" themselves with this vow to please Devi Katyayani. The word, "DRITA" denotes that their "vow" was being continued as had not completed this vow. The word "Sankalpa" (determination of the inner-mind) refers to their "determined inner mind" - a penance or practice of their minds - that they had fully consecrated their bodies, minds, senses etc. only for the sake of attaining the highest devotion or Bhakti to our Lord (UTTAMA BHAKTI). Our Lord, in turn, having understood their eagerness and one-pointed devotion now did what is required to be done to augment and progress them towards the highest devotion to "Him".

DOUBT: What is the purpose of "saying" after thinking like this? This is answered by the holy name of our Lord, used here viz. "DĀMODARA" - He came under the full control of mother Yasodha - this is what is

referred to here. *If our Lord could come under the control of mother Yasodha, then the Lord will come under the control of these Gopikas also, due to their "desire" (ICHCHA) of Him.* Our Lord addressed them as "Oh forlorn and weak ones!" - These words denote the attitude of Rasa or relish. Due to this Rasa, the bodies of these Gopikas were enveloped fully with the desire for our Lord's Divine self - and due to this they had become "weak" (ABALA) and our Lord (like He did to mother Yasodha, when the latter had got tired and weak by trying to bind Him earlier) on seeing their "weak and tired" nature, had now come under their full control! *In this way, the coming under control of both of them (our Lord and the Gopikas) is denoted.*

तासां हृदये स्वाभिप्रायो ज्ञापनीय इति यदासीत् तत्राह सङ्कल्पो विदित इति.

सङ्कल्पो विदितः साध्व्यो भवतीनां मदर्चनात् ।

मयानुमोदितः सोसौ सत्यो भवितुमर्हति ॥२५^१/_२॥

VERSES 25 and 25 ½ Meaning: "Oh! Noble ones! I have understood your inner desire, through your worship of Me. I am also appreciating and approving of your worship. Hence, your "desires" deserve to be fulfilled."

श्रीसुबोधिनी : भवतीनामभिप्रायो विदितः, अनेन न वक्तव्य इति ज्ञापितम्, अन्यथा रसस्त्वपुष्टः स्यादत एव भगवानपि नोञ्चारयति. तत्रायुक्तः सङ्कल्प इतिशङ्कां वारयति साध्व्य इति. साध्वी सर्वदोषविवर्जिता पतिव्रतेति यावत्, अतोऽधिकारिणा कृतः सङ्कल्प सफलो भवति. अनेनान्यस्मै देयाः केनाप्यंशेन विनियोगान्तरं च निवारितम्. भवतीनां च सर्वासामेव(वा!) ज्ञातस्वरूपाणाम्. यद्यपि कात्यायन्यर्चनेनायमर्थः सिद्धस्तथापि मदर्चनाद् द्वितीयवारमहमेवार्चितः. प्रबुद्धा हि देवतार्च्यत इति तदैव ज्ञानं, परमर्चनं मत्स्पर्शि न भवतीत्यसत्यो भवति, देवताज्ञाव्यतिरेकेण च कृतेति फलदोषि

न भवति. तदिदानीं सन्तोषाद् द्वयं पूर्यते. मयानुमोदित इति, तत्र मयानुमोदित इति स सङ्कल्पोऽनु पश्चात् मोदित इति मोदं प्रापितः. स प्रसिद्धः पूजायामभिव्यक्तो भावपूर्वकदृष्टिपूर्वकपुष्पादिपदार्थानां भाविते भगवति समर्पणरूपः. स त्ववस्तुसमुदायरूप इत्यसत्य एव स्वरूपतो, ज्ञापकः परं जातः. तज्ज्ञापितमाहासाविति, इदानीमहं प्रत्यक्षोऽन्तःकामश्च दत्तो भावोद्धारिणी दृष्टिश्चेयं, निवेद्यं तु सर्वमेवातः पूर्वाकृतितुल्यमेतत् साम्प्रतं जायमानं सर्वमेवासावित्युच्यते. स स्वरूपतः सत्योपि फलतोपि सत्यो भवितुमर्हति, सत्यात् सत्यं फलमुचितमिति. अतो योग्यत्वादेव फलं भविष्यति, न चिन्ता कर्तव्येति भावः. अनेन कार्याधीनत्वाद् गोपिकाधीनमेव फलमिति वाचनिकोऽपि सन्देहो निवारितः ॥२५^१/_१॥

SRI SUBODHINI: These devotees of Vraja (the Gopikas) had nurtured a desire, in their minds, to tell about their inner most desires and opinions to our Lord. But our Lord, having understood their mind says, "I have understood your minds". Through this, our Lord told them, "There is no necessity, now, for all of you to tell Me about your minds". By expressing the innermost thoughts, the purity of Rasa or Bliss is affected. Due to this, even our Lord is not expressing as to what they really desired for.!

Will it mean that the "desires" or "plan" of the Gopikas will be inappropriate? Removing this doubt, our Lord had addressed them as "noble" ones (SĀDHVYĀHĀ). PATIVRATA in every sense. Due to this, they had the right to have the "desire" for the Bliss of the Lord and such types of "desires" meet with success (with the grace of our Lord). These words clearly denote that these Gopikas were not intended to serve anyone else after our Lord had blessed them in part or full, (i.e. they were His own only). "Through the worship of Devi Katyayani, you have all performed My worship only". Only a deity, who

is fully present before oneself can understand and appreciate the inner-mind of the worshipper. "hence (the Lord said) My touch or presence is not there, when the worship is done of My deity through "Bhavana" or imagination and neither such worship confers the desired result." Hence our Lord now removes both these defects and fulfills them - due to His satisfaction and joy. "MAYĀ ANUMODITA" - "I have appreciated and approved" - the Lord uses these words, to denote that He has accepted both the "form" and "the result" of their worship. Due to this approval of our Lord, all their worship performed through the various ingredients (such as flowers etc.) and their "Bhavana" (worshipful and playful attitude) got fulfilled and became "truthful" and also made them understand about the result of their worship. (i.e. earlier all their worship was done when our Lord was not actually present. Now all of their worship, got fulfilled due to the presence of our Lord).

"Now I am present before all of you. I have blessed you all with deep inner desires for Me. All of you, with your eyes also express this inner-mind or Bhava (of devotion) to Me. Everything about you and all of you have become consecrated as ideal material to be accepted or offered to Me."

The Gopikas' vow was based on "truthful" prayers and determination (i.e. to please our Lord) and all "truthful" prayers lead to desired results only!

"Due to this, as you all and as your determination are based on "truth" and appropriate, all of you will attain your desired result or Phalam. Please do not have any anxiety about this". This is the real purport of our Lord's words. Through these words, the Lord also indicated that, (1) He is approving the inner desire of the Gopikas i.e. He

has come under their control for the "task" they were contemplating or determined to achieve. (2) The "result" also is under the control of the Gopikas.

Thus this action of our Lord proves that our Lord comes under the full control of His pure devotees, who love Him, above everything else!

[TIPPANI: Knowledge is of two kinds - either through the form of the material or through it's qualities. Here the words used by our Lord viz. "Your plan or idea" (BHAVATEENAM SANKALPAHA) would denote only, as they are given separately, to the knowledge of their plan or idea and not to the knowledge of their "Divine form" or origin. The real nature of the Gopikas was full of Rasa or relish. Only a deep personal experience can get this knowledge or understanding and hence this knowledge about their real nature will be understood later. "I have known about your nature only, as of now". We have to understand here the truth, as told about the nature of this creation in the Brahma Sutras (2/1/33) when it says, "*this entire universe is a play or Leela of the ultimate truth*". On the basis of this truth, our Lord will bind Himself with the Maryada or order/rules pertaining to the Rasa or relish when He will confer His own Divine Bliss to these Gopikas.

ननु कालान्तरेऽन्यां सामग्रीं प्राप्येयं सामग्रीं विशकलिता पूर्वावस्थामेव प्राप्स्यति न त्वेवंरूपा स्थास्यतीत्याशङ्क्य सामान्यन्यायेन परिहरति न मयीति.

न मय्यावेशितधियां कामः कामाय कल्पते ।

भर्जिताः कृथिता धाना भूयो बीजाय नेशते ॥२६^१/_३॥

VERSES 26 and 26 ½ Meaning: "No other desire other than for Me can arise/is capable of arising/ or

originate in a person (devotee) whose intellect has been completely surrendered to Me. - Like the grain which has been already cooked or fried cannot germinate again" (as the power for germination has been destroyed in the seed).

श्रीसुबोधिनी : अयं सामग्र्याः संस्कारो, यथा संस्कृतो ब्राह्मणोऽसंस्कृतैरपि सहितो नासंस्कृतो भवति नापि पुनःसंस्कारो भवत्यतो भगवति समर्पिता सर्वा सामग्री भगवदीया जाता. कोटिसूर्याधिकज्ञानाग्निरूपो भगवांस्तत्र सर्वं बुद्ध्यधीनमिति बुद्धिश्चेत् समर्पिता तदा सर्वमेव समर्पितमिति बुद्धिसमर्पणमेवाह **मय्यावेशितधियामिति.** केवलं समर्पिता किन्त्वावेशिता तदुपर्येव स्थापिता. बुद्ध्यधीनः काम, इच्छा हि ज्ञानाधीनेति. "कामः सङ्कल्प" इत्यादिश्रुतौ "सर्वं मन एवे"ति निरूपणं मनोधर्मत्वात्. "मनसस्तु परा बुद्धिर"तो बुद्ध्यधीनं सर्वम्. यथा राजनि निगृहीते राज्यमेव तदधीनं भवत्येवं बुद्धौ निवेदितायां सर्वमेव निवेदितमतः पूर्वावस्थायां यद् रूपं तत् तेषां न भवति. कामो हि पुरुषात्मकः, "काममय एवायं पुरुष" इतिश्रुतेः. यदि **कामः कामाय** न क्लृप्तस्ततोऽग्रे तस्मात् सङ्घातात् न सङ्घातान्तरमुत्पत्स्यते किन्तु स एवान्तिमः सङ्घातो भवति, धिया सह कामस्यापि दग्धत्वात्; काममयश्च सङ्घातः. तत्र दृष्टान्तेनावेशनमात्रेण तस्याकार्यत्वं साधयति **भर्जिता** इति, यवादयो हि भर्जिता धाना भवन्ति, धानास्तु भ्रष्टयवा इति. धनं हि धनोत्पादकं तथा यवा यवोत्पादका न तु धानावस्थायाम्. अतः पूर्वावस्थां परित्यज्य ये सम्बन्धमात्रेण तदीया भवन्ति ते न तत्कार्यं कुर्वन्ति. केषाञ्चिद् बीजानां केवलाग्निना बीजशक्तिर्न गच्छति तेषां जलाग्निसंयोगेन गच्छतीति **क्वथिता** इत्युक्तम्. उपलक्षणमेतद्, यावता यस्य बीजशक्तिर्गच्छति ततस्तदनन्तरं तत् कार्यक्षमं न भवतीत्यतो धाना जाता भूयो बीजाय नेशते न समर्था भवन्ति. अथ "वात्रं धानासु लीयते धाना भूमौ प्रलीयन्त" इत्यत्र 'धाना'शब्देन बीजान्युक्तानीत्यत्रापि तथैवेति ज्ञेयम्. तेन **भर्जिता** इत्युक्तिर्युक्ता. अतो मयि समर्पितः **कामः** पुनः कामान्तरं न जनयिष्यति. सुतरां, पूर्वावस्थां न प्राप्स्यति तथा सति, जनयेदे"वाधिकं तत्रानुप्रविष्टमि"ति ॥२६१/॥

SRI SUBODHINI: Perhaps a doubt may arise in the mind that the, "surrendered and offered" materials, due to

efflux of time, if they are mixed up with materials which have not been, "surrendered or offered" may revert back to it's original state of being not "surrendered or offered"! Will it remain, then, in it's original state of being not "surrendered or offered"? This doubt is answered in this verse. The purification of the "material" is being denoted here. *i.e. the purification of the body and senses take place due to coming into contact of the devotees' intellect with our Lord.* For example, if the cultured and purified Brahmin meets and mingles with those who are not pure or cultured, he does not become one without "Samskara" or purity and, in fact, no further "purification" is possible for him. In the same way, the purified intellect, once it is consecrated and offered to our Lord, then it attains the "Divine " status of being one with the Lord and belonging to our Lord (BHAGAVADĪYA). *i.e. Anything, person, material offered to the Lord, becomes "Divinized" i.e. belonging to our Lord only! Once this consecration to our Lord is made, then it never becomes "impure".*

Our Lord is of the Divine status of the "fire of spiritual wisdom" greater than the refulgence of thousands and thousands of crores of the "sun" (SŪRYA) and all things are under the control of the intellect. *Once the intellect is consecrated to our Lord, then everything else is automatically consecrated to our Lord.* That is why our Lord has said to the Gopikas "You have all consecrated your intellect to Me". Not only did the Gopikas consecrate their intellect to our Lord but they established the concentrated power of their intellect in our Lord, *i.e. they completely merged their intellect, along with the Mind and senses into our Lord, in utter surrender and intense love.*

"Lust" is under the control of intellect, but "desire" is under the control of knowledge "Jnana". As per the scriptures it has been specified that all these, like lust, ideas etc. are all part and parcel of "Mind" (MANAHA) only. All these are the activities of the Mind, as per the words of our Lord, in the Gita, the intellect is greater than the Mind (MANASASTU PARĀ BUDDHIHI). Due to this we can conclude, that everything is under the control or sway of one's intellect. Like on the capture of the king, it is presumed that the entire territory has been conquered or captured and the territory comes under the control of the victor, *in the same way, on the surrender and consecration of the intellect, everything else also is deemed to have been consecrated to our Lord.* In view of this, the nature of form or quality, which existed in the first instance now, no longer, will belong to the original owner (as it has become "Divinized" or belonging to our Lord). The scriptures say that, "there is desire in the Purusha or desire has ingressed into the Purusha (human being)". If, when from "desire" another "desire" does not originate, then, no other body is originated from this "desire-free" body. But, through the destruction (consecration) of the intellect the "desire" also gets destroyed and at this stage, the body in which both of these, viz. the intellect and desire, have been destroyed, will remain as the "last body" i.e. the soul will not take another body at all. "Body" is full of "desire". *That a desire which has been consecrated to our Lord, does not give rise to another desire* - this "fact" is being explained properly, by our Lord, through an example. A grain which has been fried, cannot germinate. Like "wealth" can originate "wealth", a grain can create another grain, but, on being "fried", this grain cannot germinate (due to the act of

"frying"). That is why, after giving up the initial status, those who become, through relationship, belonging to our Lord or get "Divinized", these devotees cannot create other persons or have any desire as they become incapable of doing so as all their desires have been extinguished by the merger of their intellect with our Lord. Some seeds are of a nature that their "power to germinate" do not get destroyed by fire only. For them another example is given here. These seeds lose their power to germinate due to the mixture of water and fire (i.e. being cooked). From all this, it is proved, that whenever, the "power to germinate" gets destroyed, then the same material/seed cannot create another from itself.

"Due to this reason, the "desire" which has been consecrated to Me, will never give rise to any other type of "desire" (of the material and worldly nature). Hence once a devotee consecrates all his desires to our Lord, then, he will never have to get back to his earlier state of mind (of self centred desires and actions). What is there to be told on this further? As this is self-evident!

[LEKH: Even if some other "desire" arises in the devotees' mind, after he has fully consecrated his entire self to our Lord, this "desire" will be always inspired by our Lord and will be related to Him or His works only. It will never ever give rise to the earlier "binding" and selfish desires of this world.]

यत्र क्वापि तिष्ठन्तु न प्राकृत्वं भविष्यत्यतो गच्छतेत्याह याताबला इति.

याताबला व्रजं सिद्धा मयेमा रंस्यथ क्षपाः ।

यदुद्दिश्य व्रतमिदं चेरुरार्यार्चनं सतीः ॥२७^१/२॥

VERSES 27 and 27 ½ Meaning: "Oh! Gopikas! (who have become very weak now), please return back to Vraja. All your ideals and goals have become successful. Oh! Chaste Gopikas! For attaining which ideal and goal, you have all observed this vow of worshipping Devi Katyayani, that goal of Divine Bliss, all of you will attain in these nights."

श्रीसुबोधिनी : पुनः स्वकीयत्वेन सम्बोधनं स्नेहं सूचयति. सह पर्यटनं तु बलकार्यं, यथा भूमिर्नान्यत्र नीयते भौमा एव च नीयन्ते तथापि संस्कारार्थं कर्षणवत् क्रियया व्याप्रियत इति भवानेव वा स्थित्वा तथा करोत्वित्याशङ्क्याह सिद्धा इति. न भवतीषु किञ्चित् साध्यमस्ति किन्तु सिद्धा एव भवत्यः, अतो व्रजं यात गच्छत. अलौकिकीं च दृष्टिं दत्त्वाह मयेमा रंस्यथ क्षपा इति— इमाः परिदृश्यमाना क्षपा मय्येव विद्यमानाः क्षपा रात्रीर्मया सह रंस्यथ रमणं करिष्यथ. अत्यन्तसंयोगे द्वितीया. रमणसहितास्ताः प्रदर्शिता इति न सन्देहः. नन्वेतदेव कथं फलं, नित्यसम्बन्धोऽन्यो वाहोरात्रसम्बन्धः कथं नोच्यते इत्याशङ्क्याह यदुद्दिश्येति, रमणमेवोद्दिश्येदं व्रतं चेरुरार्यायाः कात्यायन्या अर्चनलक्षणम्. स्वार्चनस्य तु सत्यत्वे विनियोगो, रमणं तु तद्व्रतफलम्. तत्र तु मास एव नियामको, रात्र्यन्ते च पूजनमतो रात्रावेव परिमितकाले रमणं, न दिवसे नाप्यपरिमितकाले. किञ्च सतीर्हि सतीरूपाः, पूर्वसवर्णोऽत्र. सतीनां न दिवसे रमणं नापि सर्वदा यथेष्टमिति, अतो विवाहितान्यायेन रमणं भविष्यतीति भावः. प्रथमवाक्यसमागमने तु भगवदाज्ञाकरणादक्षयमेव फलं भवेत्, कर्मफलं तु क्षयिष्णु ॥२७½॥

SRI SUBODHINI: "Wherever you all will remain, none of you will be touched by the "worldly" motives, ideals or situations. Hence please go back." Our Lord had now decided to consider all of them as "His own" and calling them as "forlorn and weak" only indicates His love for them. The purport of this is this. "You need strength to go with Me and now all of you are very weak. Like

the earth (ground) cannot be transferred from one place to another or carted away and as only the wasted grass and other growth can be easily removed (as the ground will remain where it was previously and continue to remain there only) in the same way, there is no necessity to take all of you to a different place.

DOUBT: Although "earth or ground" cannot be taken away to a different place, with a view to make the ground proper, we can dig and make bunds etc., if the Gopis were to say to our Lord "Oh Lord! Please be present with us and make us deserving for your grace" - Replying to this, *it is said, by our Lord, "All of you have attained your goal already. You need not do any other effort to attain any other goal or to achieve anything else. You have all become successful in your efforts. Due to this all of you, now, return to Vraja."*

Our Lord now blessed them with "supernatural" eyesight and told them that "all of you will enjoy My Divine Bliss on these nights. These "nights" which I am showing to you are all stationed inside Me only. All of you will enjoy My Divine Bliss, with Me on these nights". Our Lord showed the nights along with their enjoying His Divine Bliss. Now the Gopikas did not have any more doubt about this Divine Bliss and the grace of our Lord.

DOUBT: Why did our Lord not indicate His eternal relationship with them or specify the relationship of the days and nights (i.e. sometimes during the day and sometimes during the night) and He gave them the "result" of His Divine Bliss only? Answering this, it is said, that "all of you have observed the vow of Devi Katyayani only with the sole motive of enjoying my Divine self."

The main purpose of their worship of our Lord was to fulfill their inner Bhavana and it's fulfillment is the result, due to the grace of our Lord. The enjoyment of the Divine Bliss of our Lord is considered as the result of worshipping Devi Katyayani. Here also, they worshipped only for one month and they worshipped Devi Katyayani after the end of the night. In view of this they enjoyed the Divine Bliss of our Lord during the nights only - and that too as determined as to the place and time, as willed by our Lord and never this conferring of Divine Bliss during the day or in any unlimited way or manner. "You are all chaste women" usually chaste women are not exposed to worldly delights either as per their desire, or during the day. Hence the purport here is that the enjoyment of our Lord's Divine Bliss will take place, especially for the married women as per right conduct and behaviour. If they had come to our Lord, in the first instance only, after hearing His first "words", they would have attained "imperishable and everlasting" result, as they obeyed the Lord, at the first instance itself. The result attained due to one's own "Karma" or action gets declined and destroyed eventually.

[TIPPANI: *The "desire" for our Lord will, once for all, prevent the rise of any other type of desire in a devotee.* Here the Gopikas had a desire in their mind that our Lord should now take them away to some other place. But, for the strengthening of Rasa or relish, and due to the fact that this action is not considered as appropriate, from the worldly point of view, our Lord decided that they should not keep His company for any time longer and hence He told them to go back to Vraja.

The Lord also gave them the assurance that "when-ever needed, I will also come to see you all, if necessary in the evening time."]

ततो भगवताज्ञप्ता आज्ञोल्लङ्घनभीता व्रजं गता इत्याह इत्यादिष्टा इति.

॥ श्रीशुक उवाच ॥

इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः ।

ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्रान्निर्विविशुर्व्रजम् ॥२८^१/_२॥

VERSES 28 and 28 ½ Meaning: "Shri Sukadeva said, "On being told like this by our Lord, the Gopikas, who were now certain that their efforts towards the goal have become successful, came back to Vraja, with great difficulty, always remembering and meditating on the lotus feet of our Lord."

श्रीसुबोधिनी : यद्यपि कामो महांस्तथापि भगवदिच्छया बाध्यते मनोरथश्च प्राप्तः परं साक्षाद्विवाहाभावात् कुमारिका एव. तासां रसान्तरव्यावृत्त्यर्थं भक्तिमाह ध्यायन्त्यस्तत्पदाम्भोजमिति, हृदि भगवच्चरणकमलं ध्यायन्त्यः. कृच्छ्रादिति कष्टं प्राप्य मध्ये गन्तुमशक्ताः कथञ्चिद् व्रजं निर्विविशुर्गुहगमनाज्ञया तादृशस्तापो वृत्तो येन जीवनमपि तत्कालीनं न सम्पद्येत यदि पदाम्भोजध्यानं न स्यात्. तस्मिन् सति तद्विषयस्याम्भोजत्वेन तापहरणाद् जीवनसम्पत्तिरभूत्. तथापि कृच्छ्रादित्युक्तेस्तद् ध्यानं तापकार्यप्रतिबन्ध एवोपक्षीणं न तु तद्धरणेऽपीति ज्ञाप्यते. एवं साधिकैस्तत्त्वैस्तासामर्थभक्तिर्निरूपिता तत्त्वातिक्रमश्च ॥२८^१/_२॥

SRI SUBODHINI: Afraid, now, that they should not break any more orders of our Lord, taking leave of our Lord, the Gopikas came back to Vraja. Although they had desired to enjoy the Divine Bliss of our Lord, it did not take place now. Then why in the verse, the words, "having attained their desire" (LABDHA KĀMĀHA) have been used? Replying to this doubt, our Mahāprabhuji says that, although their desire or inner goal was very big, but it did not take place or got fulfilled due to the will and desire of our Lord. But, their goal of having our Lord, as their

PATI or husband was fulfilled. But as there was no actual marriage, they remained only, as of now, as "maiden" only. They did not experience any other Rasa or relish. *This is described by pointing out at their unalloyed and exclusive Bhakti or devotion to our Lord. They were meditating constantly on the lotus feet of our Lord, in their hearts.* They got sorrow, no doubt, so they found it difficult to go away from the nearness to our Lord. They became very unhappy, after getting the order from our Lord to go back to their homes and due to this, they found it difficult to live also. *But they stayed alive due to their constant meditation on the lotus like Holy feet of our Lord.* Lotus has the quality to remove sorrow. Hence their life was protected but whatever remained in them was their lives only - but none could remove their sorrow. In this way in 28 ½ verses, the nature of their devotion along with the "principles" involved have been described.

[TIPPANI: As there was no conferring of the Divine Bliss by our Lord, Shri Mahāprabhuji has termed their devotion as "Half devotion" or (ARDHA BHAKTI).]

अथ ज्ञानं निरूप्यतेन्यथा गोपालानामनथपर्यवसानं स्यात्. तैर्यद्यन्यार्थता बुध्येत तदा क्रमेण भगवदर्थमेव सर्वमिति ज्ञातं भवेदतस्तेभ्यः परार्थतां विद्यां प्रथमपर्वरूपां भगवान् बोधयितुं स्थानान्तरे जगामेत्याहाथेति दशभिः.

अथ गोपैः परिवृतो भगवान् देवकीसुतः ।

वृन्दावनाद् गतो दूरं चारयन् गाः सहाग्रजः ॥२९१/१॥

VERSES 29 and 29 ½ Meaning: Now, beginning a new event, it is said that our Lord, along with the cowherd boys and His elder brother Shri Balarama, went far away from Brindavan, grazing and looking after the cattle."

श्रीसुबोधिनी : अथ भिन्नप्रक्रमेण गोपैर्वृतो भगवान् भक्तोद्धाराथं प्रवृत्तो वृन्दावनाद् दूरं गतो वृन्दावनं परित्यज्याग्रे गतो, वृन्दावनस्य तु

स्त्रीप्राधान्याद् ज्ञानं न भविष्यतीति. तत्र गतानां ज्ञानार्थं प्रथमतो धर्ममाह
 चारयन् गा इति. पूर्वं तु न गोभिः सहितो नापि गोपालसहितो नापि
 बलभद्रसहितः, पश्चादेव च ते मिलितास्तस्मिन्नेवावसरे. तदुक्त्वा ज्ञापितमथ
 गोपैरिति ॥२९^१/_२॥

SRI SUBODHINI: *Our Lord now made the Gopas understand that His entire Divine body was manifested to do good for others - all the time. Through this He also made them realize the truth behind His motive - that they should also strive for this with their bodies. If they understand clearly that their bodies and all other materials have been given by our Lord, only with a view to render service to all others, then, through this knowledge, they will also appreciate, that, all the materials in Vraja were intended for the joy and Bliss of our Lord only. Due to this reason, with a view to make them understand the glory and greatness of doing good to others, our Lord took all of them to a different place. This is explained in the next 10 verses.*

The word "Atha" here denotes, that a new event was being described. *Our Lord performs all His Divine Leelas, only with a view to redeem and protect His devotees and now our Lord went, as part of His Divine Leela, very far away from Brindavan. As in Brindavan, the importance of the women-folk was an established fact, appreciating that these Gopas will not get "Jnana" in Brindavan, our Lord left Brindavan and took them along far away. With a view to give them "Jnana" our Lord, at first, made them understand by doing His Dharma or duty of "grazing the cattle". From the words, used in the verse, it is understood that, with our Lord, at first, the cows, Shri Balarama and the other Gopas were not there, and they all joined Him only a little later.*

[TIPPANI: The Gopas mentioned here, in this verse, were not the same Gopas, who were brought by our Lord to see the Gopikas observing the vow earlier. They were different and not of His age either. If boys such as Stoka did not have the understanding that everything in Brindavan is intended for the purpose and use of our Lord, then, they would have put "blemish" on our Lord, after listening to the episode of our Lord with the Gopikas and the taking away of their dresses. This putting "blemish" on our Lord will be inappropriate and that is why, they had the full understanding that everyone and everything at Vraja was intended for our Lord only.

The reference to "in Brindavanam, women are very important" is made to denote that these virtuous women of Brindavan had the certain faith and knowledge, that the Lord had manifested Himself, for their sake only and the reason for this "certainty" was their Rasa or relish towards our Lord. That is why, they will say later that "Oh! Lord, You have manifested only with a view to mitigate the sorrow of Vraja people". *In this way, the women of Vraja had this certain knowledge that, "everything in Brindavan was there only for the sake of our Lord" only. They never even thought otherwise. Moreover, they gave up their desire and attachment to everyone and everything else, than our Lord, as our Lord was everything and everyone for them!* In view of this, at Vraja as everyone knew that everything is for the sake of our Lord only the knowledge about the other or for others' sake was absent.

YOJANA: There are 5 divisions for spiritual wisdom viz. detachment (Vairāgya), Sāṅkhya, Yoga, penance and devotion to our Lord. Through these, a spiritual person enters into the realm of Lord Sri Hari. Here, "detach-

ment" is the first Vidhya or part/division of this spiritual wisdom. *Only on the rise of "detachment" one will consider consecrating his entire self and all his materials for doing good to others.*

तदा कियद् दूरे गत्वा श्रान्तेषु सर्वेषु क्वचिद् छायामुपविष्टेषूपदेशार्थं किञ्चिदाहेत्याह निदाघेति.

निदाघार्कातपे तिग्मे छायाभिः स्वाभिरात्मनः ।

आतपत्रायितान् वीक्ष्य द्रुमानाह व्रजौकसः ॥३०^१/_२॥

VERSES 30 and 30 ½ Meaning: "Our Lord spoke thus to the people of Vraja, after seeing the shadow of the trees over them, which acted like an umbrella to protect them from the cruel and intense heat of the sun in the summer season."

श्रीसुबोधिनी : निदाघकाले योऽर्कस्तस्यातपे तिग्मेऽपि स्वाभिश्छायाभिरात्मनः स्वस्यातपत्रायितान् श्वेतच्छत्राकारेण समागच्छतः पूर्ववर्णितान् वृक्षान् वीक्ष्य व्रजौकसो गोपान् प्रत्याह, व्रजजातापेक्षया वनजाता एव वृक्षाः समीचीना इति. पञ्चपर्वी विद्यां बोधयिष्यति वृक्षदृष्टान्तेन. वृक्षेषु चतस्रो विद्याभेदा गोपेष्वेका. यथा ता अपि चतस्रो भवन्ति तदर्थमुपदेशः. यद्यपीदानीं न निदाघकालो नाप्येत आतपत्रायिताः किन्तु तेषां पूर्वावस्थामेव स्मृत्वा साम्प्रतं तान् द्रुमान् दृष्ट्वाह ॥३०^१/_२॥

SRI SUBODHINI: After going further, on being seated under the shadow of a tree, and on being physically tired, our Lord with a view to give them instructions (UPADESA), spoke to them something. During the summer, the intensity of the heat of the sun was very cruel. Even then the trees, had provided an umbrella (white umbrella) over our Lord and His group. On seeing these trees our Lord told them that the trees, which were grown in the forest were much better than the people who were born in Vraja. By giving the example of the trees, our

Lord will teach them the spiritual wisdom, consisting of 5 parts. In the trees, four parts of this spiritual wisdom are present, and in the Gopas, only one part of this spiritual wisdom is present. Now our Lord gave them instructions, so that they also will have the other 4 divisions of spiritual wisdom. Of course, it was summer and the trees were not fully protecting them, as an umbrella. But our Lord remembered their earlier state, when the trees were full of green foliage and now seeing the trees, which were present before them, He spoke to the Gopas.

अत्रैकादशमुख्याधिकारिणो गोपा एकादशेन्द्रियाधिष्ठातृरूपास्ते चेत् परार्थास्तदा सर्वं सिद्धमिति तान् सम्बोधयति हे कृष्णेति.

हे कृष्ण स्तोक हे अंसो श्रीदामन् सुबलार्जुन ।

विशालर्षभ तेजस्विन् देवप्रस्थ वरूथप ॥३१^१/_२॥

VERSES 31 and 31½ Meaning: "Oh my friends Krishna, Stoka, Hey! Amsu, Sridama, Subala, Arjuna, Hey Visāla, Rishabha, Tejaswi, Devaprastha and Varoothapa".

श्रीसुबोधिनी : भगवतो नामकरणे अन्या अपि गोपिकाः स्वपुत्रनाम तथा कृतवत्यः. स्तोको द्वितीयः, अंसुरपरः, श्रीदामा सुबलोऽर्जुनो विशाल ऋषभस्तेजस्वी देवप्रस्थो वरूथपश्च. वरूथपो मनसस्तत्रिकटस्थानि निकटस्थस्यैव कृष्णो वाचः. स्तोको रसस्य, एकत्रोभयसत्त्वात्. पुनरन्येषां भिन्नतया सम्बोधनम्. अंसुर्ग्राणस्य, श्रीदामा चक्षुषः, सुबलो बाह्वोः, अर्जुनः श्रोत्रयोः, विशालस्त्वचः, ऋषभः पादयोः. अवशिष्टतेजस्वी, पाकज्ञापकत्वात्. एतेषां भगवता सह संव्यवहार इति महत् पर्वं सिद्धं तत् सम्बोधनेन निरूपितम् ॥३१^१/_२॥

SRI SUBHODINI: Here, the eleven important Gopas referred to by our Lord, are considered as the presiding deities of the 11 senses. *If these senses become committed for doing welfare to this universe then only they attain the*

true purpose of their existence. Hence our Lord has called out to them by their names.

"Hey Krishna" - this is our Lord's name and His Holy name had been given by some other Gopis also to their own sons and our Lord's name has become now, an instrument for "doing" (KĀRANAM). The other friends referred to are Stoka, Amsu, Sridama, Subala, Arjuna, Vishāl, Rishabha, Tejaswi, Devaprastha and Varoothapa, who is the presiding deity over one's mind. Whosoever is near to the particular sense, that deity becomes the presiding deity. Krishna for words, Stoka for Rasa or relish, is their respective presiding deities. "Words" and "Rasa or relish" are situated in one place and hence the names of Krishna and Stoka are referred together. All others have been called individually. Amsu is the presiding deity of nose. Sridama is for the eyes; Subala for the hands. Arjuna for the ears; Visāla is for the skin; Rishabha for the legs and the remaining Tejaswi looks after the task of digestion and due to this he is the presiding deity of Anus; and Devaprastha is the presiding deity for the generating organ; *All of these function effectively with our Lord, with a view to achieve our Lord's will and purpose.* Hence our Lord has described all these by calling out to them.

[YOJANA: These Gopas are the presiding deities of the senses of those devotees on whom our Lord wanted to confer His grace of NIRODHA (pure and total Bhakti or devotion to Him). *In the KRISHNOUPANISHAD, it is said, that, the Lord had brought down the entire Shri Vaikuntam onto to this earth. Hence all these friends of our Lord were residents of Shri Vaiduntam and had manifested as the presiding deities of the senses (INDRIYAS) of those devotees, on whom the Lord will confer the grace*

of NIRODHA. The entire population of Vraja was "super-natural" (ALOUKIK) and hence, it is but appropriate that the presiding deities of their senses also were extraordinary - that all of them came down to serve our Lord's purpose from Shri Vaikuntam).

द्वितीयमाह पश्यतेति.

पश्यतैतान् महाभागवान् परार्थैकान्तजीवनान् ।

वातवर्षातपहिमान् सहन्तो वारयन्ति नः ॥३२^१/३॥

VERSES 32 and 32½ Meaning: "Please see these very fortunate and lucky trees. They exist only to do good and help others. These trees always protect us from storm, rains, heat and cold, by suffering themselves".

श्रीसुबोधिनी : धर्मः प्रथमं, सर्वपरित्यागेन परार्थता द्वितीयं, सर्वत्र भगवद्बुद्धिस्तृतीयं, तस्य ज्ञापिका सर्वसेवा, अकामश्चतुर्थो- भगवदीयानां चेदेतच्चतुष्टयं तदा कृतार्थता भवतीति. प्रथमो यादृशो धर्मोऽपेक्ष्यते तादृशमाह पश्यतेति. आदौ धर्मसन्देहे धर्मात्मानो द्रष्टव्या. धर्मो हि भाग्यवतामेव फलति, अन्यथा विघ्नः स्यात्. भाग्यं च महत्ः, तस्य ज्ञापकं यशः सर्वैरुच्यमानं, तदाह महाभागानिति. धर्मस्वरूपमाह परार्थैति. जीवनं तदुपकरणं च स्वस्य तत्र परार्थमेव चेद् जीवितं तदान्ते धर्मो निरूपितः स हि मुख्यो" ऽन्ते या मतिः सा गतिरिति सामान्यपक्षं व्यावर्तयति. परार्थमेवैकान्ततो जीवनं वर्तते येषामिति. एकान्तजीवनत्वात् न स्वार्थपरार्थत्वरूपमध्यमत्वं, स्वार्थं त्वधमम्. एवं स्वरूपतोऽन्ततो धर्मं निरूप्य बाह्यधर्ममाह वातवर्षेति. जीवनेन हि वर्धते शरीरं, सा वृद्धिः परेच्छयैव. यदि च परो वृद्धिं न मन्यते, तावतैव दारुणा कार्यमिच्छति. एवं जीवनं चेत् परार्थता भवति तथा धर्मोऽपि यदि परार्थ एव भवेत्. केवलश्चेदधमः. उभयार्थश्चेत् काम्यो मध्यमो, यथोपवासाः. विद्यमानमन्नमन्येभ्यो दत्त्वा तदभावो रन्तिदेवस्येव ते मोक्षहेतवः. स्वतोप्यभावेऽन्यतः पोषणे तेषां दुःखाभावाय मध्यमः, तदुभयाभावे क्लेशात्मकः. निर्हेतुश्चेदधमोऽपि महान्. सकामश्चेत् मध्यमः. अन्यापकारी त्वधमाधमः. तत्रोत्तममाह, वातवर्षा आतपो हिमश्च त्रयः कालगुणाः, आद्यश्चतुर्णां सहकारी.

एतान् सहन्तोऽन्येषामेतान् वारयन्ति, तत्रापि नोऽस्माकम् अनेन प्रमाणं प्रत्युपकाराभावश्चोक्तः. बाह्यमेतदेव तपः, अनशनादिकं तु प्रायश्चित्तमिति न धर्मत्वेन परिगणितम्. अन्ये सर्वे भेदा हीनाः ॥३२१/॥

SRI SUBODHINI: The second part of spiritual knowledge or wisdom is described through this verse. *Dharma or righteous living/conduct is the first of the remaining 4 divisions. The second part is fully committing oneself for doing welfare to others by actually giving up all of one's own. The third division of this knowledge is to develop and maintain the vision of seeing our Lord in every place and in everything and this virtue or vision is practiced through rendering service to everyone. The 4th division is to become "desireless" (AKĀMA - NISHKĀMA).*

On attaining all the above 4 divisions of spiritual knowledge, true and sincere devotees of our Lord become fulfilled in their lives. Firstly our Lord explains the type of practicing "Dharma" which is essential for a true devotee of our Lord. "If you have any doubt about the right course of action or conduct (Dharma) then you should look into the conduct and life of noble righteous persons" (DHARMĀTMA). Only the fortunate noble souls attain the true results and benefits of Dharma. Without "luck" or "fortune", obstacles come in the way of observing Dharma or righteous conduct. It is good fortune which makes one look up to great and noble Mahatmas. The knowledge of fortune comes to one through the fame of these Mahatmas. Fame is there when one's qualities and virtues are sung by everyone. This fame is referred to here by our Lord, through the words "MAHABHĀGAM" (very lucky and fortunate). The words "for others' sake" (PARĀRTHA) are used to denote the nature and the

characteristic feature of right action or Dharma. It refers to the consecration of one's life and all of one's own for the welfare of others. In this if one's life becomes an instrument for the welfare of others, then one really fulfills the requirements of true living or Dharma i.e. one has really attained a "Dhārmik" life. That Dharma or righteous action is the right and important one for a soul, which remains as the most important Dharma towards the end of one's life. It is said that, *"the soul attains the status, after death, as per it's nature of mind at the time of death"* (ANTE MATIHI SA GATIHI). Hence, from a general angle, all "Dharmas" are not alike but whatever "Dharma" remains at the time of one's death, that is the right "Dharma" which confers the result for the next life.

"Doing good to others" - if this is the life's only purpose, then they are the best and are considered as the highest. In whose life, some actions are done for oneself and some for others, this life is considered as of a "middle" order and stature. That life which is lived only for one's own sake, this life is considered as the lowest in category.

Our Lord, after explaining the true nature and purpose of life, now explains the "outside" actions, which a righteous life will undertake to do. The bodies grow due to the presence of "life". This growth also takes place due to the desire of others. If life is of this nature, doing good for others is proved. *In the same way, if "Dharma" is practiced on these lines, i.e. to do good only for others, then it becomes successful, beneficial and fulfilled.* If one is only self-centered, then this life is of the lowest category of life and that life which combines both self-centered activity and activity done to do good to others,

is considered as of a "middle" order, as there is the factor of "desire" being present in both of these activities.

Our Shri Mahāprabhuji gives the example of fasting here. The king Rantideva gave up his own food for the sake of others, although he was hungry! Living like this king, confers "liberation" or MOKSHA and is considered as the "highest". Not having food with oneself and not asking for food, for giving to others, from those who have, being eager not to give trouble to them (i.e. the givers), - this sort of "fasting" is only of the "middle" category (not the highest). The lower category of "fasting" is not having food with oneself and one is unable to get food from others also - this type of fasting is the lowest one, as this "fasting" leads to great sorrow. But if even this "lowest" category of fasting is done, without any motive for the good of oneself or for doing good to others - then this fasting (NIHAITUKAHA) is included in the category of the "best among the lower" ones. If fasting is done with a view to benefit oneself or for others - then this is considered as of "middle" order and the fasting done for doing harm to others is considered as the lowest of all categories.

Of all the above, the best righteous conduct or Dharma is explained in this verse. Wind, (storm), rains, heat and coldness - of these, the three factors of rains, heat and coldness are the qualities of the rainy season, summer season and of winter and the first one viz. the wind, aid and abet all of them in their functioning and due to the intervention of "wind" all these become intolerable and uncomfortable.

But these trees bear the brunt of all of these difficulties by themselves and suffer. They protect all others from

these difficulties, by taking the sorrow and suffering on themselves. Not only for others, our Lord notes here, but "for us" (NAHA) also. By telling like this our Lord referred to the "proof and evidence" (PRAMĀNA) and also the absence of any "expectation of a return" on the part of these trees. The real suffering is this only as fasting etc. are done as acts of repentance only. Hence "fasting" is not considered as a glorious act of Dhārmik conduct. All others are considered as of lower category only.

[TIPPANI: *Life is an instrument for doing good to others. We should also treat that, if someone is seen doing good to others, then his previous life (at least towards its end) also should have ended doing good to others. This "doing good to others" is not based on the spur of the moment or due to an event - but is a determined action done with a view to do good to others only. Thus it becomes very important. The purport of this is that doing good to others becomes the most important work or action of these great souls.*

YOJANA: The trees grow due to the "desire" for others - this really means that "the trees grow only for the good of others"].

एवं धर्म निरूप्य परोपकारलक्षणमर्थरूपं निरूपयत्यहो इति.

अहो एषां वरं जन्म सर्वप्राण्युपजीवनम् ।

सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥३३^१/_२॥

VERSES 33 and 33½ Meaning: "Oh! How fortunate and glorious are their lives? Due to these trees, everyone else's work is completed (and desires fulfilled). Like a beggar does not return back empty handed after approaching a noble person, in the same way, after coming

to these trees, no being goes back disappointed or empty handed."

श्रीसुबोधिनी : एषामेव वरं जन्म देहग्रहणानन्तरजीवितं येषां न स्वार्थापेक्षा. तदुपपादयति सुजनस्येवेति दृष्टान्तेन. अहो इत्याश्चर्यम्, एतादृशमपि जन्म जायत इति यत्र स्वकार्यं नास्त्येव. भगवतोऽप्यवतारे लीला भवति. यद्यपि सा परार्था तथापि लोकप्रसिद्ध्या स्वार्थापि भवत्यतो भगवतोऽप्याश्चर्यम्. केवलं कर्मफलभोगे मण्डूकानामिव परार्थता न स्यादत एषामेव जन्म वरम्. तत्र हेतुः सर्वप्राणिनामुपजीवनं यस्मिन्निति. ये हि सर्वान् जीवयन्ति ते सफलजीवनाः. तद् येन भवति तत् सुजनेषु प्रसिद्धं- यथा सतां गृहे समागतोऽर्थी याचको विद्यमानेऽर्थे विमुखो न गच्छति. तादृशो दुर्लभ इत्येकवचनम्. येषामिति सर्वनाम्ना वृक्षाः सर्वे तद्विधा एवेत्याधिक्यं निरूपितम्. वै निश्चयेनैव ग्रहीतुं योग्याः. तत्रार्थित्वे सम्पन्ने विमुखा न भवन्ति. अग्रेऽपि वीनां मुखे न प्रविशन्ति यदि दारूणि भवन्ति. नापि कालमुखे पतन्ति यदि वृक्षभिक्षुका एव भवन्ति ॥३३१/॥

SRI SUBODHINI: After explaining the course of "Dharma" in this way, the gist and true purport of "doing good to others" is described in this verse. The birth and life of these trees are fortunate and useful. These trees have no self-centeredness after taking the body of a tree. They have no selfish desires. *"Oh what a wonderful thing that such lives are born, wherein there is no personal selfish motive or work at all!"*

During the manifestation of our Lord's incarnation also, there are several Divine Leelas enacted. All these Leelas are enacted for the purpose of helping and benefiting others - but due the very nature of His Divine Leelas, as seen by the people and as all of them have become very famous, there will be the tinge, that all these Leelas are performed for the sake of our Lord and in this way, our Lord's "self" or "desire/will" are involved in these

Divine Leelas. That is why our Lord also is wondering and getting astonished after seeing the trees!

Just like frogs undergoing the life of their past Karma or action - in this state of life, there is no factor of "doing good to others". "Hence the life and birth of the trees only are the best, because every other being get some benefit or another form these trees. These trees make everyone's life and living possible. Hence the lives of these trees can be termed as successful and fulfilling.

Now, the Lord says that in the noble Mahatmas also we see these very same reasons which make the trees' life as beneficial to others, hence, fulfilling! The one in need, who has come to the house of a noble virtuous person, never goes empty-handed or without being looked after. Of course such noble (SUJĀN) souls are rare also. (That is why this word is used in the singular way). All these trees (YĒSHAM) are also like this noble virtuous person. The Lord has expressed their wonderful nature, through this expression. The word "Vai" (for sure - certainly) is used to instruct us that we should always follow the example of these trees. If someone goes to a tree, like a person in need (YĀCHAK), they never go back dissatisfied. Even after death, the wood of the trees becomes useful to burn the dead bodies - so that the body is not eaten by the birds! If we give the meaning for the word "Vi" for Time (Kāla) then, those sages and Paramahansa Yogis who live under the shadow of these trees never become a prey to the vicissitudes of Time.

[TIPPANI: "Paramahansa" sages are those who live only by the products of the tree i.e. they beg of the trees only and never from anyone else.]

एवमर्थोत्तमतां निरूप्य कामोत्तमतां निरूपयन्नेतेषां कामजनितमपि सर्वं परार्थमेवेत्याह पत्रेति.

पत्रपुष्पफलछायामूलवल्कलदारुभिः ।

गन्धनिर्यासभस्मास्थितोक्मैः कामान् वितन्वते ॥३४^१/_२॥

VERSES 34 and 34½ Meaning: "These trees are always useful to everyone, through their leaves, flowers, fruits, shadow, bark, roots, wood and through their branches, they also fulfill the desires of the people."

श्रीसुबोधिनी : पत्राणि संयोगिद्रव्याणि, यथा केशा दन्ताश्च. तत्र पत्राणां सर्वोपयोगो न केशानां कथञ्चन. पुष्पाणि रजोरूपाणि, तानि सर्वपुरुषार्थसाधकानि स्त्रीणां तु तासामप्यपकारजनकानि. फलानि पुत्रा इव, तेषामर्थे परमन्यान् घातयन्ति न तु तान् प्रयच्छन्ति. छाया गृहमिव- न तत्र सर्वः प्रविशति प्रविष्टोऽपि तापयुक्तो भवति शीतवद् भयं च प्राप्नोति व्यसनानि च वृष्टिवत्. मूलं तेषां धर्म एव- प्राणिनां धर्मे पशवो हन्यन्तेऽत्र तु मूलमन्येभ्यः प्रयच्छन्त्यौषधार्थम्. तथा वल्कलानि च परिच्छदा घटपटादय इव. दारुणि काष्ठानि शुष्काणि. उपभुक्तशेषमपि नान्यस्मा उपकरोति, स्त्रीशरीरादिषु तथा प्रसिद्धिः. गन्धश्चन्दनादिषु कीर्तिवत् प्रसिद्धनामानोऽपि नाम्नापि नोपकुर्वन्ति. निर्यासस्तदन्तः सारो वाक्यरूपः, भस्म तदभाववत्, मृतोऽपि प्रेतवत् श्राद्धादिकारणाद् वापकरोत्येव, इदं तु क्षालनादावुपयुज्यते. अस्थीङ्गालास्ते सर्वत्र तैजसेषूपकुर्वन्ति. एतेषां त्वस्थि न कस्याप्युपकरोति प्रत्युत दोषे निमित्ततामापाद्यते "नारं स्पृष्ट्वे"त्यादौ. तोक्माः सूक्ष्मवृक्षाः शाखारूपा दासादिवत्. एवं सर्वैरेव सर्वेषां कामान् वितन्वते ॥३४^१/_२॥

SRI SUBODHINI: The entire tree is useful for everyone. Like in the human body, there is hair, teeth etc. there are several materials on a tree. The leaves of the tree are useful to everyone, whereas the use of human hair is not possible for everyone or it is considered as "inauspicious" in general. Flowers represent the "Rajoguna" (Rajas - dynamism). These flowers always help in the

attainment of one's desires and goals. But the "Rajas" in women always lead to their difficulties only. The fruits of trees are similar to our children (sons). But, human beings, for the sake of their sons, are prepared to kill others also (due to attachment - whereas the trees gladly give up the fruits, which are considered as their sons). The human being, due to attachment, does not give up his son to anyone else. The shadow is comparable to a home. In an ordinary human home, all have no access and even if there is an access, generally, due to lack of facilities, one suffers from heat, cold, rains etc. All these leads to more sorrow. But, in the case of these trees, they mitigate the traveler from heat, cold and the rain, through it's shadows. The roots of the tree are very important. In the preservation of every type of being, there is always a modicum of violence. But these trees are so generous and noble that they give up their own roots (life) for the purpose of making medicines for others i.e. to save other lives, the tree gives up it's own life! The bark of the trees are used in many ways.

The dry wood is given by the trees for the use of others, but the human being, after using these dry wood does not render service to others, through the remaining dry wood. The trees supply all types of fragrance including the sandal paste which are used extensively, by women and others. This fragrance is compared to the "fame" of a human being. Even after attaining "fame" a human being, does not use this "fame and name" to help others. The "sap" of the tree symbolizes the "words" of a human being. The "ashes" of the trees are always useful to people. The "ashes" of a human being is never used by anyone and ultimately, even after death, as a human being becomes a "mane" (Pitrus) the successors have to

do "Srāddha" ceremony for them. Hence even after death, a human being continues to give sorrow to others. The "ashes" of the trees are useful for cleaning purposes. The "fire" generated by tree-wood makes light possible during darkness and to keep oneself warm during winter. But the "bones" of a human being are considered as "dirty" and is never used by anyone. The branches are also used by everyone. In this way the tree makes it's entire self i.e. all its materials useful to everyone and also fulfill the desires and wants of everyone.

किञ्च न केवलं परार्थं कुर्वन्ति स्वार्थमपि किन्तु परार्थमेवातो मोक्षरूपा विरक्ता ज्ञानिनः पूर्णस्वार्था इति वक्तुमाहैतावदिति.

एतावद् जन्मसाफल्यं देहिनामिह देहिषु ।

प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा ॥३५^१/_१॥

VERSES 35 and 35½ Meaning: "Of all the persons who have been blessed with bodies, only those lives are deemed to have become fully utilized or fulfilled, who have dedicated and used their vital air (Prana) wealth, intellect and words for the welfare of others".

श्रीसुबोधिनी : एतावद्धर्मवद् जन्म तत् सफलमत एतावदेव वक्ष्यमाणरूपमेव जन्मसाफल्यं देहिनां गृहीतदेहानां देहिषु गृहीतदेहेषु. देहग्रहणं भगवदिच्छया स्वस्यान्येषामपि, तत्र न स्वक्रिया काचित्. ततः संस्कारैः सिद्धे ज्ञाने यदि सर्वतुल्यता तदा न कोऽपि पुरुषार्थः. भगवान् पुनः सर्वार्थं सर्वं सृष्ट्वांस्ततः स्वयमपि सर्वं स्वकीयं सर्वार्थं कुर्यात् तदा भगवानिव भवेदित्यवतारतुल्यतया जन्म सफलं भवति; नो चेत् प्रवाहतुल्य एव. परार्थमेव स्वमिति स्वार्थता न सम्भवत्येव, तदाह प्राणैरर्थैरिति. एते चत्वारः प्राणादयः सर्वपुरुषार्थोपयोगिनोऽपि धर्मादिषु प्रत्येकं स्वातन्त्र्येण क्लृप्ताः. अतः प्राणैर्यः साध्यो धर्मस्तं परार्थमेव कुर्यात्. अर्थाः स्पष्टा एव. बुद्धिः कामरूपा सविषयत्वात्. वागुपदेशरूपा मोक्षदायिनी. एवं सर्वेषां चतुर्भिः सर्वपुरुषार्थाः साधनीयाः. एतदपि सदा ॥३५^१/_१॥

SRI SUBODHINI: The trees do not give away all of their belongings either for others or use them, for their own purpose - but they give up everything for the sue of the other only. Hence, the trees can be termed as having attained "liberation" (MOKSHA SWAROOP), full of dispassion and detachment, Jnanis (wise), and have really attained their full "personal gain" (i.e. attaining the apogee of spiritual perfection of becoming the Divine self - the "real" selfishness is to attain one's Divinity.)

A "Dhārmik" or righteous life is only a successful life. Hence, real "successful" life would mean the glory and greatness of "Dharma" or righteousness. This is the primary goal of all embodies persons (DEHINĀM). It is due to our Lord's will, which fructifies as one attaining a human body and also getting a son etc. One should not think that one has got a human body or a son due to one's destiny or due to some "actions" done in the past lives. *It is due to our Lord's grace only that everything happens in one's life* - for people with such an understanding and deep faith, as both this understanding and faith are blessed with our Lord's grace, this righteous "Dhārmik" person is deemed to have attained the true goal of his life (i.e. there is no other goal to be attained).

On getting a human body, due to the will and grace of our Lord, one's life passes through the various "samskaras" required and this soul attains Jnana or knowledge. After this, if one were to continue to lead a life of self-centered activity only, then life's main purpose remains unfulfilled.

Our Lord has created every type of necessary material for the use of everyone. Hence, it is necessary to involve oneself and one's entire belongings for the welfare

of everyone - if this is done, then these persons become like our Lord! i.e. *As our Lord's incarnation has been manifested only for the welfare of everyone, in the same way, a person, who has been blessed with a body uses his own self and all of his belongings for the welfare of others. In this way he fulfills the main purpose of his life.* If he does not do this, then he gets swept away by the current of life (i.e. he loses his moorings). Deeming that, it is for the benefit of others only, one has been endowed with all types of materials and qualities, one does welfare for others, without any tinge of self-centeredness.

Although the four items mentioned in this verse viz. vital air, wealth, intellect and words, are useful in attaining all the 4 main goals of a human life, each one of them has an independent role in attaining each of these 4 main goals. Hence the "vital air" (Prana) can be used for the welfare of others. Let "wealth" be used only for the welfare of others. The "intellect" is of the form and hue of "desire" and is usually used in the enjoyment of material pleasures/joys. Hence, let us use this "intellect" for the fulfillment of various "works" (KĀRYA) of others only. A "word" used in the form of "holy and benedictory" way enables one to attain "liberation" or MOKSHA. *Hence through all these 4 instruments, one should fulfill one's life's main goal of doing welfare to everyone in every way.* We should consider all these words of our Lord, as part of His Divine Leelas only. We have up to now described the "words" of our Lord as we have done the description of His actions, earlier.

[TIPPANI: Even after attaining spiritual wisdom (Jnana) if a person gets back his "self-centeredness", he loses all of his goals pertaining to his life. Like a person who wears an "ear ornament" (KUNDAL) is called as

"KUNDALI" and there is no other connotation to his name, now being called as "KUNDALI" except that this name has been given as the meaning of words "if there is commonality in everything" (YADI SARVA TULYATA) i.e. if someone is self-centered like this entire world i.e. usually in this world everyone is "self-centered" (SWĀRTHA PARĀYAN). "Self-centred" activity destroys the "DHARMA" in one's life!

LEKH: The difference between "getting a human body" through one's "Karma" (actions) and being blessed with a "human body" by our Lord's will is brought out here. When the birth of one's own body and of one's son take place due to the will of our Lord, then that "body" does not come under the control of "Prarabda" or one's destiny! For these souls, having a body blessed by the will of our Lord, is its own "Phalam" or good result (fulfillment). Hence, by taking a "body" through the will of our Lord, even after attainment of spiritual wisdom (Jnana), by the performance of the tasks allotted by our Lord, the life of such a devotee becomes fulfilled i.e. *getting a body, to serve our Lord and as per the will of our Lord is considered as the highest fulfillment.]*

इतीति समाप्तिः 'एवमुपदिश्ये'ति नोक्तं पूर्ववत्. अन्यथेयं लीला न स्यात्. यथा भगवतः क्रिया वर्णिता (उक्ता) एवं वाक्यान्यप्युक्तानि. ततो यत् कृतवांस्तदाह इति प्रवालेति.

इतिप्रवालस्तबकफलपुष्पदलोत्करैः ।

तरूणां नम्रशाखानां मध्येन यमुनां गतः ॥३६^१/२॥

VERSES 36 and 36½ Meaning: "Our Lord reached the banks of the river Yamuna, by walking under the trees, who were always engaged in the rendering of welfare to all others and were now seen with new clusters

of buds and sprouts, fruits, flowers and had their long branches bowed down through the weight of heavy density of leaves and foliage".

श्रीसुबोधिनी : तेषां परार्थत्वं यत् प्रसिद्धं तत् प्रदर्शयंस्तेषां मध्येन मार्गेण यमुना गत इति सम्बन्धः. येषु वृक्षेषु पञ्चाङ्गानामुत्करा वर्तन्ते राशयः. प्रवालाः कोमलपत्राणि, स्तब्काः पुष्पाणां पत्राणां वा, फलानि पुष्पाणि च दलानि च केवलानि; तैः पञ्चविधैरपि समूहैर्त्रयाः शाखा येषाम्. एतावदपि दत्त्वा विनीतास्तेषां मध्ये गमनं तद्धर्मसम्बन्धाय. यमुनापि पुनरेतादृशधर्मवतीति तत्र गतः ॥३६^१/_२॥

SRI SUBODHINI: This verse explains what our Lord did next. Exhibiting and "advertising" (hailing, appreciating) the "welfare-oriented" nature of these trees, our Lord passèd under them and gave the grace of His nearness and companionship to all the trees and came to the banks of the Yamuna river. All these trees had these 5 types of beautiful adornments. (1) Tender leaves. (2) Cluster of buds. (3) Fruits. (4) Flowers and (5) only leaves. The trees had literally bowed down (to our Lord?) due to the weight of their branches. These trees, having given themselves and all of their own for the welfare of others are also seen with deep humility (VINĪTA). Hence our Lord was very happy to go under these trees, as the Lord appreciated and admired their humility and other virtues (*i.e. where there is humility and Dharma, our Lord comes and visits that person/place on His own will and initiative!*). The river Yamuna is also always engaged in the welfare of everyone. Hence, the Lord came to the river.

तत्र गतस्य कृत्यमाह तत्रेति.

तत्र गाः पाययित्वापः समृष्टाः शीतलाः शिवाः ।

ततो नृप स्वयं गोपाः कामं स्वादु पपुर्जलम् ॥३७^१/_२॥

VERSES 37 and 37 ½ Meaning: "Oh king! Our Lord, after coming to the banks of the Yamuna river, made the cows drink the clear, cool and life-giving (welfare-giving) waters of this river and He also drank it's water".

श्रीसुबोधिनी : तत्र यमुनायां गा अपः पाययित्वा ततो गोपाः स्वयमपि भगवान् कामं यथेच्छं जलं पपुः प्रातरेव गृहात् निःसृता भोजनाभावात् क्षुधिता भगवदिच्छया च लब्धभक्षा अपि गृहगमनप्रत्याशारहिताश्च जलमेव पपुः. आपः स्त्रीप्रकृतिका अतः स्वजातीयाः पायिताः सुमृष्टा उज्ज्वलाः पङ्कादिदोषरहिताः शीतला गुणवत्यः शिवाः परिणामत आरोग्यकराः जलं नपुंसकमपि कामरूपं स्वादु स्वादिष्टमनेनाधिकमपि पातुं शक्यत इत्युक्तम् ॥३७½॥

SRI SUBODHINI: Our Lord went to the banks of the Yamuna river and made the cows drink it's water. Then the Gopas and our Lord Himself drank this water, to their hearts content! The Gopas had left the home at the stroke of dawn itself and could not get any food and due to this they were suffering the pangs of hunger. Although they could get any type of food, through the mere desire of our Lord, they drank only this water, as they were not eager to go back to their homes (i.e. they wanted to be with the Lord, always!).

The word denoting "water" viz. "Ap" is of the feminine gender. Hence the cows also drank water - as they are also of the feminine species. These waters were with no "blemish" of any type; was cool and welfare and health giving. As these waters were sweet, they drank to their heart's content.

[YOJANA: The waters of river Yamuna blesses the Gopikas with intense and loving devotion to our Lord. By making the cows also drink this holy and sacred Yamuna

water, the cows also got very special love and devotion to our Lord. The Gopas, by drinking this water, now got a pure mind through which they did not get any "blemish" of looking at our Lord's secret and intimate Divine Leelas, with the attitude of a being a "male" (and through this, attribute "blame" to our Lord).

COMMENTARY BY SHRI HARIRĀJĪ ON THIS VERSE :

The Holy river Yamuna, like the trees, is always interested in the welfare of others only. It is not proper to say that these cows got the feeling to do good to others, on drinking the waters of Yamuna river. Why? The cows always had the attitude of being "Swāmini" (or a beloved) to our Lord. Why did our Lord originate the "Bhava" in the cows? Because our Lord does not enjoy any other type of or any other opposite "Bhava" or attitude. During the celebrations arising out of our Lord's birth, there is a clear reference to the 5 elements/factors, which the womenfolk (Swāminis) of Vraja had, which are appropriate and deserving to be enjoyed by our Lord. "Doing welfare to others" - this attitude occurs to those who have different "Bhava" or attitude other than of the "Swāminis". The "Swāminis" or the Gopis of Vraja had the certain wisdom that the Lord had manifested, for their sake only and hence they regarded all of their "materials" as belonging to our Lord only.

The river Jamuna has two characteristics. It has the capacity to invoke and Bless devotees with the "Bhava" or attitude of a "Swāminee" (beloved of our Lord) as our Lord had enacted His Divine Leela of water-games, along with the Gopis of Vraja, in this river. That is why, our Shri Mahāprabhuji has referred, in "YAMUNĀSHTAKAM"

to her glory as "This story of yours is immensely indescribable" (EYAM TAVA KATHĀ ADHIKĀ). The other characteristic in the Holy Yamuna river is her capacity to eliminate all types of "blemish" from the devotees and bless them with "Bhava" or devotion to our Lord, in an equal way (to all who come to her). The cows, after drinking this water, which is also feminine in nature (as the cows were), were blessed with the "Bhava" or attitude that they all felt that everything of them really belonged to our Lord only (the same feeling which the Gopikas felt).

The Gopas drank only "water" which made them get rid of all types of their "blemish" including their "male" "Bhava" or attitude and blessed them with "Bhagawad Bhava" or pure devotion to our Lord.]

एवं जात आपातत एव क्षुत् निवृत्तेति विशेषं प्रार्थयितुं भगवन्तं
विज्ञापयामासुरित्याह तस्या इति.

तस्या उपवने कामं चारयन्तः पशून् नृप ।

कृष्णरामावुपागम्य क्षुधार्ता इदमब्रुवन् ॥३८^१/_३॥

VERSES 38 and 38½ Meaning: "Oh king! The Gopas got very hungry after grazing the cows in the forest situated near this river Yamuna and they came near to our Lord Shri Krishna and Shri Balarama and said the following."

श्रीसुबोधिनी : कालिन्ध्या उपवने पशूंश्चारयन्त एव कृष्णरामावुपागम्य
तालफलन्यायेन किञ्चिद् वचनमब्रुवन्. गोपा इत्यविवेकिनः. सर्वत्र राजन्निति
सम्बोधनं स्नेहेन कथायां रसोत्पादनार्थम्. राजन्निति सम्बोधनेन महत्त्वं सूच्यत
इति सर्वार्थे भगवानेव वक्तव्य इति विद्याफलमन्ते सूचितम् ॥३८^१/_३॥

॥ इति श्रीभागवतसुबोधिन्यां श्रीमद्बलभदीक्षितविरचितायां दशमस्कन्ध-

विवरणे द्वितीये तामसप्रकरणेवान्तरसाधनप्रकरणे ऐश्वर्यनिरूपकप्रथमाध्यायस्य

स्कन्धादित द्वाविंशोऽध्यायस्य विवरणम् ॥

SRI SUBODHINI: On drinking the water of the Yamuna river, they were able to satisfy their hunger only "superficially". These Gopas, then, took their cows to the various mini-forests of Yamuna river and began to graze them. But, getting tired and hungry, they came back to our Lord Shri Krishna and Shri Balarama and spoke to them (like they had spoken earlier when they wanted to eat the palm fruits). The Gopas lacked discrimination (VIVEKA). Shri Sukadeva had once again addressed the king as "Oh king" to show his love to him and also with a view to originate more intense "Rasa or relish" in him to listen to our Lord's Divine Leelas further. It also denotes to a more glorious and important point which is going to be told soon - *that one should pray to our Lord only for everything. Thus all beneficial results follow in this path of spiritual wisdom and knowledge, if one is devoted to our Lord only.*

[LEKH: Our Shri Mahāprabhuji has specified in his treatise on "VIVEKA DHAIRYĀSHRYAM" *that one should never pray to our Lord for any benefits for one's body. As our Lord is "knower of all our inner feelings", we should, pray to our Lord only for other things, other than for one's body and it's connected "materials".*

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 22nd chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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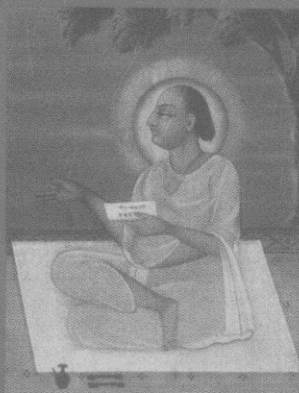
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निगमकलपतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



SRI SATGURU PUBLICATIONS

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40/5, Shakti Nagar, Delhi-110007 INDIA

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